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STENOGRAPHIC REPORT

OF

PROCEEDINGS

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JAPAN AFFAIRS

AT THE

ANNUAL MEETING OF THE GENERAL BOARD OF MISSIONS
OF THE METHODIST CHURCH, HELD IN MONTREAL,
OCTOBER 3RD TO 11TH, 1895.

Published by Authority of the Board.

Toronto:

METHODIST MISSION ROOMS, 33 RICHMOND STREET WEST

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PREFATORY NOTE.

*I*N view of the important matters coming before the Board of Missions at its recent session, especially in relation to Japan, an official stenographer was employed to take a verbatim report of the evidence and discussions. The report is published under authority of the following resolution, passed by the General Board:—

"Moved by Rev. A. Sutherland, seconded by W. H. Lambly, and

"*RESOLVED*,—That the General Superintendent, Rev. Isaac Tovell, J. J. Maclaren, Esq., and Rev. A. Langford, in association with the General Secretary, be a Committee "to edit the Stenographer's Report for publication, with power to decide as to mode of "publication."

In accordance with the foregoing resolution, the Committee carefully revised the Stenographer's Report, and now print it substantially as it was taken, eliminating only repetitions, and remarks or discussions that had no direct bearing on the subject, but retaining everything relevant to the question in hand.

A. CARMAN	}	Editing Committee.
ISAAC TOVELL		
J. J. MACLAREN		
A. LANGFORD		
A. SUTHERLAND		

Toronto, November, 1895.

REPORT OF PROCEEDINGS

OF THE GENERAL BOARD OF MISSIONS OF THE METHODIST CHURCH,
RESPECTING JAPAN AFFAIRS, AT THE MEETING HELD IN
MONTREAL, OCTOBER 3rd to 11th, 1895.

[NOTE.—This Report refers solely to the affairs of the Japan Mission. Other proceedings of the Board have been published elsewhere. Wherever any page of the Secretary's Review is referred to in the discussions, the figures at the bottom of the page of said Review are to be taken instead of the paging at the top.]

The General Board of Missions assembled in the parlors of St. James' Methodist Church, Montreal, on Thursday, October 3rd, 1895, at 9.30 a.m., and the session was opened with appropriate religious exercises.

The Rev. Albert Carman, D.D., occupied the chair.

The roll being called, nineteen ministers and eleven laymen answered to their names. At a subsequent stage it was found that all the members of the Board, save two, were present.

The General Secretary informed the Board that on the 1st instant he received a cable message from Japan, stating that the Rev. F. A. Cassidy had been elected to the Board, presumably by the Japan Mission Council.

The question of Mr. Cassidy's right to a seat on the Board was referred to a committee consisting of Revs. Wm. Briggs, S. F. Huestis, A. Langford, Hon. J. C. Aikins, and J. R. Inch, LL.D. Subsequently the Committee reported that "the right of Mr. Cassidy to take his seat at this Board depends upon his being at present a member of the Mission Council of Japan."

A lengthy conversation ensued, and it was ultimately ruled by the Chair that under the Discipline Mr. Cassidy was not a member of the Japan Mission Council, and, consequently, was not entitled to a seat on the Board of Missions.

After certain routine business had been disposed of, the Board resolved itself into Committee of the Whole on Japan affairs, Rev. Dr. Carman in the chair, and Revs. T. G. Williams, E. B. Ryckman, and Mr. W. H. Lambly, secretaries. From this point the stenographer took a full report of the proceedings.

The Chair announced the Order of the Day.

DR. POTTS—I think it would be well for the Board to know what the Chairman and General Secretary intend as to the time when these Japan affairs will be brought before the General Board of Missions. I think it is of the utmost importance that they should come on very early, while our laymen and others are here in full force. I think it would be well to know from the Chair and General Secretary what the policy is.

DR. SUTHERLAND—As for that I am not aware that the Chair and Secretary have any policy, apart from this Board. It is for this Board to say when these things shall be taken up. My own judgment is that the Japan matters should come up at the earliest possible moment. I do not know that there is anything that need detain us now, unless

it were to hear the financial statement from the General Treasurer, as that will be submitted at the public meeting to-night; but that will take but a very few minutes. My own opinion would be that perhaps almost immediately after that, the Japan matter might be taken up, and that there be an opportunity given at once for the returned missionaries, Dr. Eby and Mr. Cassidy, to make to this Board any statements they desire.

The Board resumed; the Hon. J. C. Aikins read the Financial Statement, and some routine business was transacted.

On motion the Board again resolved itself into Committee of the Whole on Japan affairs. Dr. Carman in the chair.

DR. POTTS—Can the Chair give us an idea of what is likely to come before the Committee or the Board upon this whole Japan question? Where shall we begin, and what shall be the order?

THE CHAIRMAN—I do not know that the Chair would undertake to say what should be the order, or where we should begin; but I will say calmly what has been in my mind as to a *modus operandi* for some time past. Of course you will see from the Minutes that were read this morning that your Executive, and all connected therewith, had, like the other members of the Board, and a great many through the country, hoped that this matter would settle itself, would calm down, and to that end there of course was something of a policy of delay. But I think perhaps the conviction has grown upon us of late, I will say it has grown upon me anyway, that it seems to be necessary, in order to come fully at this matter, that we do just what a business house would do. If a business house had foreign agencies, and trouble had arisen in the foreign agencies, why that house would probably call home from the foreign agencies the representatives of the house, and would bring the representatives of the house before the house itself, and would say in the proper way, "Now, we want things explained." I think that house would take something like this course. It would simply hold a meeting with its representatives, it would not allow in the public, and it would say, "Now, we want frankness in this matter. You have been our agents there." And very likely the house would be able to commend the diligence and fidelity of the agents, and to say many things truly of the excellence of their service, and yet, for some reason or other, some difficulties had arisen. Now, we

GENERAL BOARD OF MISSIONS, 1894

want you, as interested in the common welfare, to make a frank statement, and make it before us, and make it in the hearing one of the other, so that the matter should be before us without prejudice. That occurs to me as something of a proper line, and I feel like going into it with this disposition, that any of our brethren, or, if our sisters come, any of them that have labored in the foreign field, our own brethren, and our own sisters, in that way are to be regarded with respect and attention; but, on the other hand, the Board must look at this matter in something of a business relationship as well. I mean that Christian tenderness, though it be sweet, and gentle, and kindly one toward another, must not interfere with our reaching the facts in the case, and it should not interfere with their stating the facts. They should have no hesitancy in stating to the Board all the facts in their possession. We know that there have been some difficulties, but just where any lines of division will take place, may not be settled. If we proceed on the line I suggest, we will have candid statements, one in the hearing of the other, and in confidence. We have made our arrangements for the public, we have appointed a Committee of the Board to give to our own people a report that may be proper; we have a stenographer who is to give us the whole matter; we will have whatever may be necessary for the public press. I feel the necessity, myself, of going at it in something like that way; and then, on the suggestion made by Dr. Potts, I feel it important that we do lay out something of a line. I think perhaps suggestions should come from some of the members of the Board upon the matter. I would like to know what may be in their own minds. This matter is outside of any prescribed business order. Some of you may have much better lines of thought in regard to procedure than I. I think we ought to have a little preliminary conversation over the matter. It would occur to me that as we are here to investigate these Japan matters from beginning to end, in the fear of God, with earnestness and with fidelity, with fearlessness and with faith in God, we cannot justify ourselves in going to the people, after this Board Meeting, with any quasi or half-settled pretensions; we must, by the help of the Lord, find as solid ground as may be found. Perhaps our dear brothers and sisters will be of one mind with us in the matter. Perhaps it is a proper way that both parties, if there be parties, be allowed to take their own course. The Board must give it time. We must go into it with all patience. We are not to get nervous over it. Perhaps it would be as good a way as any, to allow either to begin; allow the missionaries that are here to state their own story from beginning to end, and then let us ask questions. I would like to mention another point that may be brought out in conversation with the brethren. It seems to me it would have helped matters somewhat if there had been a contemporaneous session of the two Boards, the Woman's Missionary Board and our own. I had thought of that and feel the necessity of it. I do not know what authority we conceive ourselves to have to call witnesses from the Woman's Executive. We certainly do not control their officers. Everything that they may present would, in that matter, be voluntary. You will see, as to our own brethren, there is a legal sense in which their connection with the mission itself may have terminated, and these matters ought to be before the Board. Of course, if all witnesses present are ready, without any special coercion, or any official interference, to give us the full facts, why we may arrive at the best of an understanding; but we cannot do it on reservation; and, personally, I would prefer that any witnesses from the Woman's Missionary Society should be here with the entire concurrence and under the authority of their society, as far as they may give authority.

These are general thoughts that have been in my mind. You will see what they indicate. I think we ought to hear the whole matter from both Societies, from top to bottom and from beginning to end. Secondly, I think we ought, here in Committee of the Whole, to understand that this ought to be a matter of confidence among us; that these brothers and sisters feel that their statements are before a body that they can address in the utmost confidence; because if we have been correctly informed there have been some matters that they would not want, and we would not want, the general public to know. They are not the pro-

perty of the general public. Looking at it on the business side, if a business house were investigating such a matter between agents, they would not allow it to go to the public, and could not allow it to go to the public. Our dear people through the country must have some confidence in the Board as appointed by the General Conference to do these things. Now you have my view. I would not fetter these dear people as to the order.

DR. POTTS—Would it be possible to have the Executive of the Woman's Missionary Society called in Montreal before we adjourn. If there has been authority to invite the agents of the Woman's Missionary Society, it seems to me there might have been equal authority for calling the Executive of that Society.

THE CHAIRMAN—I think now perhaps a statement from the General Secretary of the facts up to date, without entering at all into the controversy of the present position of the matter, and any suggestions he has to make, would be in order. Let us have the facts as to the line of procedure.

DR. SUTHERLAND—It was by action of our Executive Committee that we were authorized to bring here what evidence we could, either in the way of documents, or of persons that could give information with regard to these Japan affairs. In following out these instructions, several of the returned lady missionaries, that is, agents of the Woman's Missionary Society from Japan, were invited to come, and they have responded to that invitation. I suppose if the Woman's Missionary Society had some matter, say, touching Japan, upon which they wanted information, they would never have thought of asking my permission, or Dr. Carman's either, to invite some of our missionaries who might be in this country to come and meet them and tell them what they knew. And so we did not ask the permission of the Woman's Society to ask the returned lady missionaries to come here, although they were kept informed of what was being done. I also communicated with the Secretary of the Woman's Society—I confess at a somewhat late date, because I did not feel as though I had authority in the case to invite them here without instructions from the Committee or the Board,—I communicated at a somewhat late date, saying that it was decidedly my own judgment, and I thought it was the judgment of the other members of the Board, that it would be very desirable that at least the President and Secretary of the Woman's Society should be present at our Board session, and that as soon as possible after this Board rises, a meeting of the two Executives should be held, if there was any joint action to be taken by the two. That is a statement of the case, so far as I remember now, with regard to the witnesses and the members of the Woman's Society.

As to the course of procedure now: There are several matters referred to us from the Executive Committee. The ones that are referred to here are papers and facts touching this whole trouble in Japan. The ladies asked us to reconsider the former action of our Executive. The Executive replied that they did not see their way to do that at present, but they would send on the papers, etc., to the General Board. At one meeting of our Committee Dr. Eby desired to make a statement—in the nature of an historical statement, if I remember the thing correctly,—that might cover a considerable period, going back I believe as far as 1888. It was suggested by some of the members that this Board was the proper place to make a statement of that kind. That if any wrong had been done, and required remedying, this Board alone could do it, and to that Dr. Eby agreed—that he would come and make his statement to this Board. Then, we know as a simple matter of fact that Mr. Cassidy objects strongly to the action taken by the Executive in deciding that he should not return to Japan. I am assuming, therefore, that he will desire to make a statement to this Board along those lines. And it seems to me the simplest way would now be to give an opportunity to these brethren to make such statements as they desire, touching their relation to the Japan work, and the difficulties with which they may feel themselves to be more or less concerned. Then, after those statements are made, the Board will see its way to do what is desirable.

DR. POTTS—Is it a fact that Mrs. Gooderham and Mrs.

Strachan are in the city? Someone told me to-day that they were. If so, I think they should be present.

DR. SUTHERLAND—It seems that Mrs. Gooderham has signified her intention of being in the city to-day. Whether she is here now or not I cannot say.

MR. ROBINSON—We ought to know what we are called together for. I do not think anyone should be called here without letting them know what they are called for.

THE CHAIRMAN—Did you hear the Minutes read this morning?

MR. ROBINSON—We did not really hear the trouble. The trouble mentioned in those Minutes would not be any cause for their being recalled.

THE CHAIRMAN—You heard that there was trouble there.

DR. SUTHERLAND—It will all come out.

MR. ROBINSON—I think it very strange to recall missionaries without letting it be known what they are recalled for. That is the strangest course I have ever heard of. If we have a man working for us on the road we tell him if he does not do better we will discharge him, if there is anything wrong.

THE CHAIRMAN—I think we let them know at the time, brother.

MR. ROBINSON—I think this Board should know it.

MR. NIXON—I desire to make a suggestion in connection with the two brethren from Japan, namely, that they be permitted to make the one statement only, taking as long a time as they desire, and as full as it can be made. I do not want to shut them off.

MR. LANGFORD—I think that would be unfortunate. It is a serious matter.

THE CHAIRMAN—Oh, we will not shut them off. They must have a full chance.

DR. POTTS—It seems to me we should not touch the Japan question without Mrs. Gooderham and Mrs. Strachan being present. They have come for the purpose. They will influence the Woman's Society very largely, and I think they should hear every sentence uttered on the Japan matter.

DR. T. G. WILLIAMS—I am not sure that these ladies are in the city. The Rev. Dr. Hunter says he believes they are here, and he will take steps to ascertain in a few minutes whether they are really in the city. I think we all agree with the words of Dr. Potts, that if these ladies have come, it is simple justice and courtesy that we wait until they are present with us, or at least give them the opportunity of being present with us, to hear this matter from the very first syllable that is uttered on it.

MR. TORRANCE suggested that the matter be allowed to stand until morning. It was said that the ladies could not arrive to-night.

The Committee of the Whole then rose and reported.

The Board then dealt with financial matters, referring many things to committees, all of which was recorded by the Official Secretary. At 5:30 the Board adjourned, to meet again at 9 o'clock to-morrow.

FRIDAY, OCTOBER 4TH, 1895, 9 A.M.

On motion of Mr. J. A. M. Aikins, the Board resolved itself into Committee of the Whole, with the General Superintendent in the chair, to consider Japan affairs.

THE CHAIRMAN—Yesterday we talked over some preliminaries, and perhaps we had better have two or three matters understood. For instance, the degree of publicity, or of privacy, of this session of the Committee of the Whole. I pointed out yesterday that we have made provision, through a stenographer, for an official report, and further through an appointed committee for reports to the newspapers, and so far as I am concerned I understood that the press was not to be represented here by reporters. I understood it in that way. Then as to the membership of the Church, or those interested, I am not clear in my mind how far the limit shall extend. Of course all parties interested, I think, should be here. As I said, personally I look upon this as I would look on a business matter. While we are here to be governed on Christian principles, and have the mind of Christ, seeking wisdom from above,

on the business side of it I look upon it as a house, or a Government, having to confer with its agents abroad, and therefore it is by no means public business. On the business side it is a house or Government having such work. For that reason it is not a matter, I should think, for publicity. I think we ought further to have a little understanding upon this point. We interrupted our session yesterday with a view to having the attendance of the President and Secretary of the Woman's Missionary Society. The difficulty that is upon our hands has many branches. It extends in many directions. The rift is somewhat like that from the stroke of a stone upon a pane of glass. In the first place, there are difficulties between the two societies in Japan; secondly, all is not smooth in our own society there as between the agents of the Society and the representative of the Board. In the third place, there is not smooth ground as between our society and agents there—that is, our agents there and the Mission Rooms at home; so that you see this rift is not simply in one direction. It runs in different directions. It may have one root and one cause. That will be developed, I suppose, in the course of our conversation; but inasmuch as the Woman's Missionary Society is a party to some extent thereto, as I said yesterday, it did seem to me desirable that there should be something authoritative, somebody authorized here from them, either by their Executive Committee or the Board itself, so that conclusions may be reached and not laid over. Now, I do not know what the brethren may take as the line of action. It seems to me that if the matter is so multifarious, the only way is to hear the parties face to face; let them hear one another, and then we may have an opportunity to ask questions, so that the better way probably will be to hear one right through, with such interruptions as may be judicious as the party proceeds, and then another, on all the questions—perhaps not to undertake to separate them, because all parties will have to answer thereto. That is to say, if we go into the investigation at all, our brethren in Japan should be represented. There are six men there who are not here; there are returned missionaries; there is our Office; there are our Mission Rooms; and there is the Ladies' Society. I think the better way will be to hear the statements right through. We should have an historical statement. You will judge then as to the propriety of cross-questioning. We will have to take our own notes. When that historical statement is presented we must do our own note-taking, so that in the end we will be able, if the matter requires sifting or separation, to do our own sifting. These matters occur to me, and for that reason I say I would like to understand this, whether the Woman's Missionary Society, and the agents of the Woman's Missionary Society, are prepared to go with us into this matter, giving any statements that may be required, and that will be proper here—whether they are prepared to go with us into the matter, so far as their own society is concerned. Of course our own matters we settle ourselves. And we have no control, so far as that goes, over agents of the Woman's Missionary Society, or over the Society itself, except we begin to apply the Discipline in close lines, and in great stringency, which probably we do not want to do at this stage, and I do not think, therefore, I will be out of place in just asking the President of the Woman's Missionary Society whether there has been such conversation among them and understanding, or whether there is such authorization, as to enable us to go on with anything like a full development of this matter? Because, if we are to be foreclosed, if we proceed a certain way, we will say, with our own agents, and then are to be foreclosed in our inquiry, and stopped when it comes to that limit, then it will be for us to reconsider our position, and see where we are, and what we can do. I will be glad to hear any opinion.

MR. MACLAREN—It appeared to me that perhaps you put it a little too broadly a moment ago; that is, regarding the Woman's Missionary Society. As I understand it, we would not wish to go into any inquiry except so far as it affects our own society.

THE CHAIRMAN—Oh, certainly not.

MR. MACLAREN—We are not here to investigate the Woman's Missionary Society or its affairs. I think we ought to disclaim that.

THE CHAIRMAN—Oh, certainly. I am obliged.

MR. MACLAREN—It is only so far as there is a crossing of lines.

MR. J. A. M. AIKINS—I understand it is desired to know if the Woman's Missionary Society are prepared to make a statement here, so far as it throws light on this subject, that will be binding upon the Woman's Missionary Society, or are they authorized to speak for the Woman's Missionary Society in this one matter affecting Japan affairs?

THE CHAIRMAN—We will understand that clearly, that it is only as affecting the matters in Japan. We are not investigating the Woman's Missionary Society. I am glad the brother has called attention to that. Now, if there is nothing else to be said, perhaps the President of the Woman's Missionary Society would be prepared to state to us just what they are ready and willing to do in the matter, and how far they will aid us in this investigation, as affecting the differences in Japan.

MRS. GOODERHAM—It was only a few days ago that I learned that my presence would be desirable. I will just ask the Secretary to answer your question, as she is in possession of all the information, and I am not.

MRS. STRACHAN—I cannot say that we are here by authority. There has not been a meeting of our own society, or any notification to it, that this would be a thorough investigation. We were notified that it would be desirable to have us present, but it was merely, so far as my own impression goes, that we might be fully apprised of all the discussions and the state of affairs. We are anxious and prepared to do all we can. If our agents or missionaries can be of any help, I will be quite willing to give all the information that is possible; but, as to final action, I do not think that the President or myself can claim that. The authority has not been given to us.

THE CHAIRMAN—That is what we mainly required to understand just now. If the two Boards were sitting contemporaneously, we might perhaps do something better; but I understand the Secretary to say that all information in their possession will be available in the course of the investigation on some proper line. Then I suppose the brethren will be satisfied with that.

REV. MR. HUESTIS—I understand it has been decided that the press will be represented by parties who have been appointed by this Board. I would like to understand the object of not allowing the representatives of the press to be here directly. It is not that we understand there is anything we wish to keep back from the public. I think the reporters whom we have appointed to represent us would be somewhat embarrassed to know what they are to report and what not to report. I think there should be an understanding upon the matter. Because if they are to report everything, excepting that they are better acquainted with our peculiarities and terminology, being ministers, whether it is simply that, or whether you wish to suppress anything, or not, I think should be understood.

MR. EVANS—I was approached by one of the reporters. He requested me to submit the question to the Chair. I would suggest that they be privileged to take down what they please, and to submit to the Chair what should go to the public press.

DR. SUTHERLAND—I think, so far as I have understood thing, that the object of this committee on reporting proceedings is not to suppress. It is simply for one object, that what goes out and is published will be accurate. (Hear, hear.) The trouble has been in getting inaccurate statements by snap reports, that have inflamed the minds of people, and caused estrangement and trouble. We want to secure that what really goes to the press is what really was said or done, and not what it has been imagined was said or done.

MR. GURNEY—My experience of business meetings is that the smaller the meeting the better for all concerned. Necessarily this meeting has a certain size. To avoid all shadow of partisanship, to avoid all the influence of a crowd, we had better not have the crowd. I think, sir, that the purpose we have here is a purely business purpose, as much so perhaps as any business with which any of us have to deal. Then, as to the question of reporters. All the reporters that I know, in writing anything that you or I have ever said, have reported the part we did not want to have

reported, and have carefully withheld and suppressed the things we thought ought to have been reported. And my judgment is, as a business man, we should not have any reporters here whatever. There is no disposition on the part of anyone here to suppress any material facts. We want the people to know the facts. We want to know them ourselves first, and we are quite capable of making a representation to the people of the things that we thought material in this investigation. And if, unfortunately, in the course of the discussion any of us should make a slip, we do not want that reported as the material part. I, for instance, in speaking hastily, might utter words that were injudicious. I am quite capable of that. I have done it before and I shall do it again to the end of the chapter. I do not want men to come here and make the worst that I do the fact to be presented.

DR. POTTS—What are we to understand as between the stenographic report, and the report of the committee? Do we understand, for instance, that this stenographic report will be for the use of the *Guardian* and *Wesleyan*, for the editors of those papers on the rising of this committee? Do we understand, too, that the work of this other committee is simply to meet the necessities of the press here in Montreal? I suppose that the stenographic report will be the property of the connexional editors?

THE CHAIRMAN—Not necessarily.

DR. SUTHERLAND—It will belong to this Board, and they may order what they want done with it.

DR. POTTS—The point is, that our own people must have the fullest information about the doings of this Board, and they certainly will not be satisfied with the brief reports that this other committee will make to the Montreal press. Now, does the editor of the *Guardian*—will Mr. Bond, of Halifax—understand that they will be able to utilize the stenographic report, and to give the information to our people all over the connexion?

JUDGE CHESLEY—There is one thing very evident to anyone that knows anything about stenographic reporting, that is, that the *Wesleyan* would take a year and a half to publish what my friend at the table yonder will be able to furnish him, assuming that the *Wesleyan* remains at its present size, and that we sit five or six days, with three sessions a day of three or four hours each. I have had a little experience in shorthand work myself, and have furnished a few thousand pages of that sort of matter in my day. I agree with the General Secretary that the intention of this committee, which is to do the work of the press here, is not to suppress anything, but to furnish in effect a brief copy, from day to day, better than the pressmen could furnish, of our proceedings, so that our people will be informed from day to day how we are getting along. And that then some hundreds of pages of printed matter will be furnished them later, as time and the means at the disposal of the Board will permit; but that the editors of our papers can publish it, seems to me utterly out of the question.

DR. POTTS—Couldn't they have a supplement?

MR. J. A. M. AIKINS—I would suggest that the question of the ultimate disposition of the stenographic notes be left over. We want to decide what will be done with the present report, and it appears to me if the reporters appointed by this committee yesterday would confer with the presiding officer here as to what would be the proper report, we can safely leave it in the hands of the General Superintendent and the reporters appointed.

DR. BRIGGS—And yet it is clear that we ought to have an understanding about this matter. The *Guardian* is represented by the editor himself here, who is making, I suppose, editorial notes. I think Mr. Courtice ought to know whether he can claim admission to the full and verbatim report of the stenographer for matters he need not take down, and so give a *bona fide* accurate statement of some important point or points. If this is a matter that is to be left for consideration at a later hour, all right, but I think our connexional organs should know just where they are in this matter; what authority they have, and what claims they can make.

MR. HUESTIS—I understand that the stenographer is engaged to give us a report simply of our proceedings as far as it relates to this unfortunate tangle in Japan. He

does not give us a report of our proceedings apart from that; that is, as I understand it. Now, that is only part of our business, and that certainly will not be ready for the press—for the *Guardian or Wesleyan*—for some time. We ought to have a report of our proceedings for these papers very soon, that is, the ordinary proceedings of the Board. We are not in a position to have our editor here. I wish he were here. We have no reporter here to represent us. I shall suggest to the editor that he avail himself of the report as made by the brethren who have been appointed by this Board in the general way of its proceedings. I think that is about all that we can do, and then, if this stenographic report is available hereafter, such portions of it as the editors may see fit to print will be dealt with.

DR. SUTHERLAND—I wish to suggest, in a most respectful way, that we are wasting precious time. This Board is quite competent to order, at any stage afterwards, what is to be done with this stenographic report, and any member of the Board can move at any suitable time what shall be done with it. The present stage is not the time to settle what you are going to do with that report.

MR. J. A. M. AIKINS—I would move that the representatives of the connexional papers be allowed to be present and report what they think proper. This was seconded by Judge Chesley.

MR. MACLAREN—I have some doubt as to whether that is the proper action just at this stage and in this matter. We are a Board and a Committee. Every Board and every Committee requires necessarily to have privacy, and in connection with some of these matters, if we are going to do our duty to the Church and to do the duty which the Church expects of us, there will be things said and done that would not be suitable to be reported and sent broadcast over the country. There are interests to be guarded, and there are matters that will have to be discussed. I do not think that we can do the work which the Church appointed us to do, if we are going to do the whole of that work in public. Remarks will come out inadvertently, and perhaps be corrected afterwards, and yet serious injury might be done to individuals before such a correction could be made. I think we are practically in the same position as any Board of a company—the Board of one of the banks in this city, for instance. No such Board would think of throwing its Board meetings open to the public. They have the interests of the shareholders, practically the same as our interests are to the Church, and I think when the Church appointed us as a Board to dispose of this matter, they expected we would use at least as much judgment as the children of this world use in connection with other matters. It would be fatal to the efficiency of any institution, it would be fatal to the interests of this Church, if we come here and can only say and do those things that are proper to be sent broadcast over the country. So that I think this question will have to be dealt with in that manner, and I think the proper time is now. I was not here when the committee was appointed, but I think the very fact of the appointment of these brethren was with the idea that they would use such judgment in the matter as would prevent injury such as I have referred to. I think it is necessary to guard that point, and I think it should be clearly understood that it is not a public meeting; that any members of the Church who are here, are here really on the understanding that matters which ought not to be disclosed are matters which are said in confidence, and are not to be sent broadcast over the country.

MR. AIKINS—Might I add this, "subject to the supervision of the General Superintendent"?

MR. MACLAREN—That is satisfactory.

DR. EVANS—And will that motion prevent the committee being appointed?

THE CHAIRMAN—Certainly not. It gives the editors or managers of the connexional journals a footing on the floor. (Motion carried.)

THE CHAIRMAN—Now, I suppose the brethren appointed yesterday will understand that they are to give as full a report as may be allowable, but certainly accurate. You will have to be your own judges as to the extent of it. We must also have this consideration before our minds,—this certainly is not a public meeting. It cannot be made a public meeting. If we undertake to do that we will defeat

our purpose. The people we want to have deal with it will not say what they ought to say, they will not disclose. There is no use of going into this matter unless there is the utmost openness and frankness and clearness from top to bottom. There must be Christian candor to the full, and Christian candor to the full must not be abused; wherefore it ought to be the privilege and is the privilege of any member of the Board, at any time, to call attention to the presence of parties that may not be helpful to the securing of our objects. The great commission we have under heaven is to get a clear, full, and proper statement of this matter, and then, in the name of God, and by the aid of the Holy Ghost, to come to a proper decision.

MR. AIKINS—I would suggest that during the time the persons will be called upon to make their statements, that they do not be interrupted, but that any questions that may suggest themselves to the members of the Board, as they proceed, be put after they get through their statements. It will facilitate matters much.

THE CHAIRMAN—I think that will be better. Now, I suppose we are prepared to proceed. As to the order of call, of course all parties interested will have to have an opportunity, and should have an opportunity to the full. The returned missionaries, and the missionaries in Japan, so far as they may be represented through them, the Woman's Missionary Society, and our own Mission Rooms—it lays itself out thus in my mind. I am ready for suggestions, but it would seem to me feasible that perhaps the oldest of the returned missionaries should give his statement first.

MR. GURNEY—It seems to me that inasmuch as the fact that the last communication from the missionaries in Japan may be a solution of the whole question, that that communication should be read.

DR. SUTHERLAND—I suppose that that communication will touch only the one point—their request for recall. It cannot touch any other point but that.

THE CHAIRMAN—Well, let it be read.

DR. SUTHERLAND—That will come in connection with one of the statements made to this Board, and it will save time if the letter is allowed to be read then.

THE CHAIRMAN—The demand is now.

DR. SUTHERLAND—Very well.

THE HON. MR. AIKINS—I think every member of the Board has a copy of it in his hand.

DR. POTTS—That is not the last letter.

HON. MR. AIKINS—This is dated September 11th. I suppose that is the last.

DR. SUTHERLAND—It seems there is no need to read this. It has been printed, and everybody has a copy.

THE CHAIRMAN—Very well, if this is the document, take it as read for the present. (This was assented to by the Committee.)

THE CHAIRMAN—Well, from whom will you hear first on this matter?

MR. TORRANCE—I see around me a number of the ministers of the city. Some of them seem to have a feeling that they are not wanted here. I know, from some remarks that have been dropped, that some of them feel that their presence here is out of place. It would be just as well to have an understanding.

THE CHAIRMAN—It has been our usage, in all our Boards, that our ministers attend. They are responsible, and if they go out and circulate false reports, they are amenable to the Discipline of the Church.

DR. EVANS—I would suggest that the three city ministers adjacent to the door, the Rev. Dr. Hunter, Dr. Rose, and our friend there, be tylers to the door, so that reporters may not be admitted.

THE CHAIRMAN—Then I will call to our assistance the kind aid of these brethren. Our brethren throughout the city are welcome as interested men. It is always our custom, in all Boards, to admit them. Now, shall I call upon the senior missionary? (Hear, hear.) Will Brother Eby begin, and give us a full statement?

REV. DR. EBY—Mr. Chairman, I would not wish to make any suggestion to the Board that would seem like expressing any opinion that I should not, but my own impression is that I ought hardly to have been called upon at this juncture to make a statement. At the same time, I

will at least say enough to let the brethren see the angle of vision from which, as an individual, I look at the case. Before I go on, however, I may just say that Mr. Cassidy would have been here only that he is suffering with an ulcerated jaw, and the doctor tells him if he rests to-day he may be able to be here to-morrow. So that any part of this case that will affect him particularly will perhaps be laid over until then. I will simply deal with my own position at present, and try to indicate what I think ought to be the mode of procedure. I do not consider myself here solely as the agent of this society. I am also a Methodist preacher belonging to the Methodist Church of Canada, and above or besides that I am a citizen of the Dominion, with rights as a citizen. As a good many of the brethren have seemed to indicate to me by little words that have been dropped, I am not here seeking for victory, I have no conflict with anybody, I am seeking for light, I am seeking for the right, and nothing more. The position in which I find myself, after twenty-four years of service in connection with the Methodist Church, is a very peculiar one. I have come home, and it seemed to me for years that the responsible administration of this society was anxious to be rid of me. I resigned, and I applied in good faith to the authorities to be received into one of the conferences in this country. That application for transfer was refused. I find myself without a standing place, without an appointment, without a dollar's income, with seven of a family on my hands to support. While I was under the stress of the circumstances that have brought about the present culmination of affairs, I broke down in health; my wife was strong and helped me. When I was able to get back again to my feet, and almost ready for full work, my wife broke down. You know that this last summer she was for a length of time in the hospital. We had to break up housekeeping. She has been in the country. We are back again now in Toronto. My wife and five children and myself are together in two rooms in the third floor of a house in Toronto, trying to make ends meet by what we can get. I have had to sell my life insurance in order to get bread and butter to put in the mouths of my children. But I am bound apparently on the one hand so that I can neither get free nor find a place to work, apparently hanging between heaven and earth, belonging nowhere; not free to act, to work out a plan or work out on any line of my own, to strike out on some other plan to get a living. I am hedged up on every hand until the way is opened by yourselves, or by the Church in some way. That is one thing. But of course I could soon get out of that. I am young enough to make a living if I were free. He who steals my purse simply steals trash. That is a small matter; but that is not the only thing of which I have been robbed. I come back here, after having been on the field seven or eight years, since my furlough, and it gradually is unfolded to me that I am living in an absolutely different environment from what I lived in ten years ago, when I came here in 1885, and went back in 1886, and was received with kindness and enthusiasm by every church, and every brother, and every home in this broad Dominion; when the two colleges vied with each other to put academic honors upon me, and that kind of thing. I come back here and find that the churches are closed against me; that I am invited at times to take part in certain conventions, but no, the voice is raised, there is a ban upon Brother Eby, he cannot be invited to this convention; and in various ways I am made to feel, since I came back, and it is now nearly two years, that something has occurred. My good name is gone. My reputation is certainly not what it was ten years ago; and, before God, I know of no reason why this should be so.

So far as I can find out any reasons at all, they have emanated from the administration of this Missionary Society. I have tried to find out some of the difficulties in the way. I find that year after year certain things have been put on record in your books, and there is a written record of certain censures, or certain acts that are directly or indirectly censures against me, and yet from the very beginning to the present day, not one single thing upon which these censures have been based has ever been brought to my mind, and never once have I had the opportunity of replying to one document upon which those actions were based. There

they are on record in your books, and some of them never came to my ear, until I came to this country, and they were dragged out and brought to my mind here, and they were on record there in your books, and went forth, sometimes in the public press, sometimes by information that would necessarily go out from the brethren here, and the work has been done. In addition to these records that are in your books, of which I speak, there also unwritten records that have sapped my reputation in the same way, which I believe are absolutely unfounded in fact, based upon the efforts that I made to supplement the work of this mission by a self-supporting band. I believe that the statements that have gone out, that have come to your ears, are utterly untrue.

The same is true with the Tabernacle. Statements have gone out with regard to the work that I did in connection with the Tabernacle, and the supplementary special work that I undertook to do there, the expenditure of money, and the gathering-in of money supplemental to the work of this Board. I believe that what has been said is untrue. It has been said, and I have met it over and over again, "Brother Eby is a pretty good sort of a man, but he is an unsafe man, he would run us into debt. If you would give him a million of money he might run his scheme;" and with statements of that kind my standing has been impeached on those lines. I believe that those things are untrue. I want to meet them. I want to know just exactly what has been said and what has been done, so that I can meet those written records, and those unwritten records, and meet them squarely and fairly in a business manner, as well as in a brotherly way.

I hold this Board bound to explain my position. Why am I a disgraced missionary? That is what I want to know, and I do not think it is for me to bring any charge against this Board, but to ask this Board to give me the reason why I am in the position in which I find myself to-day, with a ruined reputation, without a place in which to work, without a dollar's income. I am not going to make any charges against this Board. If I had charges to make against this Board, if ever I find that in fighting for my life, and the bread for my children, I have to go out and fight again for my reputation and character, if it did ever come to be necessary to prefer charges, it would not be here that I would make them; but God forbid that that should ever be necessary. I throw myself upon you as brethren, as well as a committee of this Missionary Society, and I ask that a full statement be made by the representative official of this Missionary Board, who has the whole facts in his hands from every side, and the records in his hands, and the understanding of the whole situation. It seems to me that from that central source should come a statement of the whole situation, and then I will be able to meet those things that touch me, and that is the position that I now assume, and ask that that course of procedure be taken. I do not know what I shall do after this Board rises. I am living to-day by the moment, day by day; what I do to-morrow will depend on what you do to-day. I leave the matter in your hands, and appeal for that kind of treatment of the subject that will bring the whole thing squarely and fairly before us, so that I can meet those things which you have against me. I have been walking in the dark for a long time. When I came home you know perfectly well, many of you, how I was broken down, nervously; those things had come on me year after year until they had accumulated into a black, dense cloud over my head, and I could not, for the life of me, analyze them, or put them into any systematic form; but, thanks be unto God, that day is past, and my nerves are once more reasonably safe, and what I want now is to have the actual facts brought out in such a way that I can meet them logically in the face of documents that are in your hands and not in mine, and in the face of any testimony that you may have or bring, or testimony that I may necessarily bring, after I find what the difficulty is, or what the charges may be against me. For the present, you will allow me to place this before you as my statement.

DR. SUTHERLAND—Will Dr. Eby allow me to ask him a single question? At a meeting of our Executive some time ago, Dr. Eby said he desired to make a statement extending

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over a number of years, back as far as 1888. Some member of the Executive inquired whether he meant to make a verbal statement, or whether it was in manuscript. He said that it was mostly prepared; and in reply to another question as to how long a time he would want, he said he thought from one to two hours. Then it was suggested that the Board was the proper place to make that statement. My question is, whether Dr. Eby intends to make that statement to this Board, and then perhaps the Board will decide when to hear it, and the course of procedure?

Dr. EBY—The preparation that I had made at that time marks the stage of evolution which my thought and nerves had got up to at that time, and it seemed to me to fit into the circumstances then. The times have changed. We are under a different environment here. I do not wish to make that statement in that shape, but to meet the facts as they arise in statements that come from the other side—I would like to take the words "the other side" away—statements that are made in this Board. I do not like to feel as though there were sides to this question.

THE CHAIRMAN—Brother Eby, that is very evidently fencing. The question is whether you are willing to give the Board the benefit of your experience in connection with difficulties in Japan. Of course you have said nothing about them. What the Board wants to get from the people that know is a straightforward statement. If Brother Eby does not acknowledge the existence of any difficulties, all right.

Dr. EBY—Well, I wish to say that I do not understand what I said to be fencing at all. The question was whether I was ready or wished to make that specific statement which I had prepared at a certain time. I simply say that that is out of date. I am willing to make a statement from beginning to end, in minute detail, of anything and everything the brethren want to have from me at any time that they desire it, only I do think that in fairness to myself I ought to know just what the statement is that affects myself in regard to this mission trouble, a statement that naturally will come from the official head of the administration.

MR. J. A. M. AIKINS—I have read letters in regard to this. I have seen some editorials in the *Guardian*, and also letters in other papers. There is a difficulty, as I understand, between the Rev. Mr. Eby and some of the Mission Council in Japan, and the Executive which has acted. What I would like to get at is, what is the complaint that Dr. Eby makes, and on what is that complaint founded, as against the action of the Executive? What I think the Board desires are the facts of the case. If Mr. Eby will state what complaint he has to make against the action of the Executive, and support that complaint by any documentary evidence he has, I think it will facilitate matters in arriving at a conclusion as to what really is the difficulty and the solution.

JUDGE CHESLEY—I have listened very carefully to what has been said by Dr. Eby in his statement, and it seems to me that he has stated very explicitly what his position and his reasons are, and I think he has stated it so that we cannot as a Board fail to understand it. If I apprehended him, his grievance is that by the action of the Executive of this Board he is to-day a disgraced missionary—a recalled and disgraced missionary. I, as a new member of this Board, do not know why he is recalled and a disgraced missionary—perhaps not technically recalled, but in substance and effect a recalled and disgraced missionary. Now, if that is true, and so far as I have been able to follow the facts and records that have been made public, it is in essence true, then Dr. Eby having stated that, it is for us to find out why he is put in that position, and not to ask him for a statement of the history of the missions in Japan for the last eight years. I understand him to say he is perfectly willing to furnish us any information that this Board may ask, that is in his possession, as to events in Japan, or on this side, that came within his knowledge during the past seven or eight years. But his statement is so clear and unmistakable that I fail to see that we have a right to ask him at this present moment for anything further. He says, "I am here, I am helpless, I am disgraced, I am in effect recalled." Why? I venture modestly and humbly to submit that at the present

moment, in the sight of this Board, and I may say in the opinion of a large section of the laymen of our end of the country, the Executive is the body on trial. I do not say the Executive is in the wrong, but the Executive is the body on trial. It has done this thing. Now, we want its justification. Its justification may be forthcoming. We have the right to ask for that.

Mr. MACLAREN—I am sure we all sympathize with Bro. Eby in the very pathetic statement he has made, and the fact that apparently our Methodist Church has not made provision to meet all the exigencies of the case. Some of the difficulties of which he has spoken may be beyond the reach of this Board. The Church itself, in its legislation, will perhaps be responsible in part for the anomalous position in which Bro. Eby finds himself, and which perhaps this Board may find itself in, under the circumstances, having no control over the Annual Conference and the like. Part of the difficulty, and I think a very serious part of the difficulty, arises from that. That, however, we will have to eliminate from our thoughts, excepting so far as this may necessitate some action on our part.

THE CHAIRMAN—That is correct.

Mr. MACLAREN—It seems to me we should deal with what is before us. Judge Chesley has said that the Executive is on trial. I was not here yesterday. The Minutes of the Executive were read yesterday. I suppose they disclosed somewhat fully the whole position. I know, as a member of the Executive, and having attended the meetings, those Minutes are full. My impression is that they contain the reasons of the Executive's action. Their action is there. And I suppose it would be quite proper at any time to call up their action. In fact, when these Minutes were read here it was quite proper, I suppose, for any member of this Board to call up any matter that had been acted upon by the Executive during the year, so that if the Executive were put on their trial in that way, as Judge Chesley states, the matter might come up in that way. However, it has not come up in that way. We are now dealing with the Japan difficulty. I was at a meeting of the Executive, not the meeting when the action was taken of which Dr. Eby chiefly complains; I was not in Toronto at the time and was not at that meeting of the Executive. I was present at a subsequent meeting of the Executive when Dr. Eby came before us and made a lengthy statement, I think I may call it. His address extended between one and two hours, and Dr. Eby intimated that he wished to go before the Executive on very much larger grounds. He wished to take up the whole question running from the year 1888. It was suggested to him that as the Executive was a mere temporary body, appointed from year to year, and could not go back of the action of a previous Board, that he would not be able to get from the Executive the relief which he desired, if he wanted the review or reversal of the action taken by successive Boards since 1888. Then the intimation was made to him that the proper place to make that statement was before this Board. Whether this Board can go back of its own appointment, go back of a General Conference, and review the action of previous Boards that have reported to their General Conferences, and have been dealt with there, that is another question; but there seems to be no doubt but that the Executive could not deal with and reverse the action of previous Boards of which Dr. Eby had complained. He saw the force of that, and agreed to come and make the statement to the Board. As I understand it, he was invited to make that statement now, and I think Dr. Eby owes it to the Board to make it. Certainly he owes it to the Executive to whom the application was made. I think he owes it to the Board to make that statement now, even if some subsequent events have developed new phases. I think those should be dealt with. It may be my thought, but I cannot see that there is just the clearness and definiteness in the statement which my friend Judge Chesley sees. I took down the statement that Dr. Eby complains of now, viz., that there are records in our books and proceedings there of which he was not aware until he came to this country, and he complains of the unjustness of those records. Those, I assume, are in part the action of the Executive, and in part the action of the Board. At least, such was his complaint when he made

it in Toronto, and I presume it would be the same now. I do not think we can take a general statement like that—"Your books contain censures and charges against me of which I knew nothing until I came to this country," and invite us to go into a general excursion of that kind. I think Dr. Eby owes it to this Board to specifically tell us that this thing was done and that thing was done, and certain things that came to his knowledge. And he complains not only of that, because he speaks of these censures and implied censures, at least the accumulation of these, being responsible for his breaking down in Japan, his latter statement would appear to indicate that of a number of these, if not all, he was aware before he left Japan, and that they had a good deal to do with the unfortunate state of health which existed on his coming to this country. I think, at the very least, Dr. Eby should mention what these are. He cannot be in the dark, because he says he has found out what they are. I think we should now have a precise statement of those things of which he complains that were done behind his back, and that he has found out one by one. I think it is due to this Board that we should find out what those are.

DR. RYCKMAN—It seems that we differ in our views as to how to come at this question. As a humble member of this Board I have my view, and I do not think we are getting at it just now in the right way. For a whole year I have been waiting for this meeting, and waiting for it with this thought in my mind, that as the Methodist Missionary Society has certain reasons, considered sufficient and good, why the connection of Brothers Eby and Cassidy with the Japan Mission should terminate, and as these reasons have never come out for a whole year, while attending the meetings of the Executive in Toronto, I have not been able to get the information, although I have asked for it again and again, and tried to get it in different ways. I do not begin to know to-day what are the reasons why Brother Eby's resignation was accepted so promptly, and why Brother Cassidy was detained in this country and separated by the action of the Executive from the Japan Mission. I think it is an open secret why Brother Eby resigned. I throw this out simply because it is a part of my thought regarding the matter. But if he had not resigned, he would have been detained also; his connection with the Japan Mission would have been terminated in the same way as Brother Cassidy's. Now, in attending the meetings in Toronto, I heard Brother Cassidy's address before the Executive; I saw the difficulty under which he labored. What could he say in defence of himself when he did not know what was alleged against him. I saw Brother Cassidy's difficulty. He took a different ground. He did not resign so hastily as Brother Eby did, but he came before us in the Executive, and said that he thought he had been treated unfairly; his connection with the Mission in Japan terminated, and he did not know the reason why, and he wanted to know the reason why; he did not get the reason why. The members of the Board tried to get it and could not get it, and are not in possession of it to-day. It has been said over and over again, and at our last Executive meeting it was said particularly, that the whole matter will be discussed in the Board soon to meet in Montreal. Now, that is what I am wanting. I do not care how you get at it, so long as it is done. I will submit to a good deal of inconvenience and dissatisfaction in my own mind with regard to the *modus operandi*, so long as we get at the whole truth; but now it seems to me that we ought to know, first of all, why it is that Eby and Cassidy cannot continue their work in Japan. Let these objections be stated, and if there is a case against them, if Brother Eby is unfit for a missionary in Japan, let the reasons be given, and if they are good reasons I will say let him be detained. But I do not want to say that; I do not like to say that until I have the reasons, and the same with regard to Brother Cassidy. If it is fit he should not go back let there be a statement of the reasons, and I will say Amen to them if they are good, and let those men be detained in this country, and find some other missionaries in Japan, or carry on the work in some other way; but after a whole year of attending those meetings in Toronto and seeking for information, I am in the dark. I

would like to know what these men have to answer. The same proposal was made to Brother Cassidy in Toronto—"Make your statement and tell us at what you are aggrieved; tell us why you think you ought to go back to Japan." He did not know any reasons in existence why he should not go back to Japan. What was he to answer? He was required to plead and defend his plea of innocence when he did not know the charge against him. That is precisely the position, it seems to me, in which he stood, and Brother Eby's position is somewhat similar. I want to know what there is to be said against these brethren, why they should not be our missionaries in Japan. If the reasons are good they will be detained. Let these brethren who are most intimately concerned stand here in this Board and listen to what is to be said why they are unfit for our representatives in Japan. Let them take all the burden of it, and all the shame of it, and suffer all the consequences, if there are real good reasons why they should not be longer missionaries in Japan.

REV. MR. HUESTIS—I have been a long while a member of the Board, and have occasionally given a vote on certain questions that have been submitted by committees of the Board. Of course the details, or the mode by which they reached their findings, was not known to myself and to other members of the Board, except in the Committee, but their report has been adopted. That has been somewhat the case in regard to this matter so far. When I came to the Board this year, I made up my mind that I would give no vote on this question again until I knew all about it, and I think that is the mind of the members of this Board. I regret, therefore, that we should be wasting time, as I look upon it, at the present time, if you will excuse me; but we must not be stopped by mere technicalities; what we want to get at are the facts, and we are not divided into two parties here seeking victory, certainly. We are a body of men here working in the interests of the Church, and moved, as we believe, by the Holy Ghost, and we want to get at the bottom facts. We want to reach all these details. I am more impressed by the remarks made by Dr. Ryckman who sits here, that as a member of the Executive, who is responsible for his vote, and for what has been done, he really does not know the grounds upon which they have acted as they have, and he a member of the Executive. Why, that is a most extraordinary statement that, as a member of the Executive, he has voted upon this question, and is responsible (we hold him responsible as one of the members of the Executive for what has been done), and yet he tells us he knows no reason why these steps were taken.

DR. RYCKMAN—No, I did not vote for this action.

MR. HUESTIS—If it was not unanimous, let that be understood. Why should there be fencing? I think that remark was made as though we were a court of law, and as though we were going to take advantage of every technicality. Why should not Dr. Sutherland or Dr. Eby take up this question?

DR. TOVELL—The Executive Committee took action on a report submitted to them by a smaller committee, a sub-committee appointed by the Executive Committee, to meet with the Executive of the Woman's Missionary Society.

DR. SUTHERLAND—It was appointed by the General Board, not by the Executive, that committee to meet with the ladies.

DR. TOVELL—Then they brought back the report to the Executive Committee. I regretted that it was impossible to be present at that meeting when the Executive Committee adopted the report of that committee. Now, it was on the report of that committee that the Executive took action, and the whole thing has hinged, down to the present. I think if we could have a statement, clear and full, made to this Board as to the reasons why the Executive took action on that report, or what that report was, or what facts that report was based upon, it would be very satisfactory. I never was able to get at the exact definite reasons why that was done.

DR. SUTHERLAND—I think, put in a nut-shell, the situation is just this: We (and when I say we, I am speaking my own thought, and possibly the thought of some others), we wanted that the missionaries should state here, in the presence of the Board, the same things that they have

stated in the newspapers and in endless private conversations through this country, the result of which has been to stir up the very widespread and somewhat intense feeling that there is among our people to-day. If they are prepared to state here to the Board what they have stated elsewhere, then we are prepared to meet the case and deal with it. And I might just say, to prevent misapprehension, that if it is the desire of this Board that I make a statement at any stage, the statement will be made just in the shape in which it exists now, and I shall not vary a hair's breadth from that statement because of any remarks or statements the returned missionaries may make here to-day to this Board. It is a perfectly independent statement, prepared without knowing what these brethren would say to the Board, and therefore I cannot by any possibility take advantage of their present statements in making this statement of mine. If we could have the thing in that shape, if the brethren are willing to repeat to this Board what they have said elsewhere, verbally and in writing (because, as a Board, we cannot deal with irresponsible newspaper reports, and letters that are flying about, and mere rumors of conversation—we cannot deal officially with these), but, if they will put it before us to-day, then we can meet and deal with it. Otherwise, if we go on with discussion, we are merely beating the air and touching nothing.

REV. MR. CHISHOLM—Would Dr. Sutherland allow a question? In that statement he has referred to that he would be free to make at the request of the Board at any time, would that cover the grounds of action of the Executive, giving their motive for the recall of those missionaries? Or, would it simply be a statement as General Secretary on behalf of the Executive?

DR. SUTHERLAND—Of course I make no statement here with regard to anybody's motive for doing anything. My statement, if it is called for at all, will be largely historical.

MR. CHISHOLM—In that statement would you cover the actions of the Executive?

DR. SUTHERLAND—Yes.

MR. CHISHOLM—And give the grounds of their action?

DR. SUTHERLAND—I give the statement from the records. I give the records, either of Minutes or correspondence, and all the light that these sources of information will throw upon the question will be at your disposal.

MR. CHISHOLM—So that we are placed in a very awkward position. Any statement that might be given by the General Secretary would be given as General Secretary of this Board, and would go no further back than the Minutes of this Committee.

DR. SUTHERLAND—Oh, I go back for a number of years.

MR. CHISHOLM—But you go upon the lines of the record.

DR. SUTHERLAND—I cannot go upon any other line.

MR. CHISHOLM—The Minutes of the Executive fail to give the reasons why these men were recalled.

DR. SUTHERLAND—Allow me to answer at that point. There is a great deal more besides the Minutes. There is the official correspondence covering all these years, which throws light upon all the links that make up the entire chain of the situation. Then allow me to say this one thing while it is fresh in my mind: I think this Board ought not to be led away with the impression that a missionary can be recalled only when distinct charges are formulated against him, and serious crimes or misdemeanors proved. That would be a very dangerous principle to go upon in regard to the management of our Missions. A missionary may be recalled and no reason assigned. Take a case in point, as the Brother is present. Years ago, when Dr. Cochran was returning to this country, the then senior secretary wrote to him saying that it was the judgment of the Committee that if he came home at that time he should not return to Japan. Still he thought his circumstances were such that he should come, and without a word about it he came and took work in a Home Conference. It never seemed to enter into his mind that he was discredited, and things went on just in the ordinary way; and when the proper time came the Committee requested him to go and take charge in Japan of our educational work, and he went without a word. I have his own word for it that it never entered into his mind that he was harshly treated or discredited, much less disgraced.

MR. CHISHOLM—I am in this position, and I presume

some of the members of the Board are in the same position. This is my first meeting with the Board, and I feel free to say to the Board that I have been very cautious with regard to this matter since I was elected the representative of the Montreal Conference. I have not so much as read any of the correspondence in the public press over the signature of any of the missionaries or their friends. I have invariably urged our people to lay this matter aside altogether until they got a deliverance from the Board. I am certainly in sympathy this morning, to a certain extent, with the position assumed by Dr. Eby. He has resigned, and his resignation has been accepted. There is the difficulty, and we are in the position of a court of investigation, and we are asking the criminals to state the case, to either convict or acquit themselves. It appears to me that the fair way to do under the circumstances is for the Secretary of the Board, or the Secretary of the Executive Committee, or whoever has all the information in the case, to give it to the Board.

DR. POTTS—I think it will facilitate this whole question if Dr. Sutherland will make the statement now.

DR. SUTHERLAND—Whenever you choose.

MR. J. A. M. AIKINS—What I want to get at is really what is the issue we are to consider. What is the trouble? I do not know what the statement of Dr. Sutherland may be, but I should judge that Dr. Eby has a grievance. Dr. Eby has resigned, his resignation is accepted. Why did he resign? Wherein is the trouble? I come here and I have to confess that I do not understand exactly what has been going on; I do not know and I want to know, and I want to know where the trouble is, so that this difficulty which has to be presented to the Board may be properly decided. I want to get at the facts in order to come to a conclusion of my own as a member of this Board. If the statement of Dr. Sutherland will show the issue, then by all means let us have the statement. If not, let Dr. Eby make his statement, and let us know exactly where the trouble lies.

REV. MR. LANGFORD—I think the trouble is we are all agnostics. We do not know anything. The members of the Executive do not know anything. That is the matter with the whole of us. We are trying to find out something. We are trying to get anybody to lead off. Nobody seems willing to start.

DR. SUTHERLAND—Yes, sir; I will start at any moment you say.

MR. LANGFORD—Then we are approaching the starting-point. My friend Mr. Aikins says he does not know the issue. I think I know that much anyhow. I think the issue before this Board is that two of our missionaries, to use the expression of Dr. Eby, are disgraced. I will use his word. I do not say I am adopting that phrase. They are recalled. They are dismissed from missionary work. The authority that has dismissed them is the Executive of this Board. The members of the Executive, some of them, do not understand why they were dismissed. We are not, therefore, very much mortified because we do not understand it. But we are determined, by the help of God, to get to understand it. If we have to ask any number of questions we are going to find out why Dr. Eby and Mr. Cassidy are where they are, and in the position that they now occupy. I think that is the issue before the Board just at present, and I think the sooner we get at it the better, and waste no more time. Let us get the facts before us.

DR. BRIGGS—I move that the Secretary now make his statement. (The motion was seconded.)

MR. LAMBLY—Dr. Sutherland says his statement will be largely historical. I do not think we want to go into the history. I want to know, in a few words, the position these men are in.

REV. DR. T. G. WILLIAMS—I think we are assuming a proper and dignified method when we ask our Secretary to lead off in this discussion. I therefore fully agree with everything Mr. Langford has said, and I agree with the motion of Dr. Briggs. It is historical. We cannot jump at it in a moment. Now let us have the thing *de novo* from the Secretary.

(The motion was put and carried.)

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THE CHAIRMAN.—That shifts the issue. It was an inquiry into Japan work.

DR. T. G. WILLIAMS.—I do not understand we are shifting the issue. I understand we are just asking the Secretary to make this statement so that we may get at the issue immediately.

THE CHAIRMAN.—The Secretary will make his statement.

DR. SUTHERLAND.—Allow me a word as to the circumstances under which this statement has been prepared, which may throw a little light upon some portions of it. During this past summer I was compelled, by imperative considerations of health, suddenly to drop all my work and get away from home. Probably the Board will understand that while the work of the Mission Rooms at all times is heavy and involves a good deal of anxiety, during the last year the strain has been specially heavy. If I were disposed to make any personal observations at all, perhaps I might make a very pathetic complaint here as to the way in which the Missionary Secretary has been spoken of throughout the country. Hitherto I have said no word in reply, save what I have said in meetings of the Committee, or the General Board, as the case might be. When I returned home in the early part of August, of course I had large arrears of correspondence and business to attend to, and then I foresaw that a full statement must be made to this Board, and through this Board to the Methodist people. I saw no alternative—no way out of it. Therefore I had to go to work and collate and classify and examine carefully, not only the records of Committees and Boards and Councils, but also the voluminous correspondence touching this whole Japan business. I saw that events so linked themselves, one thing with another, that I had to begin at a period pretty far back, perhaps as early as 1888. As I go on reading this document you may think that some things I am reading do not seem to have a bearing upon the case, but if you will kindly

exercise a little patience you will see, as I go on, how one section links itself with another, and that all the parts are necessary to a full understanding of the whole case. Then in preparing this statement the time at my disposal was limited. Perhaps you will understand this when I state a simple matter of fact, that for the past six or seven weeks my continuous work has never been less than twelve hours a day, has very often been fifteen hours, and in not a few cases eighteen hours, and that I finished the last page of manuscript for the printer at five o'clock last Wednesday evening—the evening on which I came away to get to Montreal. The point is, that with regard to a good deal of this statement careful revision was a simple impossibility. I have had to take it just as I sent it to the printer, and as it came back in his proof, and therefore if you notice anything through this report—a phrase, a word, an indication of a spirit,—that you think ought not to be there, please remember the very high pressure under which it was prepared. Perhaps if I had had a possible moment in which to have revised it carefully, it might be that some forms of expression would be modified or softened. Perhaps you will not find such, but if you do, please bear in mind that if there had been time, probably I might have put it in different words.

Further, I felt that the state of the case was such before the Church that I must speak not only to the Board but also to the Methodist people. If this was simply a statement for this Board alone, I would have contented myself with the bare records—the official records, the correspondence, and so on; but I was compelled from the circumstances to speak to a larger audience than this Board, and that will account perhaps for some of the features that will appear in this review.

(Dr. Sutherland then proceeded to read the statement he had prepared, as follows):—

A REVIEW

Of Certain Matters Connected with the Japan Mission of the Methodist Church.

PREPARED BY THE GENERAL SECRETARY FOR THE INFORMATION OF THE GENERAL BOARD AND THE METHODIST PEOPLE, AND LAID BEFORE THE BOARD, OCTOBER 4TH, 1895.

PRELIMINARY STATEMENTS.

A Painful Subject.

Having laid before the Board an Abstract of the Annual Report, also the Minutes of the Executive Committee and the various communications that have been addressed or referred to you for consideration, I desire, before submitting the schedules from the Financial District Meetings, to lay before you a statement touching certain matters which have not only attracted a good deal of attention, but have stirred up a good deal of unpleasant feeling. I greatly regret the necessity which is laid upon me in this respect. From the time when friction between members of the Japan mission first began to be talked about, I have steadily refrained from any public expression of opinion on the matter, and even from a public statement of the facts so far as they were known to me. I have believed from the first that any difficulties arising in connection with any of our missions,—any serious friction among the missionaries themselves, any grievances which any of them might consider they had, growing out of methods of administration, or action on the part of the Society's officers, were matters to be dealt with by those to whom the Church has committed the management and oversight of missionary affairs, namely, the General Board and its Executive Committee, as they alone could be seized of all the facts, and hence they alone could be in a position to judge fairly, without prejudice or passion. I have deprecated the persistent attempts to drag these matters from before the properly constituted courts and to cast them into the easily heated arena of public debate, where controversy is often conducted on partisan lines, and in the absence of very essential information. I have believed that such a course must result in serious injury not only to the Japan mission but to our mission work as a whole; that it would undermine confidence, repress liberality, engender bitter feelings which long years would not allay, and render a settlement of disputes far more difficult than it otherwise would have been. All this, in considerable measure, has already come to pass, and whatever may be the final outcome as regards

individuals, further injury will be inflicted by this controversy upon the mission cause.

Silence No Longer Possible.

It is evident, however, that a time has come when longer silence on the part of the Executive and its officers would be unjustifiable—even criminal. Within the past two years the administration of missionary affairs, especially as affecting Japan, has been the subject of much hostile criticism. For more than a year two of our Japan missionaries, home on furlough, have persistently assailed the administration, and by private interviews, and a free use of the newspaper press, have circulated statements which, if true, might well shake the confidence of the people in the wisdom or even the integrity of the Board and its officers, and which if not true should be promptly and decisively dealt with by the proper authorities. That missionaries while still in the employ of the Society and receiving its pay should occupy much of their time in assailing the management, thereby producing a feeling of unrest and want of confidence among the people that is already telling injuriously upon the income, is in itself a fact of serious import, showing that a time has come when it should be decided, once for all, whether the legislation of the General Conference and the decisions of properly constituted Church courts have any binding force, or whether every man is at liberty to assail with impunity both legislative and administrative action, when these do not coincide with his private opinions or personal aims.

Reasons for this Statement—Ground to be Covered.

The statement which I now submit is necessary, therefore, for several reasons. 1. For the information of the Board itself. If the personnel of the Board were the same from year to year a detailed statement on my part would be less necessary; but as not a few members are here for the first time, and therefore are unacquainted with the history of the Japan difficulties, as well as with the action of the Executive Committee, it seems to be absolutely necessary that they should be put in possession of all the facts, so that they may reach intelligent conclusions. 2. For the information of many Methodist people who, because of inaccurate

and misleading statements, persistently repeated, have become prejudiced against the administration of the Society's affairs and have laid blame upon the innocent.

3. For the vindication of those who have been unjustly assailed, whether missionaries, officers, or members of the Executive Committee; and lastly, that it may be clearly seen where rests the chief responsibility for the unhappy strifes that have estranged the missionaries in Japan from each other and almost brought about a deadlock in the affairs of the mission. In the discharge of this, to me, painful task, it will be necessary to cover considerable ground. The history of years must be reviewed, a mass of correspondence must be classified and digested, the action of the General Board and its Executive, and of the Japan Mission Council, must be stated, so that the whole case may be seen in clear perspective. So many things enter into this question that perhaps no one of them can be presented complete and separate by itself. They all more or less overlap each other, and in making my statement I may frequently pass from one circumstance or group of circumstances to another, and back again in some other connection, because the facts with which I have to deal are all more or less related, and some of them throw light upon more than one aspect of the case taken as a whole. On many points the evidence in support of what I say will be furnished by extracts from official documents, while other statements will be confirmed by living witnesses who will appear before this Board.

This Statement both Official and Personal.

I wish it to be understood that the statement I now present is in one sense official, and in another personal. It is official in the sense that it is the General Secretary's statement to the Board of matters of fact touching Japan affairs. It is personal in the sense that it is a justification of my official course and that of the Board and Executive, addressed through this Board to the Methodist people, and intended as a reply to the unwarranted attacks that have been made during the past year upon those who administer the Society's affairs. The somewhat dual character of the document will account, therefore, for some peculiarities of style, for the introduction of some personal references, and for occasional expressions of opinion as well as statements of fact.

In this connection I may say that the present document is not intended as a reply to letters that have lately appeared in the *Guardian* and elsewhere. These letters I have not read, partly because I was very busy with my own proper work and had no time to spend on profitless newspaper controversy, but chiefly because I was apprehensive that by reading them the statement I was preparing might be tinged with a spirit of controversy or even of bitterness, and this I was anxious to avoid.

The Policy of Silence.

Up to the present time, with the exception of one official statement showing what had been done up to a given point, nothing has been published by the Executive Committee or the officers of the Society. They deemed that while important matters affecting our missions were under consideration by the proper Church courts it would be highly improper to make them the subject of public controversy, as well as injurious to the cause they had at heart. But no such considerations seem to have influenced the missionaries. Not only have one-sided statements of Japan affairs been put forth in various ways, but official documents, still under consideration, have been given by the missionaries to the public press; parts of official letters have also been published, correspondence on the subject has appeared in our connexional organ, and no effort has been spared to misrepresent the action of the Executive and its officers and to excite prejudice against them throughout the Church. And this, be it remembered, was done while the whole question was still under consideration and could not be finally decided until further communications were received from the missionaries in Japan. It must be clear to any unprejudiced mind that this was not the result

of accident but of a deliberate plan, the nature of which I will endeavor to make clear further on. Suffice it now to say that such a course in civil matters—such an attempt to prejudice and prejudge a case that was still *sub judice*—would be regarded as a grave misdemeanor and dealt with accordingly.

Popular Impressions.

The impressions which seem to have been made upon many minds by the statements of the returned missionaries are substantially as follows: That there has been friction between some of the missionaries in Japan among themselves, also between the missionaries and the authorities at home, but that for these frictions the missionaries of the General Society are not in any way responsible; that two missionaries of the General Society and one of the Woman's Society have been recalled, they know not for what reason; that six missionaries of the General Society have united in a request to be recalled because of certain statements said to have been made by the Secretary at the General Conference; that Dr. Macdonald is retained as official representative of the Board in Japan against the wishes of the missionaries there; that two missionaries complain of unjust treatment in that the Board refuses to repay them the amount of their expenses to Japan; that Dr. Eby complains of harsh and arbitrary treatment, and even cruelty, on the part of the Board and Executive, and the General Secretary; and that Mr. Cassidy demands that he be sent back to Japan notwithstanding the decision of the Executive that he should remain in this country. On all these points it seems necessary that the Board and the Church at large should now have definite and reliable information.

I. THE MISSION COUNCIL.

Is It Wise to Have a Council?

For a full understanding of the whole situation it is necessary to give some account of the Japan Mission Council, which has played so prominent a part in mission affairs. Previous to 1886 there was no Mission Council, properly so called, but the missionaries met, from time to time, in an informal way, to converse about the work, lay plans for future operations, prepare estimates for the year's expenditure, etc., etc. But at the General Conference of 1886, Dr. Eby, who was then in this country, introduced legislation in regard to the Japan work, which greatly changed the aspect of affairs. This was what I may call the initial mistake. A mission meeting for informal conference, like that of the Methodist Episcopal mission in Japan, is one thing; a Mission Council with large administrative and quasi-legislative powers, is quite another thing. The one may be useful in many ways, and a bond of union among the missionaries; the other, especially when it begins to think of itself "more highly than it ought to think," becomes an element of danger, disturbing the peace of the mission, and creating distrust among the native brethren. It will be remembered that at the General Conference Mr. Satoh, in referring to the Mission Council, spoke of it as a "Stir Chamber," and his remark was not altogether without foundation. The Council is viewed with some distrust by the Japanese. They have often referred to the harmony that has existed between themselves and the foreign missionaries, and have deprecated anything that would disturb it, but no longer ago than the Conference of 1894, owing to want of tact on the part of the Council, it seemed as though the day of race feeling had come to our mission, as it has come to others. The trouble arose in the Stationing Committee, and whatever may have been its precise nature I have the emphatic testimony of Dr. Macdonald that "the Japanese were not to blame." According to the present constitution the Council has authority to station the foreign missionaries, while the Conference has the usual Stationing Committee; but it is open to question if a divided stationing authority is good in Japan or anywhere else.

The Constitution—How Formed.

While there were general regulations in the Discipline of 1886 for the Japan Mission Council, the "constitution," so called, is of later date. When visiting the Japan work in 1889, I attended a meeting of the Council on the 6th of June, when the report of a Committee on the "Constitution and Functions of the Mission Council" was read by Mr. Cassidy. There are only two items of the report that need be referred to in the present statement. The first is in regard to the election of Chairman and Recording Secretary, and reads as follows:

"The Chairman shall be elected by the Council, subject to the approval of the Home Board, and shall be *ex-officio* Treasurer and Corresponding Secretary. The Recording Secretary shall be elected by the Council annually by ballot."

The second refers to the disbursement of funds and reads: "No money shall be diverted from the purpose for which it was granted."

From the foregoing it will be seen that the election of the Chairman is not made annual, while that of the Recording Secretary is, and so far as the constitution shows, there is no reason why the election of Chairman, once made, should not be permanent, especially when confirmed by "the approval of the Home Board." In fact, a fair inference would be that when once the nominee of the Council has been approved by the Home Board it must stand until the Board has expressed a desire for a change.

As the Mission Council had no legislative powers, strictly so called, the constitution was referred to the General Board for confirmation or otherwise. When I met the Board after returning from Japan, I laid before them an official report of my visit, in which I called attention to the proposed constitution, and laid the document before them. So far as the records of the Board show, no action was taken, which can be explained only on the supposition that the Board thought it advisable to pass the matter over to the General Conference, which was to meet within a year. The point is of no practical importance, however, as the constitution was tacitly recognized by the Board, and the Council acted under it.

When the proposed constitution was under discussion in the Council, it was strongly urged by Mr. Cassidy that the Council should be allowed to elect its own Chairman. I objected to this, saying that the Chairman would be the official representative of the Board in Japan, and I felt sure the Board would desire to have some say in the appointment. I assured them that due consideration would be given to any representation of the Council by nomination or otherwise, but that the final decision must be with the Board. This was conceded, and the words "subject to the approval of the Home Board," were inserted in the clause under discussion.

Tendencies in the Council.

Allusion is made elsewhere to certain tendencies in the Mission Council, which sometimes made it necessary for the General Board and Executive to speak more strongly than they otherwise would have done. Among these was a tendency to go beyond its province, and meddle in things which did not properly belong to it. An instance will illustrate my meaning. In January, 1890, the Council, on motion of Rev. Dr. Eby, adopted the following memorial to the Executive:

"Whereas, in the published will of the late lamented William Gooderham, the sum of \$30,000 was distinctly given for foreign missions of the Methodist Church in Canada; and whereas, in some later references in our periodicals to the same bequest the word 'foreign' has been omitted; and whereas, certain public references to the same express the hope that this will be used to help the laborers on the home missions;

"Resolved,—That we do hereby memorialize the Committee of Finance and Consultation that while we do not wish to prejudice the work or the workers on the home missions, we would consider it an illegal use of the money to spend it in any other way than to add that amount of efficiency to the foreign work, over and above what would be granted from ordinary sources. If the money is simply added to the treasury, and spent as a part of the whole, adding little or nothing to the foreign work above what it would have received without it—then the benefit does not go to the foreign field, and the will of the testator is broken—a point that would be well taken in any court of equity to convict of malappropriation of funds."

The memorial then goes on to speak of the opportune character of the bequest at a time when a forward movement was projected; affirms that in no other mission field in the world could the money be so advantageously spent as in Japan, and concludes as follows:

"We therefore pray that the sum be definitely appropriated in such a way that the foreign work alone shall receive the added benefit as intended, and that the method of appropriation be made public, so that gainers shall have no cause for possible complaint or criticism."

Attitude of the Board.

Of course it goes without saying that neither the Board nor the Executive had the slightest intention of using the money in any other way than as the testator intended; and had any member of the Council enquired whether there was any truth in the rumors referred to, he would have received a courteous and speedy reply to the effect that the rumors were without foundation; but as the Council assumed the right to sit in judgment on the Board, and assure them that unless that body gave the money to the foreign work, over and above what would be granted from ordinary sources, it would be guilty of maladministration of funds, and liable to be called to account before a court of equity, it seemed as though the time had come when the relative positions and rights of the Board and Council should be clearly understood. Accordingly, at the next meeting of the General Board the following minute was entered:

"A memorial of the Japan Mission Council relating to the bequest of the late Wm. Gooderham was read. The Secretary was instructed to acknowledge the communication, and to say that the Board is fully aware of their responsibility in the matter, and will act accordingly. It was also understood that the Secretary should write to Dr. Macdonald privately as to the tone of the memorial."

In fulfilling this task I wrote to Dr. Macdonald as follows:

"Respecting the bequest of the late Wm. Gooderham, I have been instructed to acknowledge the communication, and to say that the Committee is fully aware of its responsibility in the matter, and of the conditions limiting the application of the legacy, and it will be time enough to call them to account when they have shown any disposition to evade the one or forget the other. In this connection I would venture to remind the Council of the importance of weighing carefully the phraseology of documents intended as official communications, lest by hastily adopting the incoherent statements and language of one of their number, they should prejudice rather than help the cause they have at heart."

This, I believe, is one of the "harsh" letters of which Dr. Eby complains—the Board can now judge with how much reason.

It may not be of place to show how this matter was viewed by Dr. Macdonald. When replying to my letter, under date of December 30, 1890, he said:

"Referring to the document in regard to salaries and children's allowance, while I do not wish to shun any responsibility attaching to me as a member of the Council, I have felt from the beginning that the style of the document was intolerable, and that the memorial relating to the bequest of the late Mr. Gooderham savoured somewhat of an impertinence. Personally I am not surprised at the reception they met with, and the rebuke they evoked."

Friction Between the Council and Dr. Macdonald.

The first serious friction of an open kind between the Council and Dr. Macdonald seems to have occurred in the early part of 1893. In reporting the action of the Council at a former meeting, Dr. Macdonald mentioned, in a single sentence, his reason for voting against a proposal respecting a lady missionary for the Tabernacle. When this became known, members of the Council were much annoyed, because their resolution was said to be "unanimous," and Mr. Crummy challenged the right of the Chairman to give such information to the Home Committee or to express any opinion about the action of the Council. On a subsequent occasion Dr. Eby strongly supported Mr. Crummy's challenge. This brought matters to a crisis, and Dr. Macdonald resigned the Chairmanship of the Council. A deputation was appointed to wait on the doctor and ask

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him to reconsider his decision, but he could not see his way clear to do so. The Council was again convened, and Dr. Cochran was elected Chairman, and Dr. Macdonald Treasurer. The latter declined the appointment, and at a subsequent meeting Dr. Cochran resigned. A resolution was then prepared, and sent out to the various members of the Mission Council for a correspondence vote, rescinding former action and again requesting Dr. Macdonald to withdraw his resignation. The vote was unanimously carried, and Dr. Macdonald resumed the chairmanship of the Council.

Action of the Executive.

When information on some of these points reached the Executive, prompt action was taken. Dr. Macdonald's letter of February 23rd, 1893, had referred incidentally to the manner in which his action had been challenged. The action of the Executive Committee, which met April 14th, 1893, was as follows:

"Respecting the extract from Dr. Macdonald's letter of February 23rd, 1893, as given above, this Committee cannot but express its surprise at the action of a member of the Council in challenging the right of the chairman to state to the Committee his reasons for voting against certain proposals touching the Tabernacle work, or to give information to the Committee other than that contained in the minutes or resolutions of the Mission Council. It is held to be the duty of Dr. Macdonald, as the official representative of the Missionary Society in Japan, to furnish the Committee with the fullest information in regard to all matters affecting the work of the Mission and the Committee require that he shall communicate fully and freely his own views, not only in regard to the work in general, but also in regard to any action taken by the Mission Council."

The above action was communicated to Dr. Macdonald by letter dated April 14th, 1893. As this is one of my letters that have been complained of as harsh and dictatorial, I quote it almost entire. It will be noticed that in the first paragraph I speak of previous correspondence being recalled. This refers to the action of the Council in Dr. Eby's case, which is given in another connection, but I introduce it here also for the sake of clearness:

"It was moved by F. A. Cassidy, seconded by J. G. Dunlop, and resolved, That whereas the estimates for the special work in connection with the Central Tabernacle have been disallowed; and whereas, Dr. Eby is therefore unable to do the special work for which we urged his continuance on this field a year ago; and whereas, Dr. Eby therefore feels that his recall, passed by the Board in 1892, properly now comes into force, and therefore he feels as though he should return to Canada at once; and whereas, we see clearly that the recall of Dr. Eby at the present crisis and the disallowance of the funds for his special work involve the reduction of the work of the Tabernacle, now our most promising mission, to the methods and proportions of an ordinary station; and whereas this would be a most unfortunate course, inasmuch as it not only closes the special work for the present, but forfeits the results of the past to a great extent:

"Therefore, resolved, That we urge Dr. Eby to postpone his return till after Conference, and that we as a Council take the responsibility of advancing sufficient funds to cover the absolute necessities of the Tabernacle work till Conference time, presuming that the Mission Board certainly could not mean to desire the close of this promising work at the present time.

"And further, that it is the opinion of this Council that Dr. Eby ought to be allowed to return to Canada for the purpose of visiting the annual Board meeting, and to bring back his wife and such members of his family as can return to Japan in the autumn of the present year."

The Secretary's Letters to Dr. Macdonald.

It should also be said that a year before strong resolutions were passed by the Mission Council insisting that Dr. Eby should be allowed to remain in Japan. My letter to Dr. Macdonald, referring to these things, and giving the decision of the Committee, is as follows, omitting an introductory paragraph which is of no importance, and some paragraphs referring to entirely different subjects:

"The expected letters having at length come to hand, a meeting of the Committee of Finance was convened on the 12th inst., when the Minutes of the Mission Council, as contained in your letter, were read. The salient points in previous correspondence were also recalled, so that the Committee might deliberate with all available data before them. The reading of the various documents seemed to produce a conviction in the minds of the Committee that the present situation in Japan is

the gravest that has occurred in the history of the Mission, and that the time has arrived when there should be a clear understanding as to the duties and powers of the Mission Council, and its relation to the General Board and the Committee of Finance. The attitude assumed by the Mission Council on various occasions in the past has caused some degree of anxiety here, and it may be that this has unduly emphasized, in the thought of the Committee, the resolutions adopted by the Council at its last meeting held on the 4th of February. While recognizing the right of the Council to express, by resolution or otherwise, its views of any matter affecting the mission, or to lay before the Board and Committee any suggestions or recommendations respecting the work or the workers, it is felt, nevertheless, that when once decisions have been reached by the Committee and communicated to the Council, it is necessary that they should be regarded as instructions to be followed, rather than as an opening for further debate. Without the recognition of so very obvious a principle it is difficult to see how it will be possible to pursue a continuous policy regarding the work in Japan, or to maintain that *entente cordiale* between the Mission Council and the Home Board so essential to harmonious action, and the best interests of the work." [The foregoing refers to the resolutions of the Council respecting Dr. Eby, which are quoted elsewhere.]

"From one or two allusions in your letters I have been led to infer that you have resigned, or that you contemplate resigning, the chairmanship of the Council, and the inference is strengthened by the unexplained fact that at the last meeting of the Council the chair was occupied by Dr. Cochran. Of course there is no disposition to interfere with any temporary arrangement rendered necessary by your absence on a particular occasion, or by any request of yours made to the Council for personal or other reasons, but it may be necessary to remind all concerned that, as you hold the position by appointment of the General Board, it is only by consent of that body that you can vacate the position or relinquish the duties involved, and that it is not competent for the Council to either accept or reject your resignation. It may be, however, that all this is premature, and that no resignation has been tendered or contemplated. Such, at least, is the hope of the Committee of Finance, and, I am sure, of all those members of the General Board who are familiar with the history of our work in Japan. It is scarcely necessary for me to say that you have had, and still have, the entire confidence of the Board and Committee. They have faith in your good judgment, and in your loyalty alike to the work in Japan and to the decisions of the Missionary Board at home. They also have entire faith in the sincerity and good intentions of the Mission Council; but there is some reason to fear that there are times when the calm and matured judgment of some of the members is overborne by the unregulated enthusiasm of others, and when the resolutions adopted are the result of sudden impulses rather than the outcome of a definite and well understood policy.

"In this connection I beg to refer to a statement in your letter of the 23rd ult., to the effect that your right to give information to the Committee, or to assign reasons for differing from a majority of the Council, had been challenged by one of the brethren. The particular case in question seems to have been the vote respecting the appointment of a lady missionary to the Tabernacle. On referring to your letter, I find a statement in less than a dozen words that you had voted nay 'because it was a new departure, and for financial reasons.' Assuredly this was giving information and assigning reasons in the most limited degree possible. But even had it been otherwise—had you given the fullest information touching the case, with all the reasons which led you to dissent from the judgment of the other members of the Council—it would have been clearly within the lines of your official duties. That anyone should challenge your right to do this has been to the Committee a great surprise; and the surprise is not lessened by the fact that the exception was taken by a brother* who has repeatedly exercised the right of forwarding voluminous correspondence expressing his own views on various questions, and even setting forth reasons why the views of the chairman of the Mission Council should have no weight with the General Board or the Committee of Finance, as against the views of the other missionaries. Respecting this whole matter, I am instructed to say that it is held to be the duty of the Chairman of the Mission Council, as the official representative of the Missionary Board in Japan, to furnish the Board and Committee with the fullest information in regard to all matters affecting the work of the Mission, and the Committee require that he shall communicate fully and freely his own views not only in regard to the work in general, but also in regard to any action taken by the Mission Council."

When the foregoing letter was read to the Executive at its next meeting, the following resolution was unanimously adopted:

* I have since learned that it was Mr. Crumney, and not Dr. Eby, as I supposed, who took exception; but the latter subsequently supported Mr. Crumney's contention.—A. S.

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"Moved by H. B. Matthews, seconded by Hon. J. C. Aitken, and resolved, That we heartily approve of the course pursued by the General Secretary in his correspondence with our missionaries in Japan, and request him in all further correspondence with them to follow similar lines."

Disposition of Surplus Funds.

To illustrate another point I call attention to certain resolutions of the Mission Council, bearing upon the disposition of surplus funds. The first two resolutions were passed in March and July, 1872, respectively. I quote from the Minutes of Council:

"It was decided to purchase a lot in Ushigome for the church, should the location be suitable—the rent of the houses in Tsuchiji to be applied in payment."

"Resolved, That any surplus that may remain after the last year's accounts are fully made out be applied on the new church lot and church at Ushigome. The Council also gave permission to use the balance of the Board's grant to Shizuoka church on church building in Shizuoka district."

The point to be noted is that the Council assumes the right to dispose of any surplus funds remaining after the year's appropriations are met, as well as any moneys arising from rent of Mission property. The importance of the principle will appear more clearly in the light of the next resolution, which was passed in July, 1894:

"Moved by Mr. Coates, seconded by Mr. Dunlop, and resolved, That the estimates for this year be made out on the basis of exchange at seventy."

At the time when this resolution was passed, the yen stood at less than 60, and was falling with a speed that the war was sure to accelerate. Before the end of the Conference year the value had gone down to less than 50, though there has been some improvement since. At the General Board the estimates were based on Exchange at 55, which, as the event proved, left quite a sufficient margin. Had a basis of 70 been adopted, as was done by the Council, there would have been a large surplus in the hands of the Treasurer in Japan, which the Council—if we may judge from previous action—would have felt at liberty to spend on the work as they might see fit, and all this while there was a clause in the constitution of the Council which declared that "no money should be diverted from the purpose for which it was given." In connection with this it is worthy of remark, that while the expenditure on the Japan work in 1893-4 was something over \$23,000 in gold, the estimates for 1894-5, after Dr. Macdonald was superseded in the chairmanship, amounted to over \$40,000 in gold. This vast increase was accounted for chiefly in three ways: The proposed employment of a number of additional foreigners, advance of expenditure in certain departments, and basing estimates on Exchange at 70, instead of 55. All of which shows plainly enough that the reign of economy was over.

There are yet some points connected with the action of the Mission Council which are worthy of note, but these will be spoken of elsewhere.

II. CHILDREN'S ALLOWANCES.

Beginning of the Difficulty.

Although the controversy respecting the allowances to children of missionaries was settled several years ago, it is necessary to refer to it here as confirming a statement elsewhere made respecting the tenacity with which the Council has adhered to its demands. It is important, also, as showing the great care that is necessary regarding grants of an exceptional nature, as these are sure to be pleaded, soon or later, as precedents from which the Board must not depart. The difficulty began at the Board meeting in the city of Winnipeg in 1888. Up to that time an allowance of \$100 for each child under 18 years of age had been made to the Japan missionaries; but at the Board meeting a member called attention to the fact that, as the Children's Fund had been abolished in the Home Conferences, it would be invidious to maintain the principle in the Foreign field. Several members favored this view, and it seemed likely to carry; but at my earnest request the item was allowed to stand for that year, with the understanding that

I should inform the missionaries of what seemed to be the opinion of the Board. On the 9th of November, 1888, I wrote to Dr. Macdonald as follows:

"When the appropriations to the foreign missionaries were under review, considerable discussion took place respecting the sum allowed for each child. It was strongly contended by some that, as the Children's Fund had been abolished in nearly all the Home Conferences, this item should be struck out of the Japan estimates. It was finally allowed to stand for the present year, but it is quite likely the point will be raised, and probably with greater emphasis, a year from now. I mention this now so that if any change is made it will not appear to be suddenly sprung upon the brethren in Japan without any warning."

The date of the letter is important, because it was afterwards complained that the Board suddenly struck off fifty per cent. of the children's claims without giving the missionaries any notice.

Protest of the Missionaries.

When in Japan in the summer of 1889, I conversed with the missionaries about the proposed stoppage, whereupon a resolution was passed in the Mission Council, on motion of Mr. Cassidy, assuring the Board that not only was the allowance for maintenance necessary, but that, in addition to this, each child from the age of 12 to the age of 18 should receive \$100 per annum for educational purposes.

At the meeting of the Board in 1889, the resolution of the Council was read and referred to a committee, which subsequently reported, recommending a new scale as follows: For each child between the ages of 5 and 12 years, \$75 per year; from 12 to 18 years of age, \$100 per year. This proposal was rejected by the Board, and a motion was carried to make a grant for that year of \$50 for each child, with the expectation that in another year all grants would cease. When this action was communicated to the missionaries, a committee of the Council was appointed to draft a memorial to the Board, covering the children's claims and a graduated scale of salaries for the missionaries. The memorial, after being re-written, was finally adopted by the Council, and in preparing the estimates for the year it was resolved that the first item be the amount deducted the previous year from the children's claims. When the document reached the Executive Committee, it was found to consist of 3 1/4 foolscap pages, printed in small type, and might be supposed to contain all that could be said on the missionaries' side of the question. The argument was well and strongly put, and concluded by protesting against the act of the Board as an injustice; that the former allowance should be considered permanent, and to be altered only with the consent of the parties concerned. Notice was given that they (the missionaries) could not remain on the field (unless the allowances were made) beyond their first furlough at farthest, and would much prefer immediate recall. Finally they asked, as a condition of remaining,—"for this year a grant equivalent to the reduction; for the future a fixed salary and allowance for children which can be looked upon as a contract."

Action of the Board—The Secretary's Letter.

The memorial reached the Executive Committee in July, and after being read and considered, was sent on to the General Board. The latter body met on the rising of the General Conference of 1890, and being much pressed for time, passed the former grant of \$100 for each child for that year, and referred the papers to the Executive Committee to consider carefully and report to the next Board meeting. When the Committee met in November, it was ordered that the Secretary furnish each member with a copy of the memorial and other documents referring thereto, and that the question be considered at the next meeting. On the 27th of the same month I wrote to Dr. Macdonald, and as this is one of the letters complained of as being harsh and unkind, I quote in full the part referring to the children's claim:

"The Board decided to allow for the present year the usual \$100 for each child, pending the fuller consideration of the memorial from the Mission Council, and the accompanying letters. That memorial was considered in the Committee of Finance and was sent on to the General Board; but, as the Board met immediately on the rise of the General Conference,

It was impossible to give the document the consideration it demanded; it was therefore referred to the Committee of Finance, with instructions to consider it fully and to report to the Board at its next meeting. The Committee met a fortnight ago, when the question of children's allowance in Japan was introduced. It was decided, after some conversation, that the various documents referring to this subject should be printed and a copy furnished to each member of the Committee, so that the most careful consideration might be given to all aspects of the case, and a decision reached that would be final and conclusive. I am not in a position, therefore, to say what the decision will be; but I may say, judging from comments made in the Committee, that the action of the Council has not impressed the minds of the brethren here with either the righteousness or reasonableness of the claims set forth. The somewhat dictatorial tone of the memorial itself, the unwarranted assumptions on which some of the statements and estimates are based, and the extravagant claims respecting future allowances, had a tendency to repel any feeling of sympathy that might otherwise have been experienced. This matter has assumed a shape which renders it necessary that no grounds be left for future misunderstanding; and if the statement of the memorial and the supplementary memorandum that the continuance of one or all of the foreign missionaries in the field is dependent upon the claims set forth being conceded, I think I am not going beyond the feeling and judgment of the Committee in saying that they will be prepared to accept the alternative. In addition to the representation concerning children's allowance, the Committee have under consideration a proposed sliding scale of stipends for missionaries, and will be prepared to express a definite opinion at the next meeting. When this point is reached I will communicate again with you on the subject."

The next meeting of the Committee was held in February, 1891, and in the minutes I find the following entry:

"The General Secretary read a copy of his letter to Dr. Macdonald, written subsequent to the last meeting of the Committee of Finance, respecting the action which the Mission Council had taken in the matter of children's allowances, etc. The letter was commended by the Committee as a fair and proper expression of their views."

Action of the Board in 1891.

Several meetings of the Committee were held before a decision was reached; but in September, 1891, a report on the Japan memorial was adopted and sent on to the General Board, with all the related papers. The Board referred these documents to a Committee on Japan affairs. The committee reported in due course, and their report was adopted, as follows:

Your Committee beg to report that the following documents were laid before them, and were carefully considered:

1. A memorial from the Mission Council of Japan, marked "Confidential," relating to ministers' salaries and children's allowances.
2. A supplementary statement from the same Council.
3. Analysis and comparison of present and proposed scales of payment.
4. A memo. of allowances to missionaries made by other societies working in Japan.
5. Certain letters from missionaries on the same subject.
6. A report by the Committee of Consultation and Finance on the same subject.

After carefully considering the question of salaries and children's allowances, the Committee would recommend the following scale of salaries:

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| (1) For <i>Single Men</i> : | |
| Per annum for first two years | \$600 |
| Per annum for subsequent years | 700 |
| (2) For <i>Married Men</i> : | |
| Per annum for first two years | \$1,000 |
| Per annum for second two years | 1,200 |
| Per annum for subsequent years | 1,250 |
| (3) <i>Children's Allowances</i> : | |
| Up to six years of age, per annum | \$50 |
| From six to twelve years of age | 100 |
| From twelve to eighteen years of age | 150 |

All claims for children to cease at eighteen years of age. No missionary to be allowed a claim for more than five children in one year.

Effect of this Action—Importance of the Memorial.

This liberal arrangement might have been accepted as a final settlement, and was so regarded by the Board; but when Dr. Eby returned home in 1894 he appeared before the Committee and demanded to be recouped the \$300

which had been deducted from his children's allowance in 1889-90, with eight per cent. interest for four years. The demand was referred to the General Board, and when it was under consideration by that body Dr. Eby asked leave to withdraw the claim, "in view of the action being taken by the Committee on Foreign Appropriations." But back of this there was a fact which has not been generally recognized, namely, that under the new scale of children's allowances Dr. Eby had actually received more than he would have received under the old scale had no deduction been made at all. In the year the reduction was made there were five children, which, under the old scale, meant \$300 per annum. Under the new scale there was one child at \$50, two at \$100, and two at \$150,—a total of \$550 per annum.

Perhaps the most important point in the memorial of the missionaries was the demand that in future there should be "a fixed salary and allowance for children that should be regarded as a contract." This proposal involved a complete reversal of missionary policy, or rather the introduction of an entirely new principle in the management of the Missionary Fund, whereby the stipends of the Japan missionaries would no longer be annual grants, subject to variation as the state of the fund or other circumstance might render necessary; but fixed salaries which the Board would be compelled to pay no matter how much other parts of the work might suffer. A resolution embodying this very principle was introduced by Mr. Cassidy at the last General Conference, and passed by a small majority; but, on further reflection, the dangerous nature of the innovation was perceived and the action was rescinded. In view of all these facts it will be seen that the action of the Board toward the missionaries was more than kind, and that if anyone had cause to complain it was the Board, and not the missionaries.

III. COMPLAINTS OF HARSH TREATMENT.

Where Does Injustice Appear?

As some of the missionaries have made and emphasized complaints of harsh or unfair treatment by the Board or the Secretary, it is necessary to pursue the point a little further. In only a few instances have these complaints reached us directly in correspondence, but some of them have been industriously circulated in private, and, as is usual in such cases, have grown larger with each repetition. Dr. Eby has complained of unkind treatment of himself and family; Mr. Cassidy announced before leaving Japan that he was going to oppose the Board for their cruelty to Dr. Eby; and a member of the Mission Council told one of the Methodist Episcopal missionaries that Dr. Cochran had been driven out of the Mission by the unkind and unjust dealing of the Board. Fortunately Dr. Cochran is here to answer for himself, and I think the other complaints can be disposed of quite as easily. It will readily be seen that if there has been harshness or injustice it will appear in one or more of three ways, namely, in the decisions of the Board or Executive; the language, tone or spirit of the Secretary's communications; or the provisions made for the financial support of the missionaries. Let us look at these in their order.

Duties and Policy of the Board.

The duties of the Board to a mission like that in Japan may be summed up under four heads. (1) To select and send missionaries to the field. (2) To indicate the general lines of work to be pursued—sometimes called "the Policy of the Board." (3) To consider the various requests or proposals of individual missionaries or of the Mission Council, and decide what answers shall be sent. (4) To make the necessary appropriations for the support of the work. In the second of these particulars the Board has pursued a liberal course, never interfering with the work of a missionary in his own proper field; but sometimes they have found it necessary to repress certain tendencies, whether of extravagance in expenditure or eccentricity in working. As a rule, the Board has not favored doubtful experiments, like the Self-support movement. Its policy has been in favor of

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ordinary methods in mission work, believing that better results might reasonably be expected from methods that had been tested and proved, than from new and untried schemes, no matter how ingeniously constructed on paper, or in what glowing colors portrayed. In all this there was nothing that could be oppressive to any faithful and loyal worker, nothing that need be felt to be in the least degree irksome. If, in the case of any missionary, there was discovered occasionally a tendency to fly off at a tangent, to launch visionary schemes, to inaugurate movements of doubtful expediency, involving large expenditure, then, in all probability, the policy of the Board and the administration of its affairs might sometimes conflict with the views of individuals; but in such cases it is hardly reasonable to demand that the Board should reverse its policy, or, failing to do so, the missionaries would have just cause of complaint. From first to last the policy of the Board has been fair and reasonable, and although it has been opposed by some of the missionaries, I have never heard one of them adduce a single valid reason in support of his contention. As the action of the Board and Executive in regard to questions of policy will be referred to in other connections, I abstain from details here.

Requests from Missionaries—How Treated.

In regard to the third point, considering requests of proposals of individual missionaries or of the Mission Council, we have another line of things in which the action of the Board will bear the closest investigation. One illustration of this is brought out forcefully in the following extract from a letter of Dr. Macdonald, dated January 31st, 1895:

"The burden of Mr. Cassidy's speech in the General Conference was the changing of the stipends. It might be well to review the facts. When we went to Japan we were paid in gold; silver, however, was at 5 per cent. premium. We therefore asked the Board to pay us in local currency. The Board readily complied. 'Within a year silver began to depreciate, and was soon below par. We then asked that we be paid in gold. The Board as readily complied with this request, and paid us in gold. I know a mission here that did not fare so well. They asked, as we did, to be paid in silver. Their Board granted the request, but on the depreciation of silver, and their asking to be paid in gold, their Board paid half their salary in silver and half in gold, and it continues so to this day.

"Since we came to Japan our salaries have been increased twice. There has been no change since Mr. Cassidy joined, but when Dr. Eby came the salary was \$1,200; since that time the salaries were increased to \$1,350. Regulations in regard to furloughs were necessary, and were made, and also regulations relating to the stipends of new men coming into the mission. Looking over the whole question, one is really at a loss to know what all the trouble is about."

During the history of the Mission a great many requests have come from missionaries and from the Council—requests concerning stipends, children's claims, furloughs, travelling expenses, houses, rent and furniture; innumerable requests concerning Dr. Eby's Tabernacle, and other schemes; and to each and all of these the Board and Executive have given not only patient but sympathetic attention. True, all the requests could not be granted, but when a refusal was necessary it was kindly expressed, and it was only when the tone of the Council became dictatorial, or its action *ultra vires*, that refusals were couched in firmer language. In some cases requests were not only considered, but reconsidered again and again, so that there might be no room for complaint that any representation by the Council or by an individual missionary was lightly treated. Some of these cases will be referred to in other connections.

Financial Provision for Missionaries.

As to provision for the missionaries, including stipends, house-rent and other expenses, the action of the Board has been most liberal. Take the case of eight missionaries in the first twenty-two years of the history of the Mission. The following list shows the average annual payments in gold during their term of service, to cover salary, children's allowance, house-rent and furniture, over and above what some of the missionaries earned by teaching:

Mr. Saunby \$1,258	Dr. Macdonald . . . \$1,412
Mr. Cocking 1,369	Mr. Whittington . . 1,551
Dr. Meacham 1,402	Dr. Cochran 1,756
Mr. Cassidy 1,409	Dr. Eby 1,890

During the period included in the above statement, with the exception of a single year, gold was at a premium—much of the time 33 per cent. or over, lately 100 per cent. It may safely be said, therefore, that the \$1,890 in Dr. Eby's case would be worth over \$2,500 in Japanese currency; and so in proportion with the salaries of the other missionaries. Bear in mind that besides this provision for the support of the missionaries, liberal aid has been given in other directions—the erection of buildings, furlough expenses, etc., and it becomes clear that if the Board has erred in the matter of financial support, it has not been on the side of parsimony. It should be stated that the payments would have been higher, in several instances, but for the fact that the missionaries earned part of their stipends by teaching.

Remarkable Financial Proposals.

In justice to the other missionaries it should be said that only by Dr. Eby and Mr. Cassidy have complaints of the kind referred to been made—chiefly by the former. The missionaries now in Japan have declared that they have no complaint in regard to the provision made for their financial support. But financial demands of an extraordinary kind from Dr. Eby are no new thing. When the provision for missionaries' children was under consideration by the Council, a committee was appointed to draft a memorial to the Board, and the same committee was subsequently instructed to formulate a graded scale of salaries to missionaries and of allowances for their children. The report of that committee, prepared by Dr. Eby, contained, among other statements and recommendations, the following:

The efficiency of the work in Japan depends on quality rather than quantity, on experience rather than numbers, and on satisfied energy rather than on dissatisfied toil in the missionary staff.

Quality, experience and satisfaction cannot be retained on inadequate material support for self and family. We observe that small salaries attract small men. Cheap missionaries means shallow work, or celibacy, which is splay-footed.

The elderly men who would have the largest salaries will always be the few, such are the exigencies of the service in a foreign and depressing climate, and if they are on hand their official efficiency would make them the cheapest members of the staff. Suggested scale of salary and allowances:

- Salary, \$1,000 per year for two years.
- Outfit and furniture, \$500.
- Salary, \$1,200 for six years, inclusive of furlough.
- " \$1,350 from 9th to 12th year inclusive.
- " \$1,500 from 13th year to the end.
- Children, \$100 till ten years of age.
- " " \$200 from ten till eighteen years of age.
- (To date in every case from the birth of the child.)

The Proposals Controverted.

In order to concrete these proposals it is enough to say, that, had the scale been adopted by the Board, it would have meant in Dr. Eby's case an annual appropriation for himself and children of not less than \$2,200 in gold, with provision for house rent, travelling and furlough expenses, personal teacher, etc., aggregating not less than \$800 more, or a grand total of \$3,000 in gold, equivalent to at least \$4,000 in Japanese currency. And this does not include anything for buildings and what Dr. Eby calls "plant." Assuredly such an expenditure ought to procure a vast amount of "satisfied energy," but the point to be noted is that the Board was bound, in justice to the fund and to other missions, to repress such indications of extravagance, and ought to be commended rather than blamed for so doing.

Let it not be supposed that, in these observations, I wish to convey the impression that the stipends now paid to the missionaries in Japan are too large. I do not think they are; but they are amply large enough to acquit the Board of any unkindness or want of liberality in its dealings with the missionaries in the foreign field.

A Change of Front—The "Arbitrary" Cry.

I have previously referred to the fact that at the General Conference the chief, if not the sole, complaints of the returned missionaries had reference to financial matters,

but very soon after, perhaps even before the Conference adjourned, this line of complaint was abandoned, and ever since the two brethren referred to have displayed no small anxiety to keep financial considerations, as causes of dissatisfaction, in the background, while others have been brought prominently forward. The reasons for this change of front are not hard to find. The returned missionaries quickly discovered that their financial complaints brought little sympathy. Enough was known of the liberal policy of the Board toward the Japan mission to neutralize appeals for sympathy on that line; and when, at a subsequent date, the letter of the six missionaries was received, repudiating the statements made on their behalf, declaring that they had no complaint to make on financial grounds, it became more than ever apparent that the cry of financial injustice must be dropped, and something with more "go" in it must be substituted. It was then that we began to hear mysterious rumors of arbitrary action on the part of the General Secretary, of harsh letters and cruel treatment, and the persistent circulation of these statements was well calculated to affect injuriously the support of the people, and embarrass the Executive in the administration of the Society's affairs.

I am glad that in making these statements I am speaking to a number of business men, who are familiar with the nature of great financial enterprises and know something of the conditions upon which successful management depends. You are well aware that in all the range of human interests there is nothing so sensitive as finance; that with the quickness of a delicate barometer it responds to the slightest rise or fall of public confidence. Whatever may be said, therefore, of the abstract right of men to air imaginary grievances, or to criticize methods of administration, yet when great financial interests are at stake only the gravest necessity will justify the putting of private interests before public safety. Anyone who pursued such a course in regard to a bank or other financial corporation would be held to strict account, and it seems to me we should not be less strict in administering a great benevolent trust like that of our Missionary Society.

An Emphatic Denial—Request for an Enquiry.

I wish now to say that I meet all these charges of harsh or arbitrary action with distinct and emphatic denial. I affirm, with regard to the Japan missionaries, that in no instance have I acted on my own responsibility, or gone beyond the lines of my official duty. I affirm that in no instance have I been guilty of harshness, much less of tyranny or cruelty, in my treatment of these men, but from first to last my dealings with them and toward them have been kind and considerate, and always with a view to the best interests of the work. So well has my friendly attitude towards the Japan mission and missionaries been understood by those who for many years have been members of the Board and its Executive, that the latter body in writing to the six missionaries spoke upon the point as follows:

"And here we may be permitted to say that the General Secretary has always been a staunch friend of the Japan mission and missionaries. If any mission in connection with our Church could complain of want of zeal on his part in urging its special interests and claims, it certainly could not be yours."

And even as regards Dr. Eby and Mr. Cassidy, who have done so much to shake the confidence of the Church in my official administration, I have refrained from answering them as their course deserved, and have not even contradicted their statements, except when I have met them face to face in the General Conference, the Board of Missions, or the Executive. I refrained because I believed that controversy would injure the cause I had so much at heart, and if at last I have resolved to break silence, it is from a conviction that no other course will meet the exigencies of the case. In view of all the circumstances, I have now to request that this Board will cause an inquiry to be made, the more searching the better, and that the committee to whom it may be referred be instructed to report to this Board any instance in which I have acted upon my own responsibility, without the instruction or

sanction of the Board or Executive; any instance in which I have exceeded the limits of my official duty, or have discharged that duty in a harsh or arbitrary manner. As I have faithfully and loyally carried out the instructions of the Board in the past, I have a right to expect their cordial support in the discharge of my duties, and the protection of their testimony against unfounded accusations.

[Before the noon adjournment it was moved and carried that there be an evening session, commencing at 7.30. At 12 o'clock Dr. Sutherland moved the adjournment of the reading.]

Committee of the Whole resumed at 2 p.m. After devotional services—

MR. LANGFORD—It has occurred to me to ask this question. Would not it be advisable that each member should have a copy of this document which is now printed, that we may note in the margin such matters as we desire to call up after the reading? That will avoid interruptions during the course of the reading.

DR. SUTHERLAND—I might say I had thought of that, yet from my own point of view I think there is great importance in a connected reading of this document, heard by the Committee first. If the copies were distributed you would catch a point somewhere, and stop to make a pencil note on the margin. By the time you have your pencil note made I am away a paragraph ahead, and I may have been reading something just as important as you are making a note upon. I might be feeling all the time that you were not catching the connected story. I must be under the direction of this Board, but I would prefer to read the document through.

As this seemed to be the desire of the Board the reading was resumed as follows:

IV. THE SELF-SUPPORT MOVEMENT.

What is known as the Self-support movement was a plan initiated and matured by Dr. Eby, with the hope of pushing more rapidly the evangelization of Japan. Ordinary methods were too slow. There must be a new departure—a sudden rush—a grand onward movement. The main idea was to induce volunteers to come to Japan on the line of self-support, independent of any society. For these he would secure positions as teachers in Government schools, where the salary of many of them would be not only sufficient for their maintenance, but would leave a good margin to aid those less favorably circumstanced, and also employ in evangelistic work some for whom a position could not be found in the schools. It was thought, moreover, that a Christian teacher in a public school would have a good mission field ready to his hand, where the seed of divine truth could be planted in promising soil. The motive was good—the scheme was plausible; but any thoughtful onlooker could not fail to see that it was fraught with elements of danger to the peace and harmony of the mission as a whole. If in civil matters an "empire within an empire" endangers stability, no less true is it that a mission within a mission must ultimately prove a disturbing force. When in Japan, in 1889, I met the members of the Self-support Band, and in the course of a lengthy conversation pointed out what seemed to me to be the dangers of the movement. The brethren received what I said in a most kindly spirit, and assured me they would guard against everything that might tend to create friction between them and the regular mission. That they were quite sincere in this is shown by a subsequent action. Not long after the conversation referred to there was a meeting of the members of the Self-support Band with the Mission Council, to consider what should be the future relation of the Band to the Conference and to the work of the general mission. The good understanding which prevailed at the time is indicated by the following resolution of the Council:

"It was moved by Dr. Cochran, seconded by Mr. Saunby, and resolved, That this Council hereby extends cordial and hearty welcome to our brethren of the Self-supporting Mission Band to a share in the evangelization of Japan, and would invite the brethren present to unite with us in the consideration of any plans of work that may be common to us both."

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While recognizing the good intentions of those who formed the Self-support Band, results have clearly proved that the movement was not a wise one. These brethren were in a sense in the mission, but were not of it. They were working on a different line and pursuing a different policy, and when at length they were received into the regular work and became members of the Mission Council, it is not to be wondered at if they found themselves out of harmony with the policy of the Board and the administration of its officers. Even before the transition there appears to have been some apprehension on the part of certain members of the Council, for at a meeting in January, 1891, it was resolved, on motion of Mr. Whittington, seconded by Mr. Moore, "That no member of this Council shall hold any official or business relation whatever to the Band." Two days afterwards, however, on motion of Mr. Cassidy, seconded by Mr. Saunby, the preceding action seems to have been rescinded, and it was resolved:

"That whereas Dr. Eby's relation to the Self-supporting Band has been recognized by the authorities at home, we give him permission to render them whatever assistance may be necessary."

It may be remarked here that no action of the Board ever went beyond the tacit recognition involved in requesting the General Superintendent to correspond with Dr. Eby in regard to volunteers, although it does not appear that much correspondence took place.

Early in 1894 I wrote privately to Dr. Macdonald, asking him to give me a frank and unbiassed expression of his views respecting the Self-support movement. On the 20th of April he replied* as follows, taking my questions in their order:

"1. 'Was it a wise movement, a necessary movement?' I never regarded it as either wise or necessary. From the very first I saw that there could be no permanency about it, and I believe that my attitude saved the Band from what would have been a serious embarrassment and many individuals from disaster. When I was home last the Band furor was at its height. You would be astonished at the number who were under its influence—young men, men with families, physicians in practice, who appealed to me about going. I put the facts and the dangers before them in such a way that not one of these men came. After my return to Japan, letters of inquiry kept coming. I answered them honestly, and threw the inquirers on their own responsibility. I believe that my appreciation of that Band bubble saved many from coming out here to meet disaster. Why did Ayres and Chown and McLean Brown withdraw and return home? Why is Brokenshire now in Yokohama filling a post temporarily, if there had been any permanency or hope in connection with the so-called Self-support movement? What would have been the position of the other men who were taken up by our Mission? They would have been obliged to return home, or if they remained, they would have been men of broken careers."

"2. 'Did it accomplish any real good while it lasted?' Of course, if you put a Christian man into a school his influence must be for good. The Tabernacle was the head centre of the Band, and the Band contributed a considerable sum toward the institution."

"3. 'What was the real cause of the final collapse?' It collapsed from the same cause that a bubble collapses; it died because it had no root. I, of course, would not expect Dr. Eby to agree with me in these statements, but I am not writing at random. I was a good deal amused when I saw that he put the failure of the Band on you. I thought I was the general scapegoat. As Dr. Eby is introducing a new scheme similar in some respects to the Band, he had to account for the Band's failure. If Dr. Eby succeeds in launching his new scheme, I hope he will not depend on the Mission to absorb those who may respond to his call and come to Japan. Generally speaking, if we need to be reinforced, it is far safer for the Board to choose the men and send them out in the regular way."

In Dr. Eby's report of the Tabernacle work for 1890-93 he referred to the dissolution of the Self-support movement, and affirmed that it was due to the opposition of the General Secretary after his return from Japan, which prevented any more volunteers from going out. I called Dr. Eby's attention to the matter at a meeting of the Executive when he was present, and he at once replied that the statement never should have been made, and he was very sorry it had got into his report. As a matter of fact, my only reference to the Self-support work, after returning from Japan, was to

report to the Board my conversation with the workers and my confident hope that there would be no friction between them and the Mission Council. On a careful review of the case, my own opinion is that the Self-support movement, though well intended, was a mistake, and that the general effect of it upon our Mission in Japan has not been for the better, but for the worse. This, of course, would not be the opinion of Dr. Eby or of the members of the former Self-support Band now in Japan; but it is the opinion of those conversant with the facts who are in a position to take an unprejudiced view of the subject.

V. THE CLAIM FOR EXPENSES.

The Self-support Plan—The Board Not Responsible.

Let me now present the facts in connection with the claim of Messrs. Crummy and McKenzie to be recouped the amount of their expenses to Japan, a claim that has been decided adversely on several different occasions by the Board and Executive, but is still pressed by the missionaries. As before stated, these brethren were not sent to Japan by the Board, but went out as volunteers on Dr. Eby's self-support plan. Mr. Crummy went out in January or February, 1888, and Mr. McKenzie in December, 1887. When this Self-support scheme was in its earlier stages, the Executive was requested to aid in securing men and sending them to the field. After carefully considering the whole question, it was decided that the missionary authorities could not become responsible, financially or otherwise, for men whom they did not appoint and could not control; but the General Superintendent was requested to aid Dr. Eby by way of correspondence. At a subsequent period (in 1888, I think) the Mission Council asked for a grant of 500 yen in aid of the Self-support work, but the request was refused. In communicating this result to Dr. Macdonald I said:

"In view of the oft repeated assurances from Dr. Eby that the self-supporting missionaries would be no charge upon the funds of the Society, the application did not produce a favorable impression upon the members of the Board."

I have referred to these facts to show that from the first the Board declined to assume any responsibility for the Self-support scheme.

Income of Missionaries—Ground of Claim.

After reaching Japan, Messrs. Crummy and McKenzie secured good appointments in government schools. The salary of each was 200 yen a month, equivalent at the then rate of exchange to about \$150 in gold, or say, \$1,800 in gold per annum. I cannot speak positively as to whether there were any perquisites, but am under the impression that in each case a house was provided. It appears that at that time there was an understanding or agreement among the members of the Self-support Band that each should retain from his earnings a salary equal to that of a missionary, and pay the balance into the fund of the Band, from which fund also he was entitled to receive his expenses out to Japan. Mr. Crummy waived his right to these expenses, saying he would pay this out of his own income. Mr. McKenzie did not waive his right, but received his expenses, as I shall presently show. The ground recently taken by Mr. Crummy is that he has both a moral and a legal claim to his expenses; that he was assured by the Mission Council before entering the mission that they would be paid (though, I may say, there is no reference to this in the records of the Council of that date); that he paid these expenses entirely from his own income, earned while teaching in Japan, and did not receive them from any other source. As previously pointed out, Mr. Crummy entered the mission in 1891, after spending over three years in connection with the Self-support Band.

The Claim Formulated.

The first official reference to this matter I find in the action of the Mission Council in April, 1891, when it was resolved that supplementary estimates for Messrs. Crummy and McKenzie's travelling expenses and furniture grant be forwarded to the Board, and an immediate reply

*This and some other letters were personal, not official.

requested. When this came before the Executive it was decided that the Treasurers be authorized to make the usual allowance for furniture; but the Committee was not prepared to take action in regard to the travelling expenses to Japan until further information was obtained. In March, 1892, Messrs. Crummy and McKenzie were asked by the Mission Council to formulate a statement of their claim for presentation to the General Board at its next meeting. This was done, and the statements were duly laid before the Board, but the claim was not conceded, and the fact was communicated to Dr. Macdonald. When the letter was read to the Mission Council, action was taken as follows:

"It was moved by Mr. Saunby, seconded by Mr. Cassidy, and unanimously carried, that this Mission Council being firmly convinced of the justice of the claim of Messrs. McKenzie and Crummy, to have their travelling expenses to Japan recouped by the Board, now beg to present the following facts in regard to the matter:

"1. Before entering the mission, Bros. McKenzie and Crummy distinctly asked the Mission Council, as a condition on which only it was possible for them to enter the mission work of the Board, whether these expenses would be paid, and the Council having before them all the facts of the case, answered that they most certainly would be. This assurance they gave unhesitatingly, not only because they believed the claim to be perfectly legitimate, but also because in doing so they were following the precedent established by the Board itself in the case of Mr. Dunlop, which was the only parallel case in the history of the mission."

[As already intimated, there is nothing in the Minutes of the Mission Council to confirm this statement; and if there were, it would be a case in which the Council clearly exceeded its powers.]

"2. That the reasons which, outside of precedent, led the Mission to believe the claim a just one were as follows: (a) Bros. McKenzie and Crummy were not sent out by any organization whatever, nor did any organization pay their travelling expenses. (b) Their expenses came entirely out of their own earnings here in Japan. (c) The unofficial organization called the Self-supporting Band was formed by Bros. McKenzie, Crummy and Dunlop, who, to help the work of their own Church and this mission, agreed to set apart a certain share of their salaries for the purpose of assisting evangelistic work. (d) The whole of the income of the Band, therefore, was made up of personal contributions by these brethren, who themselves formed the organization in which they worked, and the case is quite the same whether they all together paid their travelling expenses or each paid his own. (e) The only exception to this is Mr. Crummy, who paid his own independently, and besides helped the other brethren to pay theirs. (f) Every cent raised by the Band was expended on the work of the mission."

"3. The case, therefore, stands thus: Two brethren, who, because they formed a little private organization and contributed a large amount of money to help along the work of our own Church, are refused their travelling expenses; whereas, had they worked separately and saved all their earnings they would have had their expenses allowed."

Comments—Action of the Board—The Secretary's Letter.

A brief comment on some of these points may be allowed. (1) As the two brethren referred to "were not sent out by any organization whatever," that is, went out purely of their own volition and on independent lines, it is difficult to see on what just grounds they can claim to have their expenses recouped by an organization that employed them three years afterward. (2) If Messrs. Crummy and McKenzie paid travelling expenses out of their own earnings, their earnings were large—1,000 yen (\$750) per annum more than the allowance of a missionary. Mr. Crummy tells us. (3) It is not correct to say that the Self-support Band was formed "to help the work of their own Church and this mission." It was formed to help one of Dr. Eby's numerous schemes, and most of the money appears to have been swallowed up by the Tabernacle; it was not expended on the general mission. (4) It does not follow that if the two brethren had "worked separately and saved all their earnings, they would have had their expenses allowed by the Board." In all probability they would not.

The case came again before the Board in 1893, and the decision, on motion of J. J. MacLaren, seconded by Dr. Potts, was "That this Board does not see any reason for reversing its previous action in this matter." Some time

afterwards I wrote the following letter to Mr. Crummy as embodying the views of the Board:

"METHODIST MISSION ROOMS,

"TORONTO, December, 1893.

"DEAR BRO.,—Your letter referring to travelling expenses was duly received, but I have been unable until now to give it the attention to which it is entitled. You are doubtless aware that the matter has been repeatedly before the General Board and the Committee of Finance, and has received full consideration in the light of the communications, official and otherwise, forwarded from Japan. The last time the matter was before the Board your own letter of explanation, which it was assumed gave all the essential facts, and a statement of the grounds on which your claim was based, was read. Speaking now from memory, the facts as we had them were substantially as follows:

"1. That you went out to Japan as a volunteer for Dr. Eby's Self-supporting Band.

"2. That there was a fund out of which you were entitled to receive your travelling expenses.

"3. That you voluntarily relinquished your claim, saying that you would meet them out of your own income.

"4. That when the self-supporting work was abandoned the Mission Council recommended that you be employed in the regular work, but nothing was said about travelling expenses.*

"5. That the Mission Council had no authority to promise that your expenses would be refunded, nor does it appear from the official correspondence that any such promise was given; at the same time, it is not unlikely that individual members of the Council may have expressed their opinion that the amount would be refunded.

"6. When your name first came before the General Board you were regarded by them as simply a minister in Japan, and the question of expense was not raised in any shape. In all considerations since that time the unanimous opinion, as far as I know, has been that the length of time you were in the self-supporting work entitled you to expenses from that source, and that if for any reason you declined to receive them, that fact does not constitute a valid claim upon the General Board. The only case analogous to yours is that of Bro. McKenzie, and it has been dealt with in the same way. In one other instance we recouped the Victoria College Missionary Society for the expense of sending out a worker, because he was taken into our employ very shortly after he reached Japan.

"With kindest regards, and best wishes and prayers,

"I am, yours faithfully,

"A. SUTHERLAND."

The latest communication on this subject from Mr. Crummy is the following letter, dated Tokyo, March 11th, 1895:

"TOKYO, March 11th, 1895.

"MY DEAR DR. SUTHERLAND,—I have been told by brethren at home that Dr. Carman and yourself have a number of times of late stated that I was stranded out here, and was, as an act of kindness on the part of the Board, picked up and given employment, or words to that effect. I sincerely hope that they misunderstood you, and should perhaps have concluded that they had, and have dropped the matter there, but for a statement in the *Guardian*, just to hand, dealing with a related subject, and which I feel should be corrected at once. I am certain that as these statements do me great injustice, I have only to point out that they are without foundation in fact, and you will no doubt be pleased to correct them.

"To this end then, I shall review the various steps by which I came into the employment of the Board—and I may just say to begin with, that I shall not make a single statement that I am not able to prove either by presenting the documents concerned, or by giving evidence, under oath, before the British Consul here, where the facts are of such a character that they must depend on personal evidence.

"I reached Japan in April, 1888, and immediately entered into contract under the Imperial Department of Education as instructor of English in the Fifth Higher Middle School, an affiliated preparatory department of the Imperial University, situated in Kumamoto. As this place is about eight hundred miles distant from Tokyo, as we then travelled, I seldom met any of the agents of the Board during my stay there, and until October, 1889—which date I shall refer to again—I do not think that the subject of my entering the work of the Board was ever mentioned between any of the members of the Council and myself. Of one thing I am certain, the subject was never introduced by myself, or favored by me if it were introduced by anyone else.

* There is a slight inaccuracy here. Mr. Crummy and Mr. McKenzie were both taken into the Mission before the Self-support plan was abandoned.

"2. The first of the Japan Mission Council decision" for the plan.

"3. In pursuance of the plan, I wrote me under."

"Dear Mr. Crummy, to go to that coast. To we need a reinforcement, to suggest to the reinforcements, appointment to kindly reply at communicate with t

"4. I replied considerable letter to Japan with a that I believed one that the Board to try an experiment that the Board tied with the Council as I knew the Mission against for a straight should ask Dr. together, and heard my mind them that the seeking to supply sacrificed, or if would in their would abide by

"5. I received casual intimations determined to do word about the in Tokyo in the Minute of the March 1889, 'it was the Mission Board and Dunlop, we Japan, for our

"6. I find all wrote to the General Board the three men west coast, also have men appointed Mr. Crummy, men and true. selves to the work in important schemes to fill the McKenzie, in they will not do teaching. He appointed to have each my fellow, and within year.

"In reply to be referred work.

"7. When officially that was asked was nearly fifteen me so long after On the 5th appointment, lent, as silver gold, per annum beyond my own ment which of the following, and when I in the ordinary the year, he or five years, "9. I had our Board was about \$1,000 condition mo

* In the German which would be Crummy include

"3. The first reference I can find to the subject is a Minute of the Japan Mission Council, dated October 7th, 1889, in which the Council decided to ask the Board for "three experienced men" for the proposed new work on the west coast.

"3. In pursuance of this resolution, I suppose, Dr. Macdonald wrote me under date of October 16th, 1889, as follows:

"Dear Mr. Crummy,—We are making arrangements for Mr. Saunby to go to Kanazawa. There is a fine field for work over on that coast. To carry out our plan for the work of the mission we need a reinforcement of about three men. Would you allow us to suggest to the Board that in case they grant our request for reinforcements, you be appointed? Would you accept an appointment to the mission to take effect after the school year? Kindly reply at your earliest convenience, as we wish to communicate with the Board as soon as possible on Mission affairs.

"Very truly yours

"(Signed), D. MACDONALD."

"4. I replied under date of October 23rd, 1889, by a letter of considerable length, in which I pointed out that I did not come to Japan with any intention of entering the work of the Board; that I believed there could be had at home two men for every one that the Board was able to appoint; that my sole aim was to try an experiment as to whether I could supplement the work that the Board was doing in this country; that I was not satisfied with the completeness of the experiment at that time, yet that as I knew there was prejudice on the part of some in the Mission against the aims of the self-supporting men, and therefore a straight refusal on my part might be misunderstood, I should ask Dr. Macdonald and Dr. Eby to talk the matter over together, and to pray over it together—as Dr. Eby had often heard my mind on the question—and that if it appeared to them that the principle for which I was in the country—that of seeking to supplement the work of the Board—would not be sacrificed, or if this were outweighed by any special benefit that would in their opinion result from my entering the Mission, I would abide by their decision.

"5. I received no official reply to this letter, but only a casual intimation in a letter from Dr. Eby that the Council had determined to ask for my appointment. I never heard another word about the matter, nor asked anything about it, until I was in Tokyo in January, 1891. I find, however, the following Minute of the Mission Council: At a meeting dated October 31st, 1889, 'it was decided by resolution that we recommend to the Mission Board the appointment of Messrs. Crummy, McKenzie and Dunlop, who are now engaged in self-supporting work in Japan, for our new work on the west coast.'

"6. I find also that on November 4th, 1889, Dr. Macdonald wrote to the General Secretary as follows: 'If you can give us the three men which the Council have indicated were for the west coast, along with Mr. Saunby, the Council would be glad to have men appointed who are already on the ground, namely, Mr. Crummy, Mr. McKenzie and Mr. Dunlop. They are tried men and true. They have experience, and have adapted themselves to the work here. Mr. McKenzie and Mr. Crummy are in important schools. The Self-supporting Band will get out men to fill their places if needful, but if Mr. Crummy and Mr. McKenzie, in order to hold the places, should teach after April, they will not draw salaries from the Mission while they are thus teaching. We earnestly hope that these three men will be appointed to the Mission. Messrs. McKenzie and Crummy have each made a capital impression. Dunlop is also a fine fellow, and will be able to preach in Japanese next Conference year.'

"In reply to this you pointed out that the matter would have to be referred to the Board, as it related to extension of the work.

"7. When in Tokyo on January 3rd, 1891, I was informed officially that the Board had made my appointment, and was asked whether I accepted it. I felt that my promise of nearly fifteen months before was not essentially binding on me so long after, and so I took time to consider the question. On the 5th of January, however, I formally accepted the appointment. I was then receiving a salary which was equivalent, as silver was quoted at that day, to \$2,322.00 (American gold) per annum,* on which there was not a particle of claim beyond my own voluntary agreement. Nor had I any agreement which could not be terminated at my own pleasure. In the following March I renewed my contract for another year, and when I intimated to the director that though I would accept the ordinary form of contract, yet I did not intend to complete the year, he sought, by promising to extend the contract to two or five years, to induce me to remain in their service.

"8. I had never heard before what a missionary's salary under our Board was, but had the impression that it was something about \$1,000. However, in order to know what my financial condition must be before I could afford to enter the work of the

Board, I agreed with Mr. McKenzie who had decided a couple of days earlier than I to accept the appointment, that he should ascertain for us both exactly what remuneration we might expect to receive. Dr. Macdonald, in the presence of all the members of the Council, stated explicitly and without any condition that our allowances would consist of a salary, with which were connected certain other specified incidental grants, together with the usual furniture allowance and travelling expenses, mentioning the amount of each item. Mr. McKenzie asked definitely whether this last item would be paid, seeing we were now on the field, and Dr. Macdonald answered that there was no doubt of it. Dr. Macdonald seems to some extent to have forgotten these details, and we have had until recently to depend on the testimony of others present, which however was quite sufficient, but we are now able to present a letter of Dr. Macdonald's, written a short time after (dated May 2nd, 1891), in which he practically acknowledges the promise by stating that the amount would without doubt be paid, but excuses his not having paid it before that, on the ground that the money was not just then on hand.

"10. When I reported for work I was appointed at the Board's direction to Toyama, a field to which our Board had never before appointed a foreign missionary.

"Every point then in these statements I am ready to prove, and from these it will be readily seen: (1) That financially I was far from gaining anything by accepting an appointment under the Board, since I accepted a salary a little less than half of what I was then getting and could have continued to get for years; (2) that I sought neither directly nor indirectly to enter the Board's work, and moreover had no inducement whatever to do so, unless it was to have a chance to do more effective mission work, and that as even on this point I was not certain, I was guided altogether by the wish of the brethren in the Mission; and (3) that there was a distinct agreement before witnesses, and now certified by his own letter, on the part of Dr. Macdonald, who I now understand has all along been regarded as the representative of the Board, that I should receive my travelling expenses from Canada, and I believe in equity the contract which a duly accredited agent enters into in the name of his principals holds good, whether he is given instructions in that particular case or not. I refer particularly to this, as I understand this was the item that called forth the first of the two statements that I am now objecting to, and not only will this be readily seen but also (4) that any statement to the effect that I was picked up by the Board because out of employment is wholly without foundation in fact; and (6) that the statement made in the *Guardian* of February 6th, over the signatures of yourself and Dr. Carman, that I was either 'taken into the regular work to supply a vacancy,' or 'after the Self-support Band was dissolved,' is likewise wholly contrary to the facts.

"I don't know why this latter statement was made. It really looks, in the connection in which it stands, as if it were intended to minimize the significance of the present complications by calling attention to the fact that we were not ordinary appointees of the Board, but rather makeshifts. But I prefer to believe myself mistaken on this point, for I can hardly bring myself to believe that two fathers in the Church could deliberately undertake to throw discredit on the reputation or status of younger men by the use of statements which they have not taken the trouble to verify, and which actually prove to be contrary to the facts. However, as I intimated above, I am sure you will see that I am asking for nothing but simple justice when I request that this statement be withdrawn as well as the other—if you have been correctly reported—made in the Board or Executive Committee, and that the withdrawal be given equal publicity with the original statements.

"May I add that this question did not at all enter into our action in asking to be recalled, nor did any other personal grievance, small or great, unless as one of the many misunderstandings which I intimated in my recent letter to you as having existed in such numbers during recent years, and which, if they came into the case at all, did so only so far as they served to confirm us in the wisdom of our course.

"I should like to say further, that while I am not in possession of the documents that refer particularly to the other brethren affected by these two statements to which I have called attention, I am convinced that the statements themselves are equally incorrect with regard to them.

"I have not deemed it advisable to make this a public matter, as I was confident that a private letter was all that would be needed. I have therefore written to Dr. Carman and yourself alike on the subject.

"In extracts cited in this letter from documents, I have underlined certain clauses that I wished to call particular attention to as referring especially to the matter in question.

"I remain,

"Very sincerely yours,

"EBER CRUMMY."

* In the General Secretary's review Mr. Crummy's salary is stated at \$4,000 year, which would be equivalent at the time to about \$1,800 in gold. It may be that Mr. Crummy includes value of a house or some other perquisites.

Mr. McKenzie's Claim.

Turning now to Mr. McKenzie's case (he went out just before Mr. Crummy did, and became a member of the Mission Council at the same time), I find the facts clearly stated in a letter of his to Dr. Macdonald, dated May 9th, 1891, from which the following is an extract:

"With regard to travelling expenses, I have evidently been under a misapprehension. As I understood it at the Council meeting last Christmas (or New Year's), I stated it in my other letter; but as what was said there about Mr. Dunlop's case was quite informal, there was room for misunderstanding.

"What I was to have received from the Band was \$550 gold—\$30 for myself and \$520 for Mrs. McKenzie. My own allowance was, as you see, large. This was probably so made, for I do not remember what was said at the time, on account of certain losses financially which I had to bear in getting ready and coming out; for example, in being for some time without salary, and in some other ways. In the matter of Mrs. McKenzie's expenses, I did not receive the whole allowance. The reason of this was based not on the cost of the trip, but on the financial condition of the Band. When we came to straighten up accounts at the end of the summer, about seven months after I arrived in Japan, there was a difference between the *dr.* and *cr.* sides of the Band's account with me to the extent of some 268 or 278 yen. As the Band was then in its inception, the treasury was not full of funds, so that I agreed to accept this difference and call accounts square. There were compensations, however, in other directions, as my allowance for the year (and ever since) was made on the basis of my financial condition, so that in addition to my regular salary I was allowed an extra amount in consideration of my debt.

"You will see, therefore, that there are certain matters in my dealing with the Band on this question which the Board would not consider. The actual amount I received from the Band was 668 or 678 yen, something over \$550 gold as exchange was then.

"Under the circumstances, it may perhaps be best to neglect these dealings with the Band entirely."

From the foregoing it will be seen that while Mr. McKenzie's expenses out were less than \$500 (about \$490 is the amount claimed), he received from the Self-support Fund, on this account, about \$550, and during the remaining years of his connection with the Band, received as salary a larger amount than the others, in consideration of certain liabilities which he was trying to meet. On the first of the present month the following letter was received from Mr. McKenzie:—

"KARUIZAWA, SHINSHU.

"JAPAN, Sept. 24th, 1895.

"To the Board of Missions of the Methodist Church, Toronto, Ontario.

"DEAR FATHERS AND BROTHERS:—It becomes my duty, at the direction of the Mission Council, to explain why the item of \$400.00 for the travelling expenses of myself and wife to Japan again appears in the Japan estimates. I am loath to touch upon this subject again, but besides the fact that now, as ever, I believe myself to have a just claim to the payment of the item, there are this year additional reasons for referring to it. In the first place, I understand, on the authority of the two brethren now at home, that the General Secretary has in Board or Committee meetings (or both), grossly misrepresented the circumstances under which I entered the Mission, and has urged these circumstances as a reason for not paying this claim.* Knowing the Secretary to have taken such a position in regard to this matter, it is quite impossible for me to suppose that this claim can ever have had a fair consideration at the hands of the authorities. I apprehend that before they are in a position to deal with the matter properly they need to have the impression left by the Secretary's statements removed. In the second place, I have during the past year found among my correspondence documents bearing directly on this subject, but of whose existence I had forgotten. These I now wish to offer for the consideration of the Board. In the third place, I have collected testimony from a number of those who were present on the occasion of my entering the Mission, and this I wish also to lay before you as substantiating my own testimony as to the conditions under which I entered the work of the Society. In order, therefore, to put myself right before the Board, and to show that my claim in this matter has been honestly and honorably made, I shall rehearse the steps by which I entered the Mission, and indicate the reasons I had for believing that the

item under consideration would be paid without question by the Board. The correspondence I refer to in this communication I am prepared to produce if necessary, and the statements of fact I shall make I shall be prepared to substantiate by my own legal affirmation, where other proof is not available. I shall underline those parts to which I wish to call special attention.

"I arrived in Japan toward the end of January, 1888, connected myself with the Self-supporting Band, and received an appointment to the Government Fourth Higher School, situated in Kanazawa. Here I remained until I entered the Mission on the 1st of April, 1891. As to the instigation of the Secretary that I was picked up by the Mission, being stranded in Japan, it is so far from true that when I announced to the authorities of the school my intention to leave them I was asked if a contract for a period of two or three years (the usual term at that time being one year) would not induce me to remain with them. And as to the instigation that my entering the Mission was a financial necessity, a simple comparison of figures will show that had financial questions alone weighed with me, I should have remained in Government employ. When I entered the Mission the salary I was receiving from the school was worth in gold about \$2,000.00 per annum. The amount, I was informed by the Council, I should be likely to receive from the Board was \$1,000.00, or just about one-half. In addition to this item of salary was the children's allowance, which in my case would not materially change the proportion. Now if to this amount were added the furniture grant of \$350.00, which I received, and the travelling expenses, \$400.00, which form the subject of this communication, the utmost I could expect to receive during my first year in the Mission would be somewhat less than the amount I should receive from the school; while in my second year in the Mission I might expect to receive just about half the amount I should receive from the school. This, I think, should make it evident that whatever motives I might have had for entering the Mission, financial considerations formed no part of them, for from that side it meant a serious loss to me. As to any claim that the Band might have on my salary, I may state here that my contribution to the Band, when I had made it, was a voluntary one, and that when I had accepted my appointment to the Mission, and for some months previously, I had paid nothing at all into the Treasury of the Band, but had full control of my whole salary. Consequently the drop in salary from \$2,000.00 a year to \$1,000.00 was a very real one.

"I wish to make it plain to the Board that the first step toward my entering the Mission were not taken by me, but by members of the Mission Council. I have a recollection of having been approached, during the earlier period of my residence in Kanazawa, on the subject of entering the Mission. But the first serious step in this direction was a conversation opened by Mr. Saunby, when with Dr. Cochran he made a tour of inspection to the west coast in September, 1889. Mr. Saunby asked me about entering the Mission, and I gave him to understand that I had no wish to leave the work in which I was then engaged. But a few weeks later I received a letter from Mr. Saunby, who was then in Tokyo, in which he stated that 'on behalf of several members of the Mission' he wrote to ask me if I would allow my name to be sent home to the Board with a view to my appointment to the new work on the west coast. I quote from his letter, dated Tokyo, October 15th, 1889: 'Now I have a square question to ask you on behalf of several members of the Mission. You know we are going to ask for reinforcements, and would sooner take Dunlop, Crummy and yourself than have fresh men sent from home. Will you allow the Mission to send your name home for appointment?' After duly considering this request, I wrote Mr. Saunby that the Mission might submit my name to the Board if they so desired. The reason that weighed most with me in coming to this decision was, I believe, the prospect of being able to learn the language, and be able to preach much sooner in the Mission than I could hope to do if I remained in the school.

"It may not be amiss in passing to call your attention to the error in the official statement in the *Guardian* of February 6th, to the effect that some of the members of the Band were taken in to fill vacancies.* Mr. Saunby speaks in the portion of his letter quoted of 'reinforcements,' and if any doubt existed that he referred to an extension of the work, it would be removed by the entry in the Council Minutes of October 7th which shows that the Council had decided to ask for three men for the proposed work on the west coast; and it may further be added, that all three of the men asked for at that time went to new fields—fields until then not occupied by our Church.

"A few days after sending my letter giving permission to the Council to send my name to the Board, I received a reply from Mr. Saunby, and as this reply shows incidentally something of my position in the school at that time, and from which side and from whom the proposal for my entering the Mission came, I shall make some quotations from it. The date is October 31st, 1889. With regard to the position in the school

* This is simply and absolutely untrue. The Secretary made no such statements as are here referred to.—A. B. Mck.

* Evidently referring to those first entering the Mission from the Band.—A. B. Mck.

thout question by in this communica- and the statements substantiate by my not available. I sh to call special

January, 1888, con- and, received an- her School, situated red the Mission on on of the Secretary stranded in Japan, o the authorities of ked if a contract for term as that time in with them. And the Mission was a f figures will show w I should. When I entered the school was worth in unt. I was informed

from the Board was idition to this item- in my case would w if to this amount h, which I received, form the subject of pect to receive dur-some what less than school; while in my to receive just about school. This, I think, ves I might have had derations formed no a serious loss to me. on my salary, I may nd, when I had made I had accepted my months previously, I of the Band, but had ntly the drop in salary very real one.

ard that the first step taken by me, but by a recollection of a period of my resi- entering the Mission. on was a conversation echan he made a tour ptember, 1889. Mr. ision, and I gave him the work in which I ter I received a letter- in, in which he stated e Mission' he wrote to ent home to the Board or work on the west Tokyo, October 15th, o ask you on behalf of we are going to ask ke Dunlop, Crummy rom home. Will you me for appointment? wrote Mr. Saunby that the Board if they so with me in coming to of being able to learn sooner in the Mission the school.

I your attention to the dian of February 6th, f the Band were taken in the portion of his any doubt existed that, it would be removed of October 7th which ask for three men fo and it may further be or at that time went to by our Church.

r giving permission to- ard, I received a reply- ews incidentally some- t time, and from which y entering the Mission from it. The date is position in the school

the Mission from the Band.—D

Mr. Saunby says: 'I am sure it is the judgment of every one of us that you men ought to hold straight on to your present positions, and work under your present organizations until you, as a Self-supporting Band, have men to drop right into your places.' And again: 'There is one thing in connection with asking you to become a member of the Mission, for which I am exceedingly sorry, and that is that I very unthinkingly neglected to speak to Dr. Eby about the matter. It came about in this wise. You remember my speaking to you on the matter in Kanazawa. I did that unofficially, and not knowing what would be the action of the Council on our recommendation. Your answer, however, at that time quieted me, and I said no more about the matter until Dr. Macdonald, after a conversation with Mr. Cassidy, brought it up again just the day before I started for Kofu, and asked me to write to you, which I did, and off I went having no time to see the Doctor (i.e., Dr. Eby). Referring to the position I then held he says: 'You should continue a member of the Band and in your position until you have a man to put right there.'

"A reference to the Council Minutes shows that the request for the three additional men for work on the west coast was duly forwarded to the Board.

"In what I have already written above, I trust I have shown with sufficient clearness that so far as employment was concerned I was in no need of entering the Mission; that financially I was much better off in Government employ than I could expect to be in the Mission; and that so far from making any effort to enter the Mission, the proposals came entirely from the side of the Mission Council. And I trust that no one will have the effrontery to repeat the insinuations that have been made in this connection until and unless he is able to produce evidence of the truth of what he says. And now having disposed, as I hope, of the question as to the circumstances under which I entered the Mission, I shall proceed with the question of the travelling expenses, and how I was led to believe on entering the Mission that they would be paid.

"3. In dealing with this question of travelling expenses, I should like first of all to call the attention of the Board to my position in relation to the Mission Council and Board when I entered this work. All the negotiations in the matter were, so far as I had any share in them, between me and the Mission Council. I had no correspondence whatever with the Board. I was not aware that there was any necessity for communicating with the Board. Whatever the Board did in the matter they did through the Mission Council. I regarded the Mission Council as standing for the Board. All questions I had to ask about any matter connected with my entrance into the Mission I addressed to the Mission Council, and the Mission Council did not in any case refer me to the Board. The Mission Council took the responsibility of answering all my questions, and did so in such a way as to leave no doubt in my mind as to the legality of their proceedings. In this whole matter the Council, and especially the Chairman of the Council, acted as if the bona fide agent of the Board. Now it should be remembered that from the time of my coming to Japan I had no relation to the Mission Council, and was ignorant of the actual relation existing between the Council and the Board. If, therefore, the Mission Council was not competent to carry on the negotiations in question, they should have referred me to the Board. But this was not even suggested, and I had no reason to believe that the Mission Council was not acting strictly within its province in what it did; and my experience since that time has not led me to think that personal correspondence with the Board would have been expected, for from my entrance to the Mission until with others I asked last year to be recalled from the work in Japan, I was not, to the best of my recollection, favored with a single communication from the Secretary or any other officer of the Board. Everything has been done through the medium of the Corresponding Secretary or the Council in Japan. I have thought it necessary to a right understanding of the case to premise thus much.

"Now coming directly to the question of the travelling expenses, I may say that they were definitely mentioned at the very beginning of the negotiations, over a year before my acceptance of appointment under the Board; so that if the Mission Council had any doubt as to the justice of the claim or the probability that it would be questioned by the Board, there was ample time for them to refer it to the authorities. The fact that they did not think it necessary to refer it home is in itself an indication that the Council had no doubt on the matter; and this is further borne out by the correspondence which I shall quote from below.

"In the letter I wrote Mr. Saunby in October, 1889, I stated that in case I entered the Mission I should expect to be recompensed the matter of travelling expenses. In his reply of October 31st, ready quoted from, he says: 'You are perfectly right in your demands for the refunding of your travelling expenses, and of course you come in for your furniture allowance. There is no doubt on that score.' The letter asking me to allow my name to go before the Board was written, it will be remembered, at the request of Dr. Macdonald. It is, therefore, altogether

unlikely that Dr. Macdonald did not see my reply, and was unaware of what I said concerning the item in question. Moreover, at the end of this letter of October 31st, Mr. Saunby states that a Council meeting has just been held, and that I among others have been recommended for appointment to the work of the Mission. So I think it also very unlikely that the Council was unaware of what I had said in regard to this item. I therefore regard Mr. Saunby's statement on this point as embodying the view of the Council at that time.

"4. It was not until the end of 1890 that I heard definitely of my appointment. I was at the time either on the way to Tokyo or in Tokyo. During my stay in Tokyo a Council meeting was held, which I attended, and at which I formally accepted my appointment. Before accepting my appointment, however, I appeared before the Council to put certain questions with regard to my work, financial provisions, etc. I had already been informed that nothing was to be allowed for the time I had already spent in Japan, so that furlough need not be expected for seven years. But there were other points of importance on which the letter from home said nothing, and these I wished to have a clear understanding upon before I should decide whether I should enter the Mission or remain in the school. I appeared therefore before the Council at a meeting held in Dr. Macdonald's house, and asked the following questions, receiving the answers accompanying. I believe that I not only give the substance of these questions and answers, but also the order in which they were put. The questions were clearly defined, and the answers were clearly given:

"(1) What shall my salary be? I was told that it would probably be that of a new man just arrived from home, namely, \$1,000 to begin with. This answer was, I believe, based on the fact that the action of the Board requiring seven years' service before furlough indicated that we should be treated throughout as first year's men.

"(2) What about children's allowance? I was told that as a matter of course I should receive the usual amount.

"(3) Shall I receive the furniture grant? Yes, I should receive the usual amount, \$350.00.

"(4) Shall I be recompensed in the matter of my own and my wife's travelling expenses to Japan? I was told that I should, and that the amount regularly paid was a first class ticket from Toronto to Yokohama, and \$50.00 incidentals. This amount I should receive.

"(5) Shall I be put into the evangelistic work, or is there a likelihood of my being brought into the school at Asabu? I was told that as I had been asked for with a view to evangelistic work on the west coast, I should doubtless be stationed there unless some emergency arose requiring my presence in the school.

"These answers satisfied me, and I declared myself ready to accept the appointment. Everything has turned out as the Council said, except in the matter of the travelling expenses. I may add that on the occasion referred to, Dr. Macdonald occupied the chair of the Council, and that my questions were addressed primarily to him, and answered by him and the other members of the Council, each question being talked over as the case seemed to require.

"I have taken the trouble during the past year to write to the various members of the Council now out of Japan, but who were present on the occasion of my asking these questions, namely: Dr. Eby, Mr. Whittington, Mr. Cassidy, Mr. Saunby, and Mr. Moore, and will now quote passages from their letters relating to this subject. I have also received a statement from Mr. Dunlop, whose testimony in this matter is very important, since he was one of the three men who had been asked for in the autumn of 1889, and was also present in the meeting referred to. I have as yet not received an answer on the subject from Dr. Eby. It may be well to call attention to the fact that Mr. Whittington and Mr. Moore left Japan soon after my entrance into the Mission, and before any trouble arose with the Board over this question. I now refer to the letters mentioned.

"Mr. Whittington says: 'I remember the meeting you speak of distinctly and all that you write about in a general kind of way. I could not now vouch for anything in particular although my mind gives assent to all that you say. If you give precisely the same service as others, I see no reason in equity why you should not receive the same reward.'

"Mr. Moore writes: 'I remember distinctly the meeting of the Council at Dr. Macdonald's house, to which you refer, but I have not a clear recollection of the exact details of the meeting. I do remember, however, that the Council gave yourself and Mr. Crumney to understand that your travelling expenses to Japan would be paid by the Board. Whether the Council had authority to do that is another question. However, it is my opinion that the Board ought to have paid your expenses long ago.'

"Mr. Saunby writes: 'The facts as you state them are correct and I only need require to add that although it was not within the jurisdiction of the Council to guarantee your travelling expenses, yet two things we certainly implied in the answer given to your questions, namely: First, we gave you the positive assurance that your claim for travelling expenses was a just

one; and secondly, that judging from the past action of the Board, we had every reason to believe that the item of travelling expenses would be allowed. Moreover, if my memory serves me right, I heard nothing that evening which would lead me even to suspect that there was anything but perfect unanimity in the minds of the members of the Council.

"Mr. Cassidy writes: 'All I need to say in reply to yours is that you describe the meeting held in Dr. Macdonald's study exactly, according to my recollections of the case. I believe you asked the questions exactly as you state them, and that the Council answered them just as you have written. I believe, however, that the answers were not given as absolutely final, but as the belief of the Council as to what the Board would do. This belief was founded on the ordinary rules affecting appointments, on general principles of justice, and on the action of the Board in Dunlop's case.'

"Mr. Dunlop writes: 'I remember distinctly the meeting to which you refer. It was held in the evening, in Dr. Macdonald's study, Teukiji, and on looking up my journal I find that the date was January 3rd, 1891. Your questions, too, I remember very well. In a bit of pleasantry after the meeting, I have a recollection of associating with your good Scotch name the methodical carefulness of your action and the guarantee which you had obtained on accepting appointment to the Mission. I cannot remember the order of your questions or their wording, but I remember that there were some half dozen or more distinct questions, dealing with salary, travelling expenses to Japan, furniture grant, etc. Two of them, and the discussions that arose regarding them, have especially stuck in my memory. These two are questions 4 and 5 of your list—namely, those relating to travelling expenses, and the kind of work you were to be called to do. I remember these especially, because I took more part in the discussion of them than of the others. (1) In regard to travelling, I have a clear recollection that you were guaranteed the travelling expenses of yourself and wife to Japan. The Council went so far as to itemize the allowance for travelling. In connection with this itemizing, I heard for the first time of the allowance of \$50.00 along with each outfit fare, for incidentals. You were distinctly assured by the Council, either through the Chair, or at any rate, without dissent by the Chair, that you would be paid these allowances, including the amount for incidentals. (2) You were given assurance that you might reasonably expect to be continued for years to come in the evangelistic work, as your appointment had been asked for for that work, and as you expressed strong preference for that work. In this connection, I might say that some months later, again in Dr. Macdonald's study, in a conversation between him and myself, a question arose as to supply for the Azabu school, and on mention of your name, Dr. Macdonald exclaimed that the Council had guaranteed that you should be kept in evangelistic work. I protested against taking such an extreme view of the Council's guarantee, but Dr. Macdonald insisted that the guarantee was absolute. I mention this to show that in one item, at least, the Chairman of the Council held the Council's guarantee as binding, whether noted in the Minutes or not. These pledges, of course, I took as applying to Mr. Crumey's case as well, whose appointment was pending at the same time.'

"The above I submit as corroborating my statements concerning what passed at the Council meeting of January 3rd, 1891. Taken altogether, I think they show that there was no lack of definiteness in the understanding between myself and the Mission Council. Mr. Cassidy and Mr. Saunby intimate that there was something to indicate that the guarantees were not absolute, but were the expressed opinions of the Council. But I do not think the question of the authority of the Council was brought into question at all at that meeting. The Council spoke of these matters as if there were and could be no doubt. They were perfectly satisfied that the Board would pay my travelling expenses without question, just as they would pay my salary, and having no doubt themselves they expressed none.

"5. I shall now refer to a correspondence which took place between Dr. Macdonald and myself on my entrance into the Mission in April, 1891, about three or four months after the Council meeting just referred to, and when everything that had taken place at that meeting would still be fresh in mind. And this correspondence shows that three or four months after the conversation referred to Dr. Macdonald had no doubt whatever as to the assurance the Council had given me. Nor is there in our correspondence anything to lead me to believe that he had any doubts as to what the Council had said, until word came from the Board, in the autumn of that year, that the item had been disallowed. From that day to this he holds that it is impossible that the Council could have given such assurances, that is, if he may be judged by what he had said on the subject.

"I entered the Mission on April 1st, 1891. In a letter from Dr. Macdonald dated April 25th, 1891, he writes as follows: 'I have sent for authority to pay your travelling expenses and furniture grant. It will be necessary that I be furnished with a statement of your travelling expenses to Japan, in gold, as paid by you. I shall have to send it to the Mission Rooms. If

you require it, I can let you have a little money on account pending the adjustment of these matters.'

"I sent a reply to this letter under date of April 28th, and from a copy of it I quote a few lines:

"With regard to the travelling expenses, it was stated at the Council meeting which I attended that there was a definite allowance made by the Board, namely, a ticket and fifty dollars for each person. I supposed I should receive this sum, unless a change of rates should bring in a new element to be considered. The rate when I came out was \$195, first class, without sleeper.

"Thanks for your offer to advance money on travelling and furniture allowance. My reason for enquiring if the furniture grant was due is that I am paying seven per cent. interest on a debt at home, and wished to send an order home for the amount of the grant and put a stop to the interest. The travelling expenses I wish to draw here.

"In reply to this letter Dr. Macdonald wrote me, under date of May 2nd, as follows:

"I have written to Dr. Sutherland about your grant for furniture and travelling expenses. I shall likely hear from him before Conference. The items must be paid, but just now money is not in hand. Your travelling expenses seem a little higher than they have been paying since the C. P. R. ships have been running. They buy a first-class ticket from Toronto to Yokohama. The fifty dollars extra are supposed to cover all other expenses, getting to Toronto, hotel bills, sleeping cars, etc. Since they have been paying \$350 for furniture they do not pay any freight. I think they should pay for one's library, but this question will have to be referred to them.

"They have paid lately for Mr. Dunlop (his fare when he first came out), gold, \$220; for Mr. Beale, three years ago, \$220. They paid for me when I came, three years ago, gold, \$230. The ticket from Toronto was, I think, \$180, which, with the extra \$50, made \$230. If your expenses should exceed these amounts, it would be better for you, I think, to send in a detailed statement of your expenses, in gold.

"I am sorry that you have to wait for the money. When we asked for the appointment of yourself and Mr. Crumey we should have sent in an estimate, definitely stated, so that a grant could have been made. At all events, we shall get the matter adjusted as soon as possible.

"I would call attention to the fact that in this correspondence there is no question raised as to whether the Council had given me assurances on the subject of the payment of the travelling expenses. That is assumed both in Dr. Macdonald's letter and in my own. The only questions with which we were concerned were those relating to the exact amount of the claim and the time when it was to be paid. As to the fact of the payment, no doubt was hinted at.

"But I would especially call attention to the last letter of Dr. Macdonald's quoted above, and to three statements therein contained: 1. He states in unequivocal language that these travelling expenses must be paid, and gives as the reason why they are not paid at once that money is not just now in hand. 2. He states that in an analogous case, that of Mr. Dunlop's, the travelling expenses have lately been paid, and that the payment made was of Mr. Dunlop's expenses when he first came out. 3. He acknowledges that it was through the fault of the Council that we were obliged to wait so long for our money, since the Council should have sent an estimate home for all our expenses when they asked for our appointment.

"In accordance with Dr. Macdonald's request, I sent him my account for travelling expenses, and a few days later received a letter containing what I think is the last reference to this matter until the Board had been heard from in the fall. It is dated May 18th, and contains the following passage: 'I sent your last account for travelling expenses to Dr. Sutherland, and asked his immediate attention to that item and to the furniture grant. I think there will not be any delay.'

"When the subject matter of the above correspondence is considered in connection with the time when it took place and the fact that Dr. Macdonald was the one through whom all the business was transacted between the Council or myself on the one hand and the Board on the other, I do not see that anything more should be needed to give me a perfect legal claim to the item under consideration. But to bring out more clearly the injustice with which I believe I have been treated in this matter, I shall refer to an analogous case, already mentioned, in which payment of travelling expenses was made without question.

"6. The case referred to is Mr. Dunlop's. Mr. Dunlop went home to Canada with the knowledge of Dr. Macdonald, but without the previous permission of the Board. He went home with the full understanding that he should receive from the Board a recompense of his travelling expenses when he first came to Japan.* Soon after his return to Japan he actually received these expenses (if not even before his return), as Dr.

* This is an entire misapprehension. There was no such understanding, neither was Mr. Dunlop recompensed his expenses when he first went to Japan.—See Review p. 15, col. 2.

Macdonald's letter testimony, above statement also doubt that my had been paid, to the authorities as to why Mr. Mr. Crumey's "7. In the this item had the subject, response was statement this responsibility specious ground antea, they my write up my negotiation time I had been Dr. Macdonald stated above. letter with him must be paid, position in the has as yet in tion of the M of the item H strongly on the matter will properly at asking the D take in pressi keep quiet un this is first as the matter "Mr. Saunb had been of that what the to express in through in re to blame for the Board a question.

"8. A few considered that of injustice. name view of authority at degree of cla my claim to has been add to avoid the claimant. Further, the prominent, have been paying sum in part, but \$600.

"I ask matter—a which shall claim, or w disallowance. "I trust necessary o one can be dealing with this matter more money (Japan); b will distinct and the en at regard

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[Dr. S statements that has most seri were ma much ro seemed to Board to complain were str

Macdonald's letter quoted above, and Mr. Dunlop's own personal testimony, abundantly shows. And, as Mr. Cassidy says in his statement already quoted, one reason why the Council had no doubt that my expenses would be paid was that Mr. Dunlop's had been paid. This phase of the question has been presented to the authorities at home before, but no answer has been given as to why Mr. Dunlop's claim was paid, and mine, as well as Mr. Crummy's, ignored.

"7. In the autumn, after the Board meeting, word came that this item had been disallowed. I wrote to Dr. Macdonald on the subject, and in his answer, evidently forgetting the correspondence which had passed between us, and especially his statement that 'these items must be paid,' he disclaimed all responsibility for himself and the Council in the matter on the specious ground that since they had no authority to give guarantees, they never could have done so, and then asked me to write up my own case. I had no case with the Board, for all my negotiations had been with the Council. This was the first time I had been referred to the Board. But, so far as I know, Dr. Macdonald has never taken any other position than the one stated above. At the last meeting of the Council he saw the letter with his own statement, to the effect that 'these items must be paid,' but whether that has in any degree changed his position in the matter, no intimation, either direct or indirect, has as yet indicated. Mr. Sanby rightly understood the position of the Mission Council, for on hearing of the disallowance of the item he wrote me as follows: 'I know you will feel strongly on this subject, and I am with you in it. I am sure the matter will come out all right when we represent the thing properly at home. I have just replied to the letter by simply asking the Doctor' (Dr. Macdonald) 'what course he intends to take in pressing the matter at home. So I think we had better keep quiet until a definite line of action is decided on; because this is first and foremost a Council matter, and we are bound to see the matter through for you.'

"Mr. Sanby knew that the assurances of the Council to me had been of such a nature that they were in honor bound to see that what they had guaranteed should be done. I do not care to express in detail what I think of Dr. Macdonald's conduct all through in regard to this affair; but I do regard him as chiefly to blame for the misunderstanding that has arisen between the Board and myself as a result of the controversy on this question.

"8. A few words more, and I have done. I have always considered the refusal of the Board to pay this claim as an act of injustice. I consider it so now, and I am likely to hold the same view either until the claim is settled, or until someone in authority at home will take the trouble to show with some degree of clearness that what I have advanced does not prove my claim to the payment of this item. I further feel that insult has been added to injury by some high in authority in trying to avoid the payment of this claim by casting aspersions on the claimant.* It is amazing that such a thing could have happened. Further, though I do not wish to make my personal affairs prominent, I do wish to let the Board know that while I have been kept out of what I regard as a just claim, I have been paying a high interest on a debt which I had expected this sum in part to cancel, so that my loss to-day is not simply \$490, but \$600.

"I ask for a fair, square, thorough investigation of this matter—a sifting of the evidence, and a finding in the case which shall either be an acknowledgment of the justice of the claim, or which shall show good and satisfactory reasons for its disallowance.

"I trust, also, that this shall be the last communication necessary on this subject. I am as heartily sick of it as anyone can be, and hope not to have to spend any more time in dealing with it. I am aware that the present presentation of this matter may lay me open to the charge of seeking to grasp more money (a charge not new against the missionaries in Japan); but I must hope that those with whom I am dealing will distinguish between the mere endeavor to obtain money and the endeavor to have a just claim, or one which the claimant regards as such, justly and thoroughly dealt with.

"Faithfully yours,

"D. R. McKENZIE.

"Fukui, Echizen, Japan."

[DR. SUTHERLAND.—Before resuming the reading of my statement there is a remark I wish to make on the letter that has just been read. One part of Mr. McKenzie's most serious complaint is that statements and insinuations were made by myself in the Board or Committee very much reflecting upon these two brethren, and this they seemed to think had a very serious influence in leading the Board to reject the claim. The statement of which they complain is that I am reported to have said that they were stranded in Japan because of the failure of the self-

support movement, and were taken up as an act of charity by the Board. I have simply to say upon that matter that I did not say so. I knew from the first that Mr. Crummy and Mr. McKenzie came into the Mission before the Self-support Band dissolved. It may have been that symptoms of dissolution were already showing themselves, but as a matter of fact they were received, I think, a year before the Band dissolved. That I always knew. It is hardly necessary to say in this Board that I am not in the habit of saying one thing and meaning another. I am not in the habit of stating untruths unless I do it in absolute ignorance, having been misled as to the facts. I did state in the Executive Committee that the Self-support Band dissolved, and that some of the missionaries were then taken into our Mission. I say so still. Complaint is laid that I said also that some of the brethren were taken in to fill vacancies, and it is supposed I meant Mr. Crummy and Mr. McKenzie, and possibly Mr. Dunlop. Now the only discrepancy between us is this: They say they were taken to supply new stations that were established, and I said they were taken to fill vacancies. If you can see a difference between those two statements you are keener sighted than I am. I understand a man is filling a vacancy as much when he is sent to a new field as when he is sent to an old one where there is no preacher. They were taken to fill Missions that wanted men.

Then one thing further: How does it come that Mr. Crummy and Mr. McKenzie have heard that I made these statements, and are greatly exercised accordingly? I am informed in a letter from Mr. McKenzie that they were told this in letters from Dr. Eby and Mr. Cassidy. These two brethren were always present at our committee meetings. They chose to make their own reports of things to the brethren in Japan, and by making their reports in their own way have stirred up additional friction between the missionaries and the Board.

From the letter that has been read it is made clear enough that assurances were given in the Mission Council that these travelling expenses would be paid. It does not appear to have been done by resolution, but by assurances from members of the Council that they would be paid—and I am not disputing that at all. I said before that there was nothing of this kind in the records of the Council, and, of course, there would not be unless some resolution was passed. I take it just as Mr. McKenzie puts it, that he was assured by the members of the Council that these expenses would be paid.

After further discussion regarding the question of expenses, the Rev. Dr. Sutherland resumed the reading of his statement, as follows:

Further Facts and Conclusions.

Before dismissing this subject, the following facts should be taken into account: For these two brethren, as teachers, there was no permanent career in Japan. Their services might be discontinued at any time, in which event, if nothing else opened, they would have had to return home at their own expense, as several others had to do. By coming into the Mission they secured a permanent position, if they chose to make it such, with a right to a furlough after seven years, and expenses met in whole or in part. As teachers they were paid on a silver basis, and had to take all the risks of a fall of silver. As a matter of fact, had they continued to teach, their 2,400 yen would have been worth the past year only about \$1,200 gold; whereas, in the Mission they are paid on a gold basis, which is not subject to any change, with additional provision for children and house-rent. On the whole their position, financial and otherwise, was bettered by coming into the Mission.

A word about Mr. Dunlop's case. It was contended by the Council that as the Board paid the expenses of Mr. Dunlop, who belonged to the Self-support Band, they should have paid those of Messrs. Crummy and McKenzie. The facts are these: Mr. Dunlop went out on the Self-support plan, paying his own expenses, or getting them from some source other than the Mission Fund. In 1890 he was recommended to the Board for the regular work; came home to Canada in the spring, again at his own expense; was sent out by the Board the same summer, and his expenses paid in the usual way.

* This is entirely unfounded. No aspersions were cast on anyone.—A. S.

Enough has now been said to show (1) that in the case of Messrs. Crummy and McKensie there has been neither injustice nor unkindness on the part of the Board or its officers; (2) that the Council claimed to have acted with all the facts of the case before them; if so, they were aware of all that I have stated above; (3) that the Council virtually took the position that the assurance said to have been given by them to Mr. Crummy made it binding upon the Board to pay the expenses; (4) that latterly, when a demand, financial or otherwise, is made by any member of the Mission Council, the other members make common cause of it, and unitedly demand that concessions be made by the Board; (5) that in the matter of grants there is need of great caution on the part of the Board and Executive in order to prevent the creeping in of abuses and the establishing of unwise and even dangerous precedents.

VI. THE CENTRAL TABERNACLE.

Points in its History.

As the Central Tabernacle scheme has been kept prominently before the public for a number of years, and as in the opinion of competent judges it has been at the root of most of the disturbances in the Japan Mission, it seems necessary to present the salient points of its history with some degree of detail. At a comparatively early period it was known that Dr. Eby was projecting some very large schemes. In a lecture delivered, I believe, at a Missionary Conference in Tokyo, and afterwards published in pamphlet form, he proposed, among other things, to raise a fund of two millions of dollars, wherewith to establish a grand Christian University. With other evangelistic appliances in similar proportion it was estimated that in ten years he (Dr. E.) would no longer be required in Japan, and he would move on to India. Concluding later on that this splendid dream could not be realized, Dr. Eby compromised on the Tabernacle scheme—a scheme much larger at the beginning than the one eventually carried through.

In presenting the facts it will not be necessary to go back of 1858. In that year recommendations came from Japan about the building of a Central Tabernacle, and asking a grant in aid. At the meeting of the General Board a large representative Committee of thirteen members was appointed on Japan affairs, and their report, as the proposed Tabernacle, was unanimously adopted as follows:

Resolved,—That in the opinion of your Committee it is very desirable that a Central Mission be established, and that the aid asked for—one thousand yen—be placed in the hands of the Committee of Consultation and Finance, provided it can be met without infringing on current income, with the proviso that before committing themselves to a permanent scheme, full particulars as to plans and mode of expenditure be submitted to them [*i.e.*, the Council] for consideration.

"Your Committee also recommend that in view of the proposed expenditure in the matter of the Central Mission Hall, the present attitude of the Union question, and the important interests of our missions in Japan, it is advisable that the General Missionary Secretary visit that country, at some time before next Conference, in the interests of our work."

The Architectural Plan.

In regard to the erection of the Tabernacle, I refer to a circumstance of minor interest in itself, but important as showing how needful it was for the Board and its representative in Japan to keep a watchful eye upon the enterprise, and to exert a repressive influence at times, even in regard to small matters. In a letter to Dr. Macdonald, dated March 9th, 1889, I had occasion to write as follows:

"Indirect information reached me lately that Dr. Eby has planned to build the Central Mission Hall in the form of a circle sixty-eight feet in diameter, divided by a straight partition into two unequal portions, the larger one to form the audience room for preaching and lectures, and the other to be divided into rooms for various purposes.

Unless there are reasons that I know nothing about, I do hope you will try to dissuade Dr. Eby from building after the plan proposed. At this critical juncture in our work in Japan we do not want to be handicapped by a structure that will be the laughing-stock of both foreigners and natives, and may prove quite useless for the purposes it is intended to serve. You may

think, perhaps, that I am speaking strongly, but when I happened to mention in Committee the information I had received, there were indications of universal disapproval. If, however, I am on the wrong scent, and am either misinformed or entirely ignorant of the weighty reasons that may have induced the Mission Council to sanction the erection of a building of the kind referred to, you must just take my suggestions in this letter for what they are worth, and keep them quietly in your own possession."

Under date of April 16th, 1889, Dr. Macdonald replied as follows:—

"As to the Central Mission Tabernacle: You will observe that we do not call it 'Hall,' as we do not wish, even in name, to countenance the idea that we are founding a lectureship. We think that that mission will be a success, not in proportion to the number of lectures delivered, but in proportion to the fidelity with which the Gospel is preached; we have therefore resolved to keep the enterprise on Gospel lines.

"As to the shape of the building: Some of us would prefer the parallelogram to the circle, but on being assured that the circular form was all right, objections were waived. I brought what you said before the Council. Dr. Eby was absent. The feeling was that the question should come up again in Dr. Eby's presence. The question of shape is therefore again to be considered. The structure is not to be a complete circle in any case, but a combination of the circle and the parallelogram (horse shoe shape), as the circle would give awkward rooms in the rear.

"I think that the Council will feel inclined to wait till we hear from you before going on with the building. Dr. Eby hired the old University Hall for his lectures this winter, but I do not think that anything that will show on schedules will be accomplished till the Central Mission building is ready, so we feel that having sanctioned the formation of the Central Mission, the Mission should be equipped."

How the Tabernacle was Evolved.

In showing how the Tabernacle developed, I cannot do better than reproduce the following letter from Dr. Macdonald, dated May 6th, 1889:—

"The Tabernacle has reached its present state by a kind of evolution:—

"1. When Dr. Eby first started the idea, he aimed at an apologetic institute in which other missions should take a part; that is, so far as forwarding and supporting it were concerned. It did not, however, seem to us to be a line of work on which our own mission interests were likely to be advanced, so the idea was not supported. Why the other missions did not take it up I am not prepared to say.

"2. Out of this grew the proposal by Dr. Eby for a lecture hall, similar to the *Maji Kuaido*. It was felt, however, that a lecture hall was not likely to be the means of gathering any results that would appear in our schedules at the Annual Meeting. This may seem to be a very narrow and partial view; but lectures in the evangelization of Japan hold a place entirely secondary to the preaching of the Gospel. Indeed, there are not a few who think that, if pushed too far, lectures awaken discussion rather than carry conviction, and that a too frequent reference to Spencer, Tyndall and others of like views, only serves to advertise these men and favors the spread of agnosticism. At all events the mission could not agree upon a lecture hall.

"3. The Central Mission Tabernacle was evolved out of the hall idea. As I have mentioned to you before, it is to be the church of the Central Mission, a centre of evangelization in which the church idea is to be maintained, a church organized; but, at the same time, the superintendent of the mission, Dr. Eby, is to be free to lecture to any extent that he may find subservient to the interests of the mission, or that the times require. We need large centres of this description. We are now building Mr. Hiraui's church, which will seat about 800. The Council is at unit in its desire to erect this Tabernacle for the objects which I have indicated above, and thus establish another centre in an important part of the city. The Council, feeling that the Board had endorsed the enterprise, decided to borrow the money and go on with the building. The amount involved was so large that I felt that we must adhere strictly to business methods.

"The brethren felt that it was too great a responsibility for them to assume, and the feeling seemed to obtain that it would be the better way to unite in a strong appeal home for permission to go on with the building. Dr. Eby could not give assent to this, but stated that if the Council would not go on with the building at once he would go home by the next steamer and appeal in person. The Council did not go on, so Dr. Eby goes home. The Council took no action, and thus,

so far as his blame.

"I beg the Tabernacle hope that the

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and wanted to know if I thought he had been misappropriating them. I told him that I had no such thoughts, but that business was business, and that I was his best friend in insisting upon an audit. An accountant was employed, the accounts were written up, Dr. Macdonald and I were appointed auditors, and reported, as you say, 'correct and satisfactory as to form.' We meant by this that the accounts were consistent with themselves, that all moneys received for the Tabernacle had been expended upon the Tabernacle, but that we could not possibly endorse the extravagance of the outlay.

"3. When the Tabernacle was rebuilt, \$400 was voted by the Council and granted by the Board for current expenses. By Christmas of that same year a bill for \$1,000 running expenses was handed in. The Council again appointed Dr. Macdonald and me to examine this account. We threw out \$400 on the ground of extravagance, and still erred on the side of mercy by granting \$100 more than his whole year's allowance for about half a year's work. For example, about \$10 a night was an ordinary item paid to some Japanese to run the magic lantern."

A Lady Missionary Asked For—Tabernacle Expenses.

In 1892 the Board received from Dr. Eby a request for a lady assistant in the Tabernacle work. The request being supported by the Mission Council was concurred in by the Board, but as the General Society does not employ lady missionaries, the request was commended to the favorable consideration of the Executive of the Woman's Missionary Society. This became one of the elements of conflict with the Council of the Woman's Society, and will be referred to under that head. Dr. Eby also applied for another foreign missionary to aid him in his work, and the Secretary was instructed to enquire if another missionary could be supplied from the force resident in Japan.

At a meeting of the Mission Council held, I think, in July, 1892, Dr. Eby submitted a statement of the Special Fund of the Tabernacle for the year, as follows:

Dr.	Cn.
To cash on old assets. 1,070.00	By Paid on debt. 886.99
Subscriptions and Rental 719.73	Special Expenses. 802.84
	Photographic Expenses. 139.61
	Balance on hand. 10.29
Yen 1,789.73	Yen 1,789.73

"On motion of Mr. Canady, it was resolved, That we do hereby express our entire satisfaction with the present financial position of the enterprise, and with the administration of the funds during the year."

I presume the amount mentioned above as paid on debt means the \$800 which a Committee composed of Dr. Macdonald and Mr. Whittington had struck out the preceding year, on account of extravagance. The strange feature, however, is to find the Mission Council expressing "entire satisfaction" with an administration of funds that in two years had expended over 1,779 yen, equivalent, say, to over \$1,300 in gold, on "special and photographic expenses," over and above the liberal provision which the Board had made for the Tabernacle work, and the \$500 which the Examining Committee had allowed the first of these two years. In expressing satisfaction with such expenditure, the new Council committed itself to a policy of extravagance.

Grants Required—The Special Fund.

The foregoing action was followed by a report of a Committee of the Council on the Tabernacle work, as follows:

"1. We have heard a report of Dr. Eby's work which presents a very great variety of means employed, and all of which seem most hopeful.

"2. We find that the methods employed are not irregular, but such as are more or less in use in the home churches. These methods are systematized by Dr. Eby, and employed with good effect for evangelistic purposes. None of them are, in our view, objectionable, and many of them particularly pertinent and effective.

"3. We consider that, in order to the prosecution of anything like the effective work the plant provides for, the following annual expenditures are necessary:

- "(a) Dr. Eby's salary.
- "(b) Grant for special work.
- "(c) Salary for a foreign woman assistant.
- "(d) Salary for a foreign male assistant.
- "(e) Usual church expenses."

These were the grants to be provided by the Missionary Society, but the plan omits what is in some respects the most important worker of all, namely, a Japanese pastor, indispensable in gathering in the fruits of the mission. This feature was added to the mission at a later stage. But besides the demand upon the mission treasury there was a special fund, recruited by appeals in Canada, the United States and elsewhere, and by contributions from the Self-support Band, which Dr. Eby claimed the right to use according to his own judgment, rendering no account to anyone. When the Tabernacle affairs came before the General Board in 1892, the following decisions were rendered:

"Respecting certain extra and irregular forms of expenditure in the work of the Central Tabernacle at Tokyo, we do not think it advisable that they should be assumed by the Board. We are also of opinion that such forms of expenditure should be terminated as soon as possible, so as to avoid appeals for special donations which have a tendency to affect injuriously the regular missionary income, and cause dissatisfaction among the missionaries. In the meantime, for the present year, we recommend that the matter be referred to the Finance Committee with power to act.

"In regard to Dr. Eby's special Tabernacle Fund, which it is understood he claims to administer at his own discretion, without reference to the Mission Council in Japan, we consider such an arrangement very undesirable, and not to be sanctioned by the Board. It is of the utmost importance that all our missionaries be under the same general regulations; that the Mission Council in Japan should control all expenditures on our missions in that country, and that no financial responsibility should be incurred by any missionary in connection with his work without first obtaining the sanction of the said Mission Council."

Effect of the Board's Action.

The foregoing deliverance seems to have had some effect, as I find in the Minutes of Council for July 12th, 1894, a report of the Special Fund for the preceding year. The fund, by this time, was much smaller than in some former years; but the report is interesting, as showing how the money was expended:

RECEIPTS.	
Special contributions (Eng.)	yen 120 04
" " (Can.)	" 290 78
Sundries	" 259 18
	yen 669 96
EXPENDITURE.	
Organist	yen 79 20
Evangelist	" 60 00
Books, papers, Bibles and circuit register	" 62 62
"Tabernacle Monthly"	" 37 73
Sundries	" 51 83
Dr. Eby on last quarters account	" 62 11
Balance on hand	" 276 49
	yen 629 96

The statement in the Minutes of Council, signed by Mr. Coates, gave a balance of only 76.49 yen, but a little examination showed that there was a mistake of 200 yen in the addition of receipts. Whether this error was discovered and rectified or not I do not know.

Friction Between the Councils.

At this time there was friction between the two Councils in regard to the appointment of lady missionaries in connection with the Tabernacle. This feature of the case will be more fully stated when I come to speak of the Woman's Council and of the strife between the missionaries. Suffice it now to say that Dr. Eby was dissatisfied with the provision made by the Woman's Council, and pressed upon the General Board the appointment of one or more lady missionaries, specifically for his work. The question came before the Executive Committee in 1893, when it was

"Resolved,—That the matter of appointing a lady to the work at the Tabernacle in Tokyo be deferred until the Society receives further information from Japan, and in the meantime the Secretary consult with the Executive of the Woman's Missionary Society to ascertain whether by the offer of some aid from the General Board that Society will undertake to provide the assistance required for the Tabernacle work. The Chairman and members of this Committee resident in Toronto to be a sub-committee with power to act."

A conference of the Woman's Executive adopted:

"The necessary steps to be taken for the establishment of a mission to meet the needs to be under the Missionary Society. It is further resolved that the Society in all its principles as a church shall be guided by their agents in

The foregoing action was followed by a report of a Committee of the Council on the Tabernacle work, as follows:

"Respecting the W.M.S. are disposed to arrangements at the Hong Kong district the judgment of the General Council not only be dependent upon which at present also, in all probability which we are proposed will, reasonable demands to be distinguished not to give their such service in of the city as in

I have previously mentioned in connection with the General Society chiefly stereotypical. In a letter from dated July 26th

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The Tabernacle time a source Executive, and checked there may have indu ing new forms sions would be when a demand (one a lady) fo it is hardly to Writing to Dr said:

"Respecting every disposal facilities, there sometimes collection views, loc There was also, it was not advi Tabernacle, m serious falling difficulty in ke only one addit Bro. Coates w requires, makin oving his stip mont. Any ar Tabernacle w matter for priv

In December Eby was com wrote again to

"I suppose necessary for entirely, to the ing out speed

A conference was then held with representatives of the Woman's Executive, and afterward the following was adopted:

"The necessity for the appointment is recognized, and it is agreed to recommend to the Woman's Missionary Society the establishing of a second centre for ladies' work that will meet the necessities of the Tabernacle and adjacent churches, to be under the control and direction of the Woman's Missionary Society, to appoint and maintain the lady workers."

"It is further agreed that representatives of the two Societies in Canada confer together to lay down certain general principles as a basis of co-operation for the two Societies and their agents in Japan."

The foregoing action was communicated to Dr. Macdonald, under date of April 18th, 1893, and I added the following:

"Respecting the above item, I understand that the Executive of the W.M.S. have it under consideration, and I think they are disposed to do anything in their power to facilitate such arrangements as will meet the real necessities of the work in the Hongkong district. At the same time it is right to say that in the judgment of the Committee of Finance it is impracticable for the General Society to appoint a lady missionary. It would not only be departing from the policy hitherto pursued, for which at present there appears to be no good reason, but would also, in all probability, lead to complications with the W.M.S., which we are anxious to avoid. Such an arrangement as is now proposed will, in the judgment of the Committee, meet all reasonable demands with respect to the Tabernacle work. It is to be distinctly understood that these ladies, if appointed, are not to give their whole time to the Tabernacle, but to render such service in connection with the other churches in that part of the city as in their judgment may be practicable."

I have previously stated that a grant of \$500 for "Special Work" in connection with the Tabernacle had been refused by the General Board, and that this special work meant chiefly stereopticon exhibitions, with accompanying lectures. In a letter from the General Secretary to Dr. Macdonald, dated July 26th, 1893, the matter was alluded to as follows:

"From various sources information has reached us respecting the use of the stereopticon at Sunday services in the Tabernacle, and that on one occasion, at least, the pictures and accompanying lecture had been upon a purely secular topic. The Committee was unanimous in its disapproval of all such exhibitions on the Lord's Day, believing that the conversion of the people can be accomplished only by the direct preaching of the Gospel."

The Tabernacle and its methods has been for some time a source of anxiety to the General Board and the Executive, and they felt that unless certain tendencies were checked there would be no limit to the expenditure. This may have induced, at times, a degree of caution in sanctioning new forms of expenditure, knowing that such concessions would be pleaded as precedents in the future. Hence, when a demand was made for three foreign missionaries (one a lady) for the Tabernacle, beside Japanese helpers, it is hardly to be wondered at that the Board demurred. Writing to Dr. Macdonald on November 17th, 1893, I said:

"Respecting the work at the Tabernacle, while there was every disposition on the part of the Board to provide all needed facilities, there was a difference of opinion in regard to what is sometimes called 'special work,' which seems to include stereopticon views, lectures on secular topics, and things of that kind. There was also, I think, a practically unanimous conviction that it was not advisable to appoint two foreign missionaries to the Tabernacle, more especially in a year like this, when there is a serious falling off in the income of the Society and very great difficulty in keeping the expenditure within the income. As only one additional man has been secured for the college work, Bro. Coates will have to give his services there as the work requires, making his home either at Azabu or Tsukiji, and receiving his stipend in connection with the educational department. Any arrangement whereby he may render service at the Tabernacle without interfering with his school work will be a matter for private consideration in the Council."

In December of the same year, having learned that Dr. Eby was coming home at once on the plea of ill-health, I wrote again to Dr. Macdonald as follows:

"I suppose that the state of Dr. Eby's health will make it necessary for Brother Coates to confine his labor chiefly, if not entirely, to the Tabernacle, and this may necessitate the sending out speedily of another man for the work. I note your

suggestion of bringing in Brother Dunlop to Tokyo, and this may be the best plan open at the present time, but I fancy if another man is sent out, he might do better for a time at the College, than to plunge him at once into the evangelistic work without any knowledge of the language. I will be glad to hear from you by the first mail touching the point."

I have read these various extracts to show that notwithstanding the expensiveness of the Tabernacle Mission, and the extraordinary nature of some of Dr. Eby's demands, the missionary authorities endeavored to meet his wishes, not only so far as prudence would allow, but sometimes beyond the limits of that virtue; and that when the Doctor's requests were met by a refusal, it was when the Board or Committee felt that no other course could be justified.

Dr. Eby's Latest Scheme for the Tabernacle.

There was also before the Board a document from Dr. Eby, setting forth his plans, etc., for the future. This document was not laid before the Mission Council, but Dr. Eby sent a copy to each of the missionaries in Japan, with a request that each would write a letter embodying his views and send it to Dr. Eby or the General Secretary. A copy of the document was sent to me, but only one letter came from a missionary—the others either did not reply, or, if they did, the replies must have been adverse to the scheme, for none of them reached the Mission Rooms. The document is dated December 12, 1893, and therefore must have been sent out shortly before Dr. Eby set sail for Canada. Addressing the members of the Mission Council in their individual capacity, Dr. Eby puts his scheme before them as follows:

"I wish, therefore, to make a very short statement of my views of the situation and ask each of the brethren to give the Board and myself a full and frank statement of his attitude towards the same, so that both the Board and myself may have ample materials on which to base a final decision."

"One thing is certain, that I cannot return to the Tabernacle nor continue any manner of responsibility for it beyond the present year, excepting under the conditions I hold necessary for success."

"There are two courses open in regard to the Tabernacle:

"1. To keep it on ordinary church lines, with, perhaps, a little extra work, such as an occasional magic lantern service, etc.; and supported to the extent of the Board's ability and probable consent. That will confine it to the appointment of one missionary and one Japanese minister. If this is carried out the work would have to be in the future less than what will be done during even this year, as I have undertaken considerable beyond the appropriations. On these lines I could not consent to return, and would feel that about 10,000 yen too much had been spent on property, and the running expenses would be higher than should be for probable results. The building and its furnishing would ever be imperfect, and it would be the abortion of a larger idea, and would entail the sneer, 'They began to build and were not able to finish.' The prestige we have gained would soon vanish."

"2. On the other hand, experience has taught me that while sundry modifications in the original thought may be wise, or rather, development will take place on lines not thought of before—the general thought, in its instincts and its plans, was and is exactly suitable to the condition of things in Japan, and if developed, would reach enormous success as a Christianizing and uplifting agency. But for this there must be:

"(1) A completion of building and plant, with outlook for extension."

"(2) A group of workers with unlimited power to increase."

"(3) Fair access to the liberality of the people, aside from the grants of the Board."

"If the brethren and the Board desire me to give the rest of my working life, with the energy of returning health and the result of experience, to this work, I will undertake it with all the zeal of which I am capable, on the following conditions; or what will practically reach the same point:

"1. A definite amount of help from the Board (whether more or less is indifferent)."

"2. The right to employ other workers of either sex, or either nationality, with the supervision of the Council."

"3. The permission to make special appeals (as H. P. Hughes, and his mission) with the cordial commendation of Board to the public."

"4. Freedom of action, under the direction or permission of the Council, both as to the manner of work, and as to visits to other countries (the Board to be responsible for no travelling or other expenses not directly authorized by them)."

"5. The whole to be ultimately responsible to the Board, and all funds to be managed as Board and Council may arrange."

As to plans of management of funds I am indifferent, so long as they satisfy all the parties concerned, and do not hamper the work.

"With this arrangement there is no reason why the Tabernacle should not be a central source of power, unique and expanding into national dimensions, as—

"1. An intense evangelistic agency, the birthplace of thousands of souls.

"2. A training centre for evangelists and other workers, male and female, foreign and native, on practical lines that will furnish not only a prominent example, but send out practical workers to the field.

"3. A centre for movements semi-religious, ethical and social, such as temperance, White Cross work, Red Cross developments. The Japanese are already turning to me to help them in these lines, where they feel that alone they are failing. And other links are being forged.

"4. A centre for indirect work which will be none the less Christ-like and Christ-centric, though in the shape of music and lectures, social entertainments and philosophical discussions among men, and house-to-house visitation, hospital and nurse work, etc. for the women.

"5. But the lines of possible development from such a centre increase with every success, and become clearer with the development of the country. And I do not propose to set a limit to the leadings of Providence. The only limitation I insist upon is that the work shall not be allowed to develop in the sense of added financial responsibility without a certainty of the means needed."

[REV. DR. SUTHERLAND—I wish to interject an explanation. Dr. Eby informed us this morning that he does not know why he is here in this position. I will tell him. Dr. Eby planned a new scheme for his Tabernacle work, which he sent to the individual members of the Council for an expression of opinion. This scheme was before our Executive, and also before the Board, but so little did it commend itself to their judgment that nobody even proposed that we should proceed on that line. Dr. Eby came home saying he could not and would not return unless these concessions were made. They were not made, and he resigned, and that is why he is here—the chief reason at least. Perhaps I have not stated this quite correctly. I have conveyed the idea that the Board or Executive took no action. What I meant to say was that nobody proposed that the scheme should be carried out; but they took action, which I will read.]

(Resumes reading of the Review, as follows):

How the Board Viewed It.

I think I am stating correctly the feeling of the Board and Executive, as hitherto constituted, when I say that they regarded the foregoing as one of those impracticable schemes which Dr. Eby has great skill in outlining, but which, if worked out, would involve great expenditure, with very uncertain results.

When this latest scheme came before the Board in 1894, the Committee on Japan Affairs reported as follows to the Board, and the report was adopted, I think unanimously:

"We have considered the papers relating to the future work of the Tabernacle, and have heard Dr. Eby at length on the subject. We are of opinion that the Board has devoted as much money in the past to this work as it could have done consistently with the claims of other departments of the work under its control.

"We have also heard and considered Dr. Eby's proposal for an extension of the work and placing it upon a more independent footing, with the right to make special appeals to friends of such a movement in Canada and throughout the world in all denominations. While we deeply sympathize with the aims and motives of Brother Eby, we do not see our way clear to recommend the Board to adopt at present the policy proposed, but in our opinion the work at the Tabernacle should be carried on under the direction of a qualified English-speaking missionary, with the assistance of a Japanese ordained missionary as pastor, and with the addition of the assistance of a native evangelist if the funds will allow; also that arrangements be made with the Woman's Missionary Society for such work among Japanese women as can be rendered by a missionary or missionaries of that society under the supervision of the missionary in charge."

In view of all the facts that have been recited about the Tabernacle, I think this Board and the Methodist people will be of opinion that the Board of 1894 came to a wise and righteous decision.

Opinions of Others—Letter of Mr. Whittington.

It may be felt by some, however, that even a large number of isolated facts and circumstances do not form a safe basis for a conclusion in regard to the whole Tabernacle scheme; that there may be a great many other circumstances which, if known, would present the case in a different light, and modify one's judgment, and that only those who were in touch with the whole history of the movement, who were acquainted with every stage of its development, could form a competent opinion of the merits of the case. It is proper, therefore, that we should now inquire, What is the opinion of those who were acquainted with the history of the Tabernacle from the beginning, and yet were outside the circle that was exploiting the scheme? I give first an extract from a letter of the Rev. R. Whittington, who was in Japan in the earlier stages of the Tabernacle scheme. It is dated September 6, 1893:

"I have always considered the Tabernacle scheme as 'unwise and injudicious.' It was built for the man rather than for the work. At least, no other member of the mission thought of such a scheme, and when it was proposed, the energies of the Council were spent in cutting it down to something feasible.

"The Tabernacle should be made a church, with a society worshipping there, within the meaning and according to the terms of the Discipline. One of the best Japanese pastors should be in charge, and the work of the foreigners should be entirely supplementary. There can be no question that if the price of the Tabernacle had been invested in eight or ten smaller churches, the gain would have been immeasurably greater. The Asakusa church was another mistake, although not so great—brick and mortar piled up for an earthquake to shake down. Good, substantial frame buildings, built plain and decent, are by far the best. The Gakko and Jo Gakko (i.e., our Boys' and Girls' Schools in Tokyo) prove the truth of this assertion. They still stand as monuments of the maximum of use for the minimum of outlay. If the Japanese want grand churches, which they don't, let them build them; if they want the Gospel, which they do, emphatically, let us send it."

Letter of Dr. Macdonald.

Mr. Whittington's plan, as outlined above, is substantially the policy of the Board at the present time. The next evidence in the case is a letter from Dr. Macdonald to the General Secretary:

"Tokyo, April 19th, 1894.

"DEAR DOCTOR,—In your letter of March 17th, you say: 'I ask for a full statement from yourself as to the actual value of the Tabernacle work, and an expression of opinion as to what should be the policy of the future. Especially give me your views respecting the demands made by Dr. Eby at the Mission Council.' I hoped to escape saying anything more about the Tabernacle, but you enjoin upon me to speak, and under your injunction I feel that the truth in the case should be spoken.

"1. The place is well chosen, and the building is of ample size and admirably suited to the work.

"2. The building is near the Imperial University and its preparatory department; it is also within an easy distance of the private schools in Kanda. Hongo, where the Tabernacle is located, is a populous division of the city. Now, without doubt, here is a fine opportunity for work.

"As to the work that has been accomplished:

"1. One year before the Tabernacle was built we rented the old University Hall in Kanda, near Hongo, and Dr. Eby spent the year there in preaching and lecturing.

"2. When the Tabernacle was opened, Dr. Eby had, with his teacher and helpers and members of our Church living in the neighborhood, but who connected themselves with the Tabernacle, quite a nucleus of a church.

"3. I am not aware that the work is making anything but an ordinary impression upon the neighborhood; in the usual ordinary way people are being gathered in.

"4. As to the students who are reached: The University students, the undergraduates in the various departments, do not go near the place. I have been told this by the Japanese all along. A short time ago I said to Mr. Crumney, 'I am informed that the University students do not identify themselves with the Tabernacle work, or attend its services.' He said that it was a fact—that they seemed unwilling to mingle with the class of students that attend the Tabernacle. It is therefore the more migratory class of students that attend, and it is difficult to build up anything substantial with such shifting material. Those who thus pass through the Tabernacle may be gathered in elsewhere, but I have had the matter in mind, and I am not aware that a single one of those has been gathered into our

Church. It is a loss from this now inviting a earnest person.

"5. 'How' 'The Tabernacle puff line' 'The and other people have been well equipped about me it emanates the allowances remains a fair gratifying sentiment the more most important Tokyo. I am Asakusa takes the and the Tabernacle making 104, year previous came, at the according to the a protest came Steward told nor had they others had been ately at the close reported 46.

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Church. It is possible that some may have been, but the acce- tion from this source has not been appreciable. Mr. Costes is now inviting the University students to his home, and by an earnest personal effort is doing his best to reach them.

"b. 'How should the success be rated?'

"The Tabernacle has been run on what may be called the puff line. The reports of the work, statements in the *Guardian* and other papers, and before the Missionary Conference here, have been well calculated to shake one's faith, and make one sceptical about missionary literature. I take reports and statements emanating from the Tabernacle *cum grano salis*, but after the allowance has been made and the foam removed, there remains a fair result. I might even say, as things go now, a gratifying success. On consideration, I think the first statement the more accurate. The Tabernacle, however, is not our most important work; it is not the most important work in Tokyo. I am not alone in the opinion that for stable results Asabu takes the lead. Last year Asabu reported 280 members and the Tabernacle 94 above eighteen years of age, and 65 below, making 163, as per Minutes, being an increase of 33 on the year previous, while Asabu reported 23 decrease. When I came, at the close of the Conference, to tax the churches according to the membership [i.e., for support of native pastor], a protest came from the Tabernacle against the tax, and the Steward told me that they had not 98 over eighteen years old, nor had they 163—that, all told, they had about 117; that the others had been dropped or lost sight of. This was immediately at the close of the Conference. They seem to have over-reported 40. The pastor told me yesterday that the present membership of the Tabernacle, including those on trial, is about 117. I do not know the present membership of Asabu.

"Two weeks ago, at a preachers' meeting, I asked the pastors about the attendance upon the services.

"The pastor of Asabu said that the morning service had from 183 to 203, occasionally 220; the evening service about 83.

"Mr. Toyama of the Tabernacle said the morning service ranged from 40 to 70, and was a good turn-out; the evening service ranged from 100 to 350, that the average was about 173.

"Asabu has paid 110 yen per year for rent of lot (the rent was about 155, but 45 yen were paid by interest of reserve fund). They paid all ordinary repairs and taxes, sexton's wages, pastor's salary, indeed all the expenses of the church. They draw nothing from the Japanese Missionary Society, but this year they receive from the funds the sum of gold, \$35.07. As we have purchased the lot, and they will be relieved of rent, Asabu will become self-supporting next year.

"The Tabernacle last year was taxed in proportion to its membership, but did not pay its tax within about 55 yen, which it drew from the Japanese Missionary Society. This year, in consequence of their appeal, I let them off 50 yen, so they are taxed less in proportion than any other church in our work. They will have to draw this year also from the Japanese Missionary Society, while the grant from the mission funds to the Tabernacle is gold, \$1,678.00, against Asabu's \$35.07. The whole grant [to Japan] is 26,000 for the school and all our work besides; you can easily see the lion's share the Tabernacle gets. It may be said that there are foreigners at Asabu. This is true. They are at the Tabernacle also. The Asabu foreigners pay to Asabu about 60 yen per year.

"I have made this comparison because of the tendency to depreciate the rest of our work, for the sake of furnishing a background to show off the Tabernacle.

"a. 'What should be the policy of the future?' The work of the Tabernacle should be well sustained.

"(1) There should be one foreigner who knows the language. Dr. Eby who began the work should carry it on, but if he declines, then someone else would of necessity have to be appointed.

"(2) An experienced Japanese pastor like Mr. Toyama who is now there.

"(3) A Japanese evangelist, if necessary.

"(4) An agency for work amongst women, sufficient to meet the needs of the case.

"(5) The necessary grants for running expenses, repairs, etc., and a moderate amount for magic lantern.

"With the help that is easily obtainable from our school, the above would be an ample provision for that work. I have heretofore expressed similar ideas to you. I have seen no reason to change my mind. What we need in Japan is not so much an increase in the force as the breath from the four winds to breathe on the dry bones that they may live. A living impulse like that would crowd all our places of worship.

"7. 'Give your views respecting the demands made by Dr. Eby at the Mission Council.'

"Dr. Eby's demands have been of such an extravagant nature that I have felt bound to resist them, inasmuch as there were certain limitations that had to be recognized. He seemed to lose sight of the claims of the rest of the work. I suppose, however, that you refer to his last scheme for the Tabernacle. I sent you a copy of that for information. It did not come before the Council, but was sent to each member, and opinions

were solicited. He seems to contemplate in connection with the Tabernacle the founding of a mission, in one sense, of the Hudson Taylor type; I am afraid that it would result disastrously. That was tried to some extent during the Self-support Band's time. Mr. Browne came to the Band from America, and an organized effort was made to collect funds in America for the Band's work.

"The movement was represented as non-denominational. It was so written up in the American papers. A paper was sent to me containing a fine phot engraving of Dr. Eby, and a lengthy article setting forth the claims of the work. The statement was made that the Doctor was once in connection with the Canada Methodist Mission, but that he had given up his post and his salary in order to head the Self-support Band Movement; that he was now on the faith line so far as salary was concerned. Dr. Eby, certainly, was not responsible for this, but the movement was. The thing did not go. The new scheme is beset with difficulties. Dr. Eby threatens to resign if the Band does not comply with his request. I should be very sorry if the Doctor should resign, but I do not believe in the scheme, my judgment is against it. The Doctor may have had a sort of an inspiration, but the affairs has not come to me.

"8. A few words in regard to the letters from missionaries in Dr. Eby's report:

"The Doctor lectured before the Tokyo Missionary Conference on his work. I was not present, but I read his own report of the lecture as published in the *Japan Mail*. It seemed to me to be a tissue of misrepresentation from beginning to end; a suppression of the true, a suggestion of the false. It was really an attack on our Mission, and an unmanly bid for public sympathy on the part of Dr. Eby. Mr. Cassidy happened to come to Tokyo at the time. He seemed quite as much displeased as I was, and I think he spoke to Dr. Eby about the matter.

"I know the history of one of the letters, that of Dr. Knox. Just at, or after the close of our Conference last July, Bishop Foster, of the Methodist Episcopal Church, was to lecture before the Tokyo Missionary Conference. Dr. Knox sent me word that he wished particularly to see me before the Bishop's lecture. He said that Dr. Eby had told him that affairs at the Tabernacle were at a crisis; that the work would fail unless he were supported. He wanted Dr. Knox to move a resolution in the Missionary Conference, urging the absolute need of re-enforcement to meet the great opportunity. This, of course, was to be a lever to move our Board. After the Bishop's lecture, Dr. Knox said, 'I wish to know what I am doing, let me know the facts of the case.' He was, you see, not willing to be made a cat's-paw. I told him what we had done, and were doing. I made a statement of the figures in writing, so that he could take them in the more easily. I felt that Dr. Eby's previous lecture before the Conference made it necessary to take this step in defence of the Mission.

"Dr. Knox said that he regarded Dr. Eby's work as an experiment; he would like to see it worked out; that if it succeeded he (Dr. K.) would have to change his mind in some respects. He looked over the statement and said: 'I am glad to see this; I am astonished at the liberality with which you have supported Dr. Eby. You have done much more than we would have done. I shall not move a resolution, but I will write to Dr. Eby and will show you the letter before sending it.' He showed me the letter, the one that appears in the Tabernacle report, page 40. Dr. Knox would have obliged Dr. Eby gladly, but he was determined not to be bagged.

"I am glad we have the Tabernacle. I would like to see it well sustained on the lines that I have indicated. I am sorry that I have been conscientiously obliged to oppose Dr. Eby's views so often. He has carried on the work of the Tabernacle in his own way; no one has interfered with him in the slightest. He has not been hampered in this respect."

Letter of Mr. Hiraiwa.

The last document in this connection is a letter to the General Secretary from the Rev. Y. Hiraiwa, which presents the Japanese view of the Tabernacle scheme. Omitting the first paragraph, which is purely personal, the letter reads as follows:

"SHIZUOKA, JAPAN, April 17th, 1894.

"Now, as to the work of the Central Tabernacle in Tokyo. It is a great problem in the eyes of the Japanese. It is, no doubt, a gigantic scheme, attempting to combine all sorts of work in one building, from high intellectual and apologetical lectures down to all the tactics of the Salvation Army, including even some social amusements, so as to reach all the classes of people and win them for Christ. As a consequence, a large sum of money is needed to carry the work on; it is a matter of course, and will be a great wonder if the expenditure be reduced as the years advance, but a great probability is that if the attraction of the place was to be kept up and the work was to be continued on, a greater want of money will be ever increasingly felt. But the result, in my judgment, will

not be very satisfactory. Can one reap different things from what he sows? I think the nature of the scheme implies the mixture of varied and self-contradicting elements, which work out self-destruction. For instance, those who are attracted by the tactics of the Salvation Army could not enjoy the high intellectual and apologetic lectures (like Boston Monday lectures), and in like manner those intelligent people who would like to hear those lectures would simply despise those Salvation Army tactics, and would not approach them; and what will be the consequence if these two things are carried on interchangingly in one and same place, and sometimes even one after the other on the same day, but floating and ever-changing congregations and not any permanent one? And also, when the people listen to the solemn declaration of the gospel truth from the same platform where they usually see some comical and amusing pictures in the magic lantern exhibition, or they occasionally hear and see some profane musical (Japanese) performances, or sometimes they see even some mimic dramatical performance, they could not help but to have some strange and peculiar feelings, and can hardly have a proper sense of reverence; and the effect may not be salutary in the way of spiritual edification. If you can have some adequate form of the above picture in your mind, you can have some pretty good idea of the work of the Tabernacle.

"The Tabernacle had quite large congregations on Sunday evenings when I was in Tokyo, but a very large majority of them were simply floating people, who would perhaps never come back—they come out of mere curiosity. It is a fact that the University students have not been touched or influenced by the work at all, nor the common people in the neighborhood. Those young men who have been gathered in there, are mostly of what we call 'wandering students,' who move about from one private school to another. No doubt some of them are very good, and some few preachers of the Gospel were sent out among them, but the majority of them cannot be hunted out when they move away, and the pastor cannot find where they are. The results already realized by the Tabernacle are by no means commensurate with the cost. I think a much greater result could have been realized with less expenditure; but as the scheme was big from the beginning, it is rather premature to judge on that point. The Tabernacle has not shown the first indication of success yet; it is in the stage of an experiment as yet. Our churches in Tokyo have not received any benefit from that source either, but on the contrary I heard some complaints made by neighboring churches of ours on account of some of their members being absorbed into it. But one thing is certain, that the Tabernacle can never develop itself into a Japanese self-supporting church in many years to come if the nature or plan of the work remains the same, for two reasons: First is, that the expenses in regard to the work and the building are too great for a Japanese church to bear; and second is, that when the affairs are directly and mainly controlled and superintended by foreigners, which Dr. Eby's plan means to do, Japanese of some ability and social standing, supporting the families properly, would not like to join the society and venture to put their interests in. No other people but the Japanese, I presume, can understand and appreciate the latter point. It is perhaps peculiar to the Japanese; but the fact should not be ignored, if the work was to grow in healthy condition and develop at all. At the time of the last Conference, a peculiar or strange fact was revealed, to the effect that though the Church in connection with the Tabernacle work did report the largest increase of membership, yet at the same time it received the largest sum of money for help from the Japanese Home Missionary Society, to make up the deficiency of the salary for the native pastor, in addition to what they did get from the mission. That is, they—the converted members—did pay very, very little for the support of their own work, simply because they could not, as the constituency of the church was of such character as I mentioned above.

"The Tabernacle has, however, a place in the evangelization of Japan, if my suggestions are accepted. They are as follows: Make it to be an independent institution, severing it from the usual control of the Discipline and Conference, and placing it on a basis different from the other churches in connection with our work. And make it to be a centre of the general evangelization and Christian influence, without attempting to organize any regular church there; in a word, Young Men's Christian Association Institution, added to some wider and direct evangelistic work. Let Dr. Eby stay there, furnished with a special fund from the Missionary Society. Then the Tabernacle will do its proper work, and no comments or complaints will be made about the work. This is what I have been saying all along. But I am not sanguine for a great success if it should become so; the only thing I am sure about is that it will exert a good influence on the general evangelical work in Japan, and get a fame for our church. It will scatter the gospel seeds widely, and it will be a capital place for sowing the seeds. You cannot expect, however, to reap the tangible fruits to a great extent for yourself. The different denominations will share the benefit more or less.

"As my faith was smaller than that of Dr. Eby, I could not follow him. I was dubious from the beginning about the scheme, yet I had no opposition to it. If the Missionary Society could allow him to go on in the line I suggested above, it will be an experiment worth trying. I was, and am even now, positively sure that a self-supporting and self-developing native church can never be established there according to that scheme. If the Missionary Society is not ready to take the position I suggested, or similar, and especially to supply the large special means needed, it will be far better to let it fall into the same line of work as the other churches are doing—the ordinary evangelistic work."

In accounting for the wide difference between some of the statements in the previous letters, and statements which Dr. Eby has made in his reports, letters, etc., I feel bound to say that as far as I can understand the matter the Doctor always looks at his own work not only through glasses that are rose-tinted, but that are powerful magnifiers besides. I do not intend this for one moment as a slur; I simply mention it as a peculiarity of his mental constitution. He always sees his work in vastly larger outlines than anyone else can see it; while success that he describes as absolutely phenomenal, many others are unable to see at all. In an article sent home some years ago for publication, reference is made to a memorial presented to the Japan Conference from members of the Central Tabernacle, setting forth, among other things, "the peculiar nature of the work done at the Tabernacle, and the phenomenal success which has attended every effort on the part of the workers." Dr. Eby, writing on June 9th, 1892, mentions that one of his objects, in the Tabernacle scheme, was "the bringing into range a large number of unbelievers, and their conversion." He then goes on:—

"But, after eighteen months of experience, we have something to show. Look at some facts: We must have comparisons to see the point. There are five churches in this city, each flanked by one or two or three mission schools, run at an expense of over \$50,000 per annum. I have as much raw material every week under direct evangelistic work as these five churches put together. Besides these there are fifteen or twenty churches that have been in operation—some of them—for many years, with every advantage. I have more raw material every week to preach the Gospel to than all of the twenty largest and oldest churches—minus schools—in the city put together."

It is difficult for one who knows the facts to characterize properly such statements without using very strong language. But look now at the independent testimony of the letters already quoted. Mr. Hiraiwa, writing in April, 1894, tells us "the Tabernacle has not shown the first indication of success yet;" while Dr. Macdonald affirms (also in April, 1894) that "the reports of the work in the *Guardian* and others papers, and before the Missionary Conference here (Tokyo), have been well calculated to shake one's faith, and make one sceptical about missionary literature." I do not wish for one moment to convey the idea that Dr. Eby has intentionally misled anyone. I attribute it to what I have already spoken of,—a glowing imagination that transforms hopes into realities, and leads him to speak of what *ought* to be as though it were an accomplished fact.

VII. RETURN OF DR. EBY AND FAMILY.

How It Came About.

I regret having to refer to a subject that is chiefly personal, and touches a missionary's family as well as himself, but the matter has been so often referred to by Dr. Eby as a grievance, and as proof of unkind treatment, that I am compelled, in justice to the Board and to myself, to state the facts. The first intimation I had in regard to the return of Dr. Eby's family to this country was contained in a letter from him dated December 15th, 1891, which reached the Mission Rooms about the middle of January, 1892. The following is an extract:

"For some time I have been looking toward the inevitable when my wife and family would have to be in the West for the sake of the young people, but have delayed coming to a final decision as to the date as long as possible. Circumstances, however, compel us to hasten the event, so we are preparing

for their departure. Treasurer to ad-

A matter as family was on unless it arose admit of delay of this kind, I decided at this instance, both was decided home authorities before there express an opinion last minute a They chose th-

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for their departure in March next, provided you allow the treasurer to advance the funds necessary."

A matter so important as the return of a missionary's family was one to be decided by the Executive Committee, unless it arose from a pressing emergency that would not admit of delay. It would be unreasonable that movements of this kind, involving heavy cost to the Society, should be decided at the will of the missionary; but, in the present instance, both the fact and the time of the family's return was decided before the first intimation was given to the home authorities. That is, the arrangements were all made before there was time for the Executive Committee to express an opinion. All they could do was to send at the last minute a decided "No," or else accept the inevitable. They chose the latter course, and took action as follows:

"A letter from Dr. Eby was read, respecting the return of his family to this country for educational purposes, and his own return on furlough at a later date. The Committee were of the opinion, in view of the number of Dr. Eby's children, and the length of time that must necessarily elapse before their education could be completed, that it would be better for Dr. Eby to return with his family, or shortly afterwards, and take work in this country during the term it would be necessary for his family to remain, and the secretary was instructed to correspond with Dr. Macdonald and Dr. Eby to that effect."

The Secretary's Letter.

In accordance with these instructions I wrote to Dr. Macdonald under date of January 21st, 1892, and now reproduce that part of the letter referring to Dr. Eby, for the two-fold purpose of showing how I carried out the Committee's instructions, and also what was the tone and spirit of my correspondence:

"Dr. Eby, as you are probably aware, has made arrangements to send his family to Canada or the United States for educational purposes, proposing to remain in Japan himself until the time would arrive for his regular furlough. The Committee, in view of the number of children in Dr. Eby's family, the length of time it will take to carry through their education, and the undesirableness of missionaries remaining in Japan for any length of time when their families are in this country, are of opinion that it will be better for Dr. Eby to return with his family, or soon after, to this country, and take work here until such time as the education of his family will be accomplished. There will then be virtually two vacancies in Japan, but by taking Brothers Elliott and Chown into the regular work you will keep the number in the ranks undiminished, and would not be incurring any additional financial responsibility. I can well understand that the Mission Council will be loath to lose the services of Dr. Eby, now that he is familiar with the country, the people, and the language; but on reflection I think you will agree that the course suggested by the Committee of Finance will be the most satisfactory all round. If there is work in connection with the Tabernacle, or otherwise, that Dr. Eby should close up before leaving the country, he might remain a little after his family have taken their departure; but if the change is to be made, it should be understood forthwith that he should be in Ontario in time to take work immediately after Conference. If it is known soon that he is coming, matters can be put in train for a satisfactory appointment, or, if he decides to have his family make their home in Pennsylvania, it might, perhaps, suit his convenience better to take work for a time in one of the American Conferences. Of course, I do not wish him to go there; I am only trying by these suggestions to make things as easy for him all round as I possibly can."

I also wrote to Dr. Eby in substantially the same terms

Action of the Mission Council.

When the preceding letter was read to the Mission Council on the 8th of March following, that body took action as follows:—

"It was moved by Mr. Cassidy, seconded by Dr. Cochran, and resolved: Whereas we have received the decision of the Committee of Consultation and Finance recommending that Dr. Eby return to Canada and take work there until the education of his children be accomplished, and then return to Japan; and feeling that this is a question of great moment to the work of our mission and church here, we beg to submit the following points to the Committee, earnestly requesting that they be carefully considered:—

"1. The past five* years have been spent in building, and preparing plans for work at that point on a large scale, and now the time has come for gathering the results.

"2. A gratifying and growing measure of success has been realized from the opening of the mission, and the enterprise is now clear of debt and in a very hopeful condition. If vigorously and earnestly worked, we see no reason why it should not become a grand success.

"3. Dr. Eby has special qualifications for that particular work. Others, who are well adapted to their regular spheres, would but poorly fill the place which Dr. Eby has prepared for himself. No new man would or could attempt to undertake the work. If transferred to other hands it would practically be undoing what has been done, and beginning anew.

"Our earnest request is that Dr. Eby be allowed to remain here at least one year after the return of his family, during which time a better understanding of the whole case may be reached, and some plan devised by which either Dr. Eby could remain permanently or his place be suitably supplied."

It will be seen from my letter to Dr. Macdonald, that it was conceded that Dr. Eby might remain to close up any work in connection with the Tabernacle or otherwise that required his personal attention, and the resolution of the Council asked for a delay of at least one year; but in either case, as Dr. Eby's family had left Japan before the resolutions reached the Mission Rooms, there was no occasion for immediate action by the Executive, and the matter was left to the General Board. The latter body, while approving the previous action of the Executive, consented nevertheless, "solely in deference to the express wishes of the Council, that Dr. Eby should remain in Japan for the present."

Some Remarkable Resolutions.

This decision was duly communicated to the Mission Council, through Dr. Macdonald, I think in November, 1892, and might be regarded as a final adjustment of the matter, but on the 4th of February, 1893, the Council passed the following remarkable resolutions, that is, remarkable in view of their former action:—

"It was moved by F. A. Cassidy, seconded by J. G. Dunlop, and resolved: That whereas the estimate for the special work in connection with the Central Tabernacle has been disallowed;

"And whereas Dr. Eby is therefore unable to do the special work for which we urged his continuance on this field a year ago;

"And whereas Dr. Eby therefore feels that his recall, passed by the Board in 1892, properly now comes into force, and therefore he feels as though he should return to Canada at once;

"And whereas we see clearly that the recall of Dr. Eby at the present crisis, and the disallowance of the funds for his special work, involves the reduction of the work of the Tabernacle—now our most promising mission—to the methods and proportions of an ordinary station;

"And whereas this would be a most unfortunate course, inasmuch as it not only closes the special work for the present, but forfeits the results of the past to a great extent;

"Therefore, Resolved: That we urge Dr. Eby to postpone his return till after Conference, and that we, as a Council, take the responsibility of advancing sufficient funds to cover the absolute necessities of the Tabernacle work till Conference time, presuming that the Mission Board certainly could not mean to desire the close of this promising work at the present time.

"And further, that it is the opinion of this Council that Dr. Eby ought to be allowed to return to Canada for the purpose of visiting the Annual Board meeting, and to bring back his wife and such members of his family as can return to Japan in the autumn of the present year."

The Executive Replies.

When these resolutions came before the Executive Committee the following action was taken:

"The Committee of Finance having carefully considered alike the report of the Sub-Committee and the Minutes of the Japan Council, also the letter from Dr. Macdonald, reached the following conclusions, which are to form the basis of a letter from the General Secretary to Dr. Macdonald and the Mission Council:

"That the reasons assigned by the Mission Council do not in our judgment justify the course they recommend. Hence this Committee cannot sanction the proposed return of Dr. Eby to Canada during the present year. In view of visiting the General Board and returning to Japan the following autumn with a part of his family. Neither can this Committee sanction the action of the Council in resolving to advance funds for the Tabernacle work to cover the special grant which the General Board disallowed, as the Committee hold such action to be not only unwise but beyond the powers vested in the Council by the Discipline of the Church."

* This should be three years. Building was not commenced till late in 1889.

When communicating this action to Dr. Macdonald, under date of April 14, 1893, I referred to the preceding circumstances, especially the consent of the General Board to the request of the Council that Dr. Eby might remain, and proceeded as follows:

"Supposing that the matter was now definitely settled, you may judge of the surprise of the Committee when they received the minutes of the Council meeting of February 4th; and that surprise was not lessened by the reason assigned for Dr. Eby's proposed visit to Canada, namely, that the Board had disallowed a request for a certain grant for special work in connection with the Tabernacle. A reference to the documents showed this to be a grant of \$500 to cover certain forms of expenditure which had never commended themselves to the judgment of the Board, and were not to be considered as constituting a legitimate claim upon the Society's funds. The item was therefore disallowed, and when the information was communicated to Dr. Eby through you, I received a letter from him regretting the disallowance, but expressing his determination to make the best of the circumstances. Now we are informed that the chief reason of the Council for urging a year ago that Dr. Eby remain in Japan was that he might do the 'special work' covered by the \$500 item, and that the disallowance of this special grant not only rendered the performance of this special work impossible, but imperils the results of that work in the past, and constitutes a sufficient reason for his instant departure from Japan, not permanently, it would seem, but for a few months. It must be remembered, however, that the decision of the Board which Dr. Eby designated his 'recall,' had no reference to a brief furlough such as he now proposes, but to his permanent residence in Canada or in the United States until the education of his children is completed. If this is what is now desired, the Committee, in view of its past action, cannot object; but plainly it is something far different, and this the Committee is not prepared to sanction. If Dr. Eby therefore decides to visit Canada in the way proposed, he does so entirely on his own responsibility.

"Already this letter has expanded to almost unreasonable dimensions, and I must close. As instructed by the Committee I have endeavored to present their views clearly, and trust that what has been written will not be misunderstood or misconstrued by any one concerned."

The Council Returns to the Charge.

Although the Executive had decided against Dr. Eby's return on a temporary furlough, the matter was not allowed to rest there. As I have stated in another connection there has appeared in the Council of late years a determination to make common cause when a demand was made by one of their number, and never to relinquish a demand once made upon the Board. Knowing this, it did not surprise me to receive the following extract from the minutes of the Japan Council, dated July 4, 1893:

"In reference to Dr. Eby's furlough, it was moved by Mr. Crummy, seconded by Mr. McKenzie and resolved: That this Council request the General Board to grant Dr. Eby a furlough next year, and that the Chairman be instructed to explain to the Board the grounds on which this request is made."

There had been a previous intimation from Dr. Eby to the Council that he intended to visit Canada during the coming summer (*i. e.*, the summer of the General Conference), and in a letter to the Mission Rooms he had suggested that while his family were in Canada, instead of an ordinary furlough he might run over occasionally in summer, not occupying much more time than an ordinary vacation. Of course this proposal did not meet the approval of the Committee. In Dr. Eby's correspondence he took the ground that as he had spent seventeen years in Japan he was entitled to his second furlough under rule. It is necessary here to explain that when Dr. Eby first went to Japan the term of service was ten years. In 1883, on the strength of representations from the Mission Council, the Board decided that hereafter the first term should be seven years, and subsequent terms ten years. Dr. Eby contended that as his first term had been ten years under the old rule, his second term should be seven under the new rule. Writing to Dr. Macdonald under the date of November 2nd, 1893, I said:

"The question of furlough for Dr. Eby was carefully considered. It will be remembered that Dr. Eby went to Japan under what might be termed the 'old rule,' when ten years was the time required for the first term of service. That term was filled before the new regulation was adopted, and, of course,

these new regulations could not be retroactive in their character. Under the rule, therefore, Dr. Eby will still be some three years from the completion of a second term of service as defined by the existing rules. While this was the opinion of the Board, yet in view of the peculiar circumstances of Dr. Eby's family it was decided to grant him a furlough not exceeding six months, to take effect after the next meeting of the Japan Conference. Kindly convey this information to Dr. Eby, as I fear I will not be able to write him by this mail."

Wiser Action by the Council.

The Board, having met Dr. Eby's wishes in so liberal a spirit, might reasonably have expected a ready assent to their decision; but before that decision reached Japan, action had been taken by Dr. Eby on another line. At a meeting of the Mission Council on November 6th, 1893,

"Dr. Eby presented a statement regarding his ill health, and the consequent impossibility of continuing his work in the Tabernacle, and requested that the Committee present the case before the General Secretary. A conversation followed, but inasmuch as Dr. Eby was provided with no certificate of health, it was deemed inadvisable to take action until such be obtained."

At a meeting of the Council two days later the following action was taken:

"That whereas we have received from Dr. Eby a statement regarding the unfavorable state of his health, accompanied by a medical certificate, we recommend that these documents be forwarded to the General Secretary for consideration, and express the hope that the furlough be granted."

The course here recommended by the Council was wise and proper, and no interest would have suffered by awaiting a reply from the home office; but Dr. Eby was not satisfied. Accordingly, at a meeting of the Council on November 20th, by which time my letter to Dr. Macdonald, of November 2nd, had been received, as is shown by the records, he made another statement in regard to his health, whereupon it was resolved:

"That whereas, Dr. Eby has made a statement to the Committee of the Council that his health is in such a condition as to render him wholly incapable for the present to continue his work at the Tabernacle, we hereby request that the furlough of six months that has been granted him by the Board, at its recent session, to commence from the next Conference, be permitted to commence forthwith."

Here again the Council was clearly within its right in requesting that the furlough granted by the Board should begin forthwith instead of at next Conference, but as it was just possible that there might be a refusal, it would appear that Dr. Eby determined to forestall such action, and on the 15th December, 1893, the question of his health was once more brought before a Committee of the Council, and the following is the minute:

"Resolved: That in pursuance of the regulations issued by the Board authorizing the Mission Council in certain cases to permit missionaries to leave the field, the Committee, regarding the present case as one in which it is authorized to act, takes the responsibility of allowing Dr. Eby's furlough to commence on the first day of January prox. The Committee assumes the responsibility the more readily as it merely anticipates by six months the furlough granted by the Board."

Secretary's Letter to Dr. Macdonald.

The action taken by the Council on November 6th and 8th having reached the General Secretary, embodying a request for a cable message in reply, he wrote to Dr. Macdonald, under date of December 8th, 1893, as follows:

"Your letter of November 9th, reporting the recommendation of the Mission Council in the case of Dr. Eby, and enclosing a doctor's certificate and Dr. Eby's letter to you, has been received. I have also received two letters from Dr. Eby, dated respectively November 9th and 14th. As a meeting of the Committee had been held only five days before your letter arrived, I could not very well call them together again, although the matter referred to is of sufficient importance to require careful consideration. However, I have taken the next best course, *i. e.*, to show the letters to some of the members of the Committee who were within reach, and to that extent have taken counsel before replying. I need hardly say that we all sympathize with Dr. Eby, and greatly regret the circumstances which seem to render a season of rest imperative. At the same time, the

letters received urgent a nature. I am persuaded Committee here serious risk, to his case, and Conference, at once, in part difficult for those that it will be n of those who without serious means let him that his condition from the count depart. Touch will be dealt with the Board two spring, perhaps him to the end many orders in I. Let me say pri upon, that I w by the direct t will readily un

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letters received did not seem to represent the case as of so urgent a nature as to require a cable message. On the whole, I am persuaded that it would be more satisfactory to the Committee here if Dr. Eby could see his way, without involving serious risk, to adhere to the action of the General Board in his case, and let his furlough begin after the next Annual Conference, although he may find it necessary to assist at once, in part or altogether, from active work. But it is so difficult for those at a distance to judge what ought to be done that it will be necessary to leave the matter largely in the hands of those who are on the ground. Dr. Eby can remain without serious detriment to his health until next June, by all means let him do so; but if it is the judgment of his brethren that his condition is such as to require his immediate departure from the country, then there is no more to be said—let him depart. Touching the question of expense, of course Dr. Eby will be dealt with the same as others under the rule adopted by the Board two years ago. Should he leave the country before spring, perhaps the best way will be for you to settle up with him to the end of the Conference year, deducting of course any orders in favor of Mrs. Eby which he may send forward. Let me say privately, although it is a delicate matter to touch upon, that I wish you could induce the Doctor to come home by the direct route instead of going round by Europe. You will readily understand why I make this suggestion.

Letters to Dr. Eby.

At the risk of being a little tedious I introduce here two short letters of mine to Dr. Eby, as showing the general tone and spirit of my correspondence with the missionaries. The first is dated December 8th, 1893, and is in reply to a letter of his, which had just been received:

"I am exceedingly sorry to learn that you have such decided symptoms of that mental and physical inertia which the climate of Japan seems to produce, soon or later, in most foreigners, although I suppose in your case it may be due in part to the local ailments of which you have spoken. My letter to Dr. Macdonald, of even date with this, will give our view of the case as far as that can be given without a meeting of the Committee of Finance. To sum it up in a sentence, it amounts to this: If without serious risk you can remain in Japan until Conference time, it would be best to do so; but if your health demands instant release, we must leave it to the brethren in Japan to decide as they think best. I am glad to know that there is no serious organic derangement, and that change and rest will probably restore you to your usual fighting trim. Whether you leave Japan before spring or not, it would seem now that Bro. Coates must give his time to the Tabernacle, and you must do as much as will satisfy—I will not say your conscience, for that may be very exacting, but—the cooler judgment of the brethren around you. It has been impracticable to submit your letter to the Committee of Finance, as they had held a meeting only some five days before the letters came to hand. Had it been possible to consult them, I would have cabled you a message as desired, but it seemed necessary to resort to the slower method of writing in order to state the case more clearly. As it is likely that Dr. Macdonald will communicate the substance at least of my letter to him, I need not enlarge further at present."

The second letter was written after I heard of Dr. Eby's arrival at San Francisco, and is dated February 9th, 1894:—

"I am very glad to hear that, in spite of storm and sickness, you got safely to San Francisco. I think you did wisely in deciding to come straight home, and heartily commend your determination to have complete rest for a time. Do not let anybody beguile you into speaking in public. The last mail brought me the document which you had submitted to the Mission Council, and also a letter from Bro. Elliott to the Missionary Board, which is substantially a copy of one he addressed to you. I have not yet received letters from any of the other brethren on the subject, but it is quite possible some may reach me by the next mail. I think you will do wisely if you rest absolutely until Conference, at all events, and a good deal beyond that unless your strength is fully restored."

Dr. Eby's Conference Address.

Notwithstanding Dr. Eby's illness, and the Secretary's caution against speaking in public, I found that soon after reaching home he was ready to address meetings whenever required. Later on he published an announcement in the *Guardian*, stating that he desired to address the various Annual Conferences on questions of missionary policy. Such a task undertaken by one who, six months before, was so prostrated as to require instant relief from work of every kind, was, to say the least, imprudent. But there is another aspect of the case to be noted. At a meeting of the Executive in the spring of 1894, when Dr. Eby was present,

his intention of addressing the Annual Conferences was referred to, and the right of any missionary to discuss questions of policy in any Conference but his own was challenged. Whereupon Dr. Eby assured the Committee that he had no intention whatever of discussing the policy of the Board, but only desired to awaken enthusiasm in the Conferences in regard to foreign missions. This was deemed satisfactory, and the objection was waived; but when Dr. Eby addressed the Toronto Conference, in a paper which occupied an hour in reading, it was found that a considerable portion of the paper was an arraignment of the Board's policy, and of the administration in regard to the foreign field. Perhaps this circumstance lets in a little light upon Dr. Eby's determination to come home before the time specified by the General Board; otherwise he would have been too late to address the Conferences. It is also to be noted, that by coming home in January instead of June the furlough of six months was extended to twelve, as Dr. Eby held that coming home on account of sickness did not affect the furlough granted by the Board.

Return Expenses for Dr. Eby and Family.

It is necessary now to state the financial provisions made for the home-coming of Dr. Eby and his family, as here again there have been mournful complaints of unkind treatment by the Board. When the family left Japan in 1892, Dr. Macdonald made the following advances, in Japanese currency:—

Fares home, Mrs. Eby and four children...	yen 720
Incidentals	" 56
	yen 776

As the currency then stood at a fraction over 75, the amount in gold was approximately \$582.

When Dr. Eby came home two years later, silver had fallen to 57½. The advances in currency were as follows:

Fare to Toronto	yen 261
Sleeper, meals and other expenses	" 53.04
	yen 314.04

Equivalent in gold to \$180.57.

In 1891 the General Board adopted certain rules in regard to furloughs and expenses. The rules which touch the above case are as follows:

3. When on furlough, with the consent of the Board or Committee of Finance, the stipend of the missionary shall be fixed by said Board or Committee at an amount not exceeding \$300 and children's allowance for married men, or \$300 for single men; and the actual necessary expenses for railway, steamship or other mode of conveyance shall be allowed. If, during his time of furlough, the missionary is employed during autumn or winter in the work of the society, full expenses from his field, and return thither shall be allowed on the scale hitherto recognized.

4. A missionary who retires permanently from the foreign work, after completing a full term of service, shall be allowed full expenses home, and a stipend on the scale above stated for a period of not more than six months. But if the missionary so returning shall be employed during the year in the work of the society, or, on the other hand, is so impaired in health as to be incapacitated for work, the Board or Committee may, in their discretion, allow stipend for the full year.

Subsequent Demands.

Up till 1891 the Board had granted railway and steamship fares, and a lump sum of \$50 for each adult for incidentals (i.e., sleeper from Vancouver, meals, hotel when necessary, etc.). Under the new rule the intention was to provide for railway and steamship fares only, leaving the missionaries to pay the incidentals. The interpretation put upon the rule by the missionaries was, that the \$50 grant was abolished, but that the exact amount of incidental expenses would be allowed, and the advances were made by Dr. Macdonald, as above, on that understanding. But subsequently demands were made by Dr. Eby for the full \$50 on each adult ticket, and for several other items, as follows:

1. Withdrawal of half of children's allowance in 1890-91	\$200 00
Four years' interest on above at 8 per cent ..	64 00

2. Balance on travelling expenses of Mrs. Eby and family, 3½ tickets at \$50, \$162.50, less \$42 received..... \$122 50
3. Special allowance for 21 months, on account of absence of family (amount not stated).

Item 1 of the above has already been dealt with in another connection. Item 2 was subsequently allowed in accordance with Rule 4, as Dr. Eby had resigned, and was therefore in the category of missionaries who retire permanently from the foreign work. Moreover he was in the employ of the society during the year referred to. Item 3 did not appear to call for action, especially as Dr. Eby had not been separated from his family by action of the Board, but in spite of it.

The allowance made to Dr. Eby for 1894-5 was as follows:

Salary.....	\$900 00
Children's allowance.....	450 00
Rent.....	300 00
	\$1,650 00

Out of which he made a donation of \$100, leaving the net amount \$1,550. Surely enough has been said to prove the groundlessness of the complaint that the Board has been unkind or ungenerous in its treatment of missionaries—especially of Dr. Eby.

There is one additional circumstance to which I am loath to refer, but it seems to be necessary in order to show that constant watchfulness in regard to certain forms of expenditure is necessary. It also shows how Dr. Macdonald had sometimes to take a stand that rendered him unpopular with some of the missionaries. In 1893 Mr. Coates was appointed to the Tabernacle, along with Dr. Eby, and took up his residence in Dr. Eby's house (the family of the latter being in this country), while Dr. Eby continued to occupy certain rooms. The house was the property of the Missionary Society; but an understanding was reached between the two brethren referred to that in the estimates for Mr. Coates' support there should be included an item of \$300 for rent, and that this should be handed over to Dr. Eby. When the item came under Dr. Macdonald's notice he promptly refused to leave it in the estimates, and it was struck out. When before the Home Board in 1894, Dr. Eby pressed that some allowance be made for rent during the time his house was occupied by Mr. Coates, and an allowance of \$100 was made for the four months.

Dr. Eby's Resignation.

It only remains to present Dr. Eby's letter of resignation:

"TORONTO, November 30th, 1894.

"DEAR DOCTOR,—In accordance with what I have already stated to you and to the Board, I herewith tender my resignation. As the matter of my standing has been definitely left in the hands of the Executive Committee, I ask that at the first meeting of the Committee this resignation be accepted, as it is on my part definite and final.

"The financial claims relating to my return—and that of my family—were also relegated by the Board to the Secretary 'to be dealt with according to the rules.' The 'rules' state that, when a missionary retires from the service at the end of a term, he receives full removal and travelling expenses and six months' salary.

"I therefore ask that all arrears on the removal of self and family be granted, together with freight on my library and other effects to come from Japan. As to the six months' salary, I make no claim beyond the current year, and will, of course, carry out the arrangement by which I am to work in the interests of the General Fund during the year, and will meet all claims, as far as I can, for deputation work as if on regular furlough, the only difference being that I will hold the balance of my time as my own, to plan and make provision for the future.

(Signed) "C. S. EBY."

The foregoing resignation was accepted by the Executive, and there the matter stands.

As a final comment on this part of the Japan case I quote a paragraph from a letter of Dr. Macdonald, dated April 20, 1894, as showing how cases similar to Dr. Eby's are dealt with in other bodies:

"Then there is the Board's cruelty (save the mark!) to Dr. Eby. Take the case of Dr. Knox [a Presbyterian missionary].

His children are growing up. They had to be taken home. He resigned his connection with his Board with the idea of taking work at home while necessary, on account of his children, with the idea of rejoining the Board and returning to Japan after a few years, if the work here needed him. There was no thought of cruelty in Dr. Knox's mind in connection with the matter."

VIII. THE REQUEST FOR RECALL.

First Letter from the Missionaries and Reply of the Secretary.

On the 26th December, 1894, a letter was received at the Mission Rooms, signed by the Revs. E. Crummy, John G. Dunlop, D. R. McKenzie, Wm. Elliott, H. H. Coates, and J. H. McArthur, asking to be recalled from the work, and assigning as a reason certain statements made at the General Conference, which, with subsequent legislative and administrative action, seemed to them to indicate that they did not possess the confidence of the Church. The letter is as follows:

"TOKYO, JAPAN, December 6th, 1894.

"The Rev. A. Sutherland, D.D., General Secretary of Missions, Toronto, Canada:

"DEAR DR. SUTHERLAND,—We hereby beg leave, for reasons stated below, to present to the Executive Committee of the Board a request to be recalled from the work of the Board in Japan, and would ask you to bring the matter before the Committee at your earliest convenience.

"The reasons, briefly stated, are as follows:

"1. We feel that statements made in General Conference regarding the Mission Council indicate clearly that we do not possess the confidence of that body and that our recall is desired.

"2. That this is the case is confirmed by subsequent legislative and administrative action.

"3. This public censure, in word and act, cannot but discredit us in the eyes of the Church, both at home and in Japan, to such a degree as to deprive us of that sympathy and confidence essential to the successful prosecution of our work.

"We deeply regret that we feel compelled to take this course, but having carefully considered the question we can see no alternative.

"May we ask that effect be given to the above request as soon as the interests of the work permit.

"Very sincerely yours,

"EER CRUMMY,
"JOHN G. DUNLOP,
"D. R. MCKENZIE,
"WM. ELLIOTT,
"HARPER H. COATES,
"JOHN H. MCARTHUR."

By the next outgoing mail the General Secretary wrote to Mr. Crummy under date of January 2nd, 1895, as follows:

"A letter dated December 6th, signed by yourself and several other brethren, asking to be recalled from the work in Japan, has been received. A meeting of the Executive Committee was held about a week before the letter came to hand, but it will be laid before the next meeting in due course.

"Without desiring in any way to prejudice the question, I think it is not improbable that the Executive will consider each separate case on its merits, and it might be advisable, therefore, if you have anything further to communicate bearing upon the matter, to let your views be known without unnecessary delay. The members of the Executive do not know in what form reports from General Conference or the Joint Commission may have reached you, and a more explicit and comprehensive statement would be desirable. This, however, is only my own opinion, and carries no official weight."

A copy of the foregoing was sent to Revs. J. G. Dunlop, H. H. Coates, J. H. McArthur, D. R. McKenzie, and Wm. Elliott.

Composition of the Council—Its Attitude Toward the Board.

It is necessary here to state, because of its bearing upon points yet to be presented, that of the six missionaries who signed the letter, only one—the Rev. J. H. McArthur—was sent to Japan by the Missionary Board. The other five went out on what was known as Dr. Eby's self-support plan,

and were taken on the recommendation of this point is that by the reception of the regular work chiefly of Mr. Eby's schemes and its policy Council is expressed—Mr. Dunlop written in 1893.

"I have shown whole conditions of the Council, native The Board are hesitate to say there. It seems the Secretary hope for better don't last for machinery, this and in this shape and future with sympathy and

Such sentiment antagonism of the Board and arise? At there had been and the Home ordinary business any "disaster" of any serious whole. That their unreason visionary scheme but nothing when members being furnished the bare record, therefore, arise from getting "pastments of one because they

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"Rev. E. Crummy. "DEAR BRETHREN, too of the General letter signed by recalled for careful consideration the Committee nature of is based. I statements beyond some they had no any light upon numerous of definite information Minute:

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and were taken into the regular work at different periods on the recommendation of the Japan Mission Council. This point is important, because the results clearly show that by the return of certain missionaries to Canada, and the reception of members of the Self-support Band into the regular work in Japan, the Council became composed chiefly of men who were strongly in sympathy with Dr. Eby's schemes, but were not in sympathy with the Board and its policy. The attitude of some, at least, in the Council is expressed in a statement of one of their number—Mr. Dunlop—who said in a letter to Dr. Macdonald, written in 1893:

"I have shown that my dissatisfaction in Japan is with the whole conditions of the work, and for these conditions Board, Council, native church and native character are all responsible. The Board are all doubtless good, wise and able men, but I don't hesitate to say that I don't like their machine, either here or there. It seems so hard in Methodist officialdom to get past the Secretary. But if it were only that, one could hold on and hope for better things. Machines wear out, and Secretaries don't last for ever. But besides and because of a faulty machinery, this mission is distrusted and discredited at home, and in this shape has to meet the great difficulties of present and future which other large missions face with the full sympathy and support of the Boards which they represent."

Such sentiments may account in part for the persistent antagonism of the Council in late years to the action of the Board and its officers. But how did such sentiments arise? At the time when the above letter was written there had been no correspondence between Mr. Dunlop and the Home Office except one or two letters on the most ordinary business topics, and we were entirely ignorant of any "dissatisfaction" on his part. Neither did we know of any serious dissatisfaction on the part of the Council as a whole. That some individuals were dissatisfied because their unreasonable demands were not conceded, or their visionary schemes endorsed, was known to the Executive, but nothing more. This was the state of things at a time when members of the Council objected to any information being furnished by the Chairman to the Executive beyond the bare record of the Council's decisions. It is evident, therefore, that Mr. Dunlop's "dissatisfaction" did not arise from any experience on his part of the difficulty of getting "past the Secretary," but from the persistent statements of one or two who for some time had been dissatisfied because they could not have their own way.

Explanations Asked For.

On the 29th of January, 1895, the letter of the missionaries was laid before the Executive and the Secretary was instructed to request each of them to state distinctly to the Board his grounds of complaint and reasons for asking to be recalled. This was done, as the following letter will show:

"TORONTO, February 1st, 1895.

"Rev. E. Crummy, B.A., Tokyo, Japan:

"DEAR BROTHER.—At the meeting of the Executive Committee of the General Board of Missions, held on the 28th ult., a letter signed by yourself and two other missionaries asking to be recalled from the foreign field, was submitted and received careful consideration. As the letter did not go into particulars, the Committee were somewhat in the dark in regard to the precise nature of the grievances upon which the request for a recall is based. Dr. Eby, who was present, was asked to make such statements as he might see fit respecting Japan affairs; but beyond some general statements that the missionaries felt that they had not been fairly treated, he seemed unable to throw any light upon the situation. After a lengthy conversation and numerous questions addressed to Dr. Eby, which failed to elicit definite information, the Committee finally adopted the following Minute:

"Referring to the letter just read, signed by six of the missionaries in Japan, requesting to be recalled from the work there, this Committee is not aware of any statement made at the General Conference which justifies the action they have taken, neither do we think that action is warranted by anything in subsequent legislative and administrative action. Desiring, however, to deal with these brethren in the most candid and open manner, and to afford each one of them all reasonable opportunity to lay a statement of his case before the Committee, be it therefore

"Ordered.—That the General Secretary write to each of the brethren who have signed the request for a recall, asking him

if he have any complaint or grievance, to state the same fully and explicitly in writing to the Committee, so that misunderstandings, if such exist, may be removed and redress be given where justly claimed, provided such redress is in the power of the Executive.

"That pending the reception of such correspondence and further action by the Committee, it is confidently expected that the brethren in Japan will proceed faithfully and loyally with their work as missionaries of the society."

"I have no doubt that you will see at once the reasonableness of the request implied in the Minute. The Committee cannot proceed upon vague generalities, and as each of the missionaries has a distinct personal responsibility in the case, it is necessary that each one should state for himself just what grievance he has to complain of and upon which he bases his request for a recall.

"As it is very desirable that this whole matter should be speedily settled, if only to prevent further injury to the Mission Fund by the uncertainty which now prevails, I trust that no time will be lost in forwarding your reply.

"Yours faithfully,

"A. SUTHERLAND."

Mr. Crummy Replies Non-Officially.

In due time a partial answer was returned by Mr. Crummy in the following letter, which is non-official:

"TOKYO, JAPAN, February 28th, 1895.

"The Rev. A. Sutherland, D.D., Toronto, Canada:

"MY DEAR DR. SUTHERLAND.—Your letter of January 2nd came to hand in due time, but before the next mail went out. The other brethren reported to me that they had received like communications, and expressed their view as to what course they thought best to pursue in the case. We were, I think, unanimous in thinking that while there was nothing further that we wished to say in regard to the matter dealt with in our former letter, still, in deference to your wish or that of the Committee, we were willing to make a fuller statement, either to explain the letter itself or to indicate the various steps which led to our writing it. At the same time we were of the opinion that as our request for recall was jointly made, and as the relation of each one to the matter was exactly the same as that of all the others, we should jointly send any explanation that might be needed. As, however, this would take considerable time, and as the Committee may deem it inadvisable to delay a final settlement of the matter, since it has unfortunately become public and may tend to unsettle the mind of the Church, I thought it might be well to send by the outgoing Canadian mail a short note, which, though it can only express my own opinion, will be, I think, substantially that of the rest.

"Then let me say, briefly, that there was no desire on our part to embarrass the Board. The last sentence of our letter would contradict that idea. Nor was our action based to any extent on displease with any existing financial arrangement, either as regards personal provision for our support—which is, on the whole, very satisfactory—or as regards the Mission supplies, which, if not all we could wish, we know is not all the Board could wish either. Nor did we wish to desert the work. The climate has been making such serious inroads on my own health that I have been advised not to remain longer in the country than this coming summer, and though I had determined to venture another year, still I had about concluded that it would pay the Board better to have one in my stead who could endure the climate better than I am likely ever to be able to do. But the other brethren had been getting along so well in this as well as other respects, and had so enjoyed their work, that, as far as I know, they had not thought of anything else than spending their lives at this work; so that it was a very great disappointment indeed to them to feel obliged to take the step they did. But the case, as we understood it, was simply this: We believed that your expression of the desirability of a change of the personnel of the Mission applied to us, inasmuch as it was obviously on account of the untrustworthiness of the members of the Mission Council that you were led to regard it as 'absolutely essential' that in the interests of the work a change should be made in the constitution of the Council which six years ago you ratified as satisfactory. By following your suggestion and making the change, we believe that the General Conference, through its Commission, concurred in your opinion as to the desirability of our recall. We, of course, did not understand why we were not recalled, unless it were that we were expected to take the initiative. That, I think, is the case in a nutshell.

"We did not act hastily in the matter. The publicity that was given to the discussions in the General Conference by their publication in some of the local English papers, enabled us to consult some of the wisest among the missionaries without giving additional publicity to the Board's affairs, and I think the course adopted fully accorded with the opinion of the most moderate. The following is a passage from a letter sent me by one of the missionaries here whose name would, I believe, be

accepted by every member of the Board as a guarantee of the value of his advice. I may say he received his information from the *Guardian*, and that this expression was not requested: 'I am not competent to form an opinion concerning the matters themselves, not having followed them closely, but this is my ground: If the General Secretary of the Missionary Society, on the floor of General Conference, should say that there is need of a change in the personnel of the Japan Mission, and if the Society allows him to say that but takes no steps to recall the men, the men owe it to their self-respect to ask to be recalled. I say that as an outsider—I do not need to go any further than that—and the common sense of it ought to be evident to everyone.'

"This seems to be the general opinion of all who have spoken or written to me on the question. We may have been wrong in our inference as to the Board's wish, as Mr. Odum has written us to say, and if so, I suppose that changes the aspect of affairs not a little, but I mention the above simply to show that the inference was, at least, a natural one.

"Might I just add that one further consideration that caused us to think that the course we adopted was for the best, was the dense cloud of misunderstanding that has seemed to hang, for a long time, between the Board and the Mission. I say it in no improper spirit, but the number of statements made in General Conference, that were dealing with matters of simple evidence in which we were witnesses and which we knew to be contrary to the facts, was simply surprising. We cannot account for it. We haven't any question that everyone wished to know the exact facts, but things seem to have got into such a tangle—and I believe the tangle is of years' standing—that we thought that after all the simplest and perhaps the only way to straighten matters out and get them into working order was to have a change in the personnel. I believe that nothing would delight the men on the field more than to have a complete understanding with the Board and thus to be able to continue their work feeling they were trusted. But if this is difficult or impossible, then they believe the best thing would be the appointment of a staff that was fully trusted.

"The work in the school is getting along nicely. We have had two classes in theology since Christmas, which has added to our hours considerably, but I believe this will be the most satisfactory year, at least in that department, that we have had since I came to the college.

"Very sincerely yours,

"EBER CRUMMY."

Dr. Sutherland's Reply to Mr. Crummy.

On receipt of Mr. Crummy's letter I sent the following non-official answer:

"TORONTO, March 25th, 1895.

"Rev. E. Crummy, B.A., Tokyo, Japan:

"DEAR BROTHER,—Your letter of February 28th is to hand; but as it would not be altogether courteous for the Executive Committee to take action until a reasonable time has been allowed for the other brethren to express their views, there must still be some delay before I can communicate a positive decision. You will understand, therefore, that the present letter is not official in the sense of conveying the views of the Executive Committee, and that I alone am responsible for what it contains. In so far as I deal with matters of fact they are common property, but in any expression of opinion I am merely giving my own view.

"I feel sure that the Executive Committee will be gratified with your statement that there has been no desire on the part of the brethren in Japan to embarrass the Board. A somewhat different opinion had prevailed here, and also among the members of other missions in Japan. It was reported, moreover, that one of our missionaries had affirmed, on behalf of himself and others, that 'unless something were done by the Board the whole work would be left in the hands of the Japanese and Dr. Macdonald.'

"Still more gratifying is your assurance that the action of the brethren has not been 'based to any extent on displeasure with any existing financial arrangement, either as regards personal provision for our support, . . . or as regards mission supplies.' In the controversy which has taken place here, in the speeches of Mr. Eby, and especially of Mr. Cassidy, in the General Conference, and in private utterances all over the country, dissatisfaction with financial arrangements has had a prominent place, and as they have conveyed everywhere the impression that they are speaking the sentiments of the brethren in Japan, you can see how natural has been the inference that the grievances of the missionaries have reference, to some extent at least, to financial matters.

"What I have just said prepares the way for some words of explanation in regard to what appears to be the real grievance, i.e., certain statements made at General Conference. When the letter asking for recall came before the Executive, a file of the *Guardian* was sent for, that we might discover, if possible, what

the statements were to which exception was taken. We found, in the first place, a brief report of a speech by Dr. Eby, and following this an equally brief, and perhaps equally incorrect, report of some remarks of mine. But somewhat to our surprise we discovered that a speech of Mr. Cassidy, to which mine was an answer, had been omitted altogether from the report. In that speech Mr. Cassidy dwelt chiefly upon the financial provision made for the missionaries. He conveyed the impression that they were greatly dissatisfied with some things that had been done in that respect. He demanded that legislation should be adopted forbidding any reduction in the stipends of the Japan missionaries without timely notice being given them, and the option of accepting the reduction or leaving the work and coming home. In all this the impression was distinctly conveyed that he was speaking the sentiments of his brethren in Japan. It was then that I replied, saying, 'If Mr. Cassidy is correctly representing the attitude and spirit of the Japan brethren (which I very much doubt), I do not hesitate to say that it is time there was a change in the personnel of the mission.' You will see at once that two important factors were omitted from the report which the brethren saw in the *Guardian*, 1st, the speech of Mr. Cassidy; and 2nd, the strongly qualifying words of my reply. Having in mind, however, what Mr. Cassidy said, and the exact form of my answer, I see nothing in my utterance to qualify or regret. If, as was plainly conveyed in Mr. Cassidy's remarks, the brethren in Japan were making demands that had never been made, much less conceded, in any other part of the mission field, and that the chief thought in their minds was the stipend, and other allowances which they received, I think you yourself would say that it was time that men of a different spirit were sent into that field. Nor was this the first or only time in which a similar impression had been created. Letters received from individual missionaries, and statements made by returned missionaries to the General Board and Executive, have led members of those bodies to say more than once in my hearing, 'It seems as if those Japan missionaries care for nothing but money.'

"Now, my dear brother, do not misunderstand or misinterpret what I have said. My sole object is to let you know of things that have been said, and impressions conveyed, by returned missionaries who claim to speak on behalf of their brethren yet in the field, and so to give you an opportunity of removing any unfavorable impressions that have been made upon the minds of members of the Board; and in view of this you will understand better the satisfaction it gives to be assured by you that there is no dissatisfaction with existing financial arrangements.

"Touching now upon the action of the Joint Commission in adopting to some extent new regulations for the foreign work, let me say that up to the present year no exception was taken to the constitution under which the Mission Council was supposed to be acting, and I express it as my own opinion that exception would not have been taken had the Council adhered to that constitution. I do not distinctly remember if you were present at the meeting in Tokyo when this very constitution was discussed; but if you were, you will remember this, that certain of the brethren urged strongly that the Mission Council have authority to select its own chairman, who would thereby become, *ex-officio*, Treasurer and Corresponding Secretary. To this I replied that I felt sure the Board would have no objection to the Council expressing its wish by nomination, or other form of request, concerning the chairmanship of their own body, but that the ultimate authority in the case must rest with the Missionary Board. Under this regulation everything went well until the meeting of the Council in June last, when they not only nominated but elected a new Chairman of the Council, and as soon as this was done demanded that the papers, books, money, etc., be placed at once in his hands, and this without any reference whatever to the Board of Missions. You will see, therefore, that the issue was raised, not by the Missionary Board, but by the Mission Council, and it was an issue that had to be settled once for all, i.e., whether the Board of Missions should appoint its own official representative in Japan, or whether the whole thing should be left to the Mission Council. Both in the General Conference, and in the Joint Commission, Dr. Eby and Mr. Cassidy had full liberty to say anything they pleased on the matter, and after carefully considering the whole situation the Joint Commission decided that the right of the Board to appoint its own representative as Treasurer and Corresponding Secretary must be maintained. Let me now say, with the utmost frankness, that there has been a pretty general impression here that the decision of the Joint Commission and subsequent action has been really at the foundation of the request for a recall. It has been matter of common notoriety that Dr. Eby and Mr. Cassidy have been antagonizing everywhere the action referred to, and conveying the impression that the brethren in Japan are one with them in this opposition. It will afford great satisfaction to the Executive, as well as hosts of friends of the Japan Mission, to be assured that this impression is incorrect, and that the brethren in Japan, as elsewhere throughout the Church, stand loyally by the decisions of the constituted authorities of the Church,

aken. We found, by Dr. Eby, and equally incorrect, that to our surprise to which mine was in the report. In the final report, the impression of things that had at that legislation in the stipends of being given them, leaving the work was distinctly of his brethren. If Mr. Cassidy spirit of the Japan not hesitate to say counsel of the mis- tant factors were in saw in the Guar- 2nd, the story gly and, however, what my answer, I see

If, as was plainly brethren in Japan I made, much less field, and that the id, and other allow- If would say that it ent into that hold. A similar impression individual in mission- nismaries to the bers of those bodies seems as if those

point Commission in the foreign work, let on was taken to the was supposed to be that exception would to it constitution. present at the meet- ings discussed; but if ain of the brethren e authority to elect e, *ex-officio*, Treas- I replied that I felt e Council expres- request, concerning that the ultimate Missionary Board. until the meeting of inated but elected in as this was done e placed at once e whatever to the that the issue was the Mission Coun- d once for all, i.e., int its own official e thing should be e General Conference, r. Cassidy had full matter, and after . Joint Commission int its own repre- Secretary must be e frankness, that e that the decision on has been really all. It has been r. Cassidy have rred to, and con- are one with satisfaction to the Japan Mission, to and that the broth- roth, stand loyally s of the Church,

even when their own judgment may not entirely accord with that has been done.

"One word more regarding your reference to the 'dense cloud of misunderstanding that has seemed to hang for a long time between the Board and the Mission.' My own impression is that any misunderstanding that exists is not due to the official correspondence that has passed between the Mission Rooms and the Mission, but to the statements of private correspondents both in this country and in Japan. It was largely on this account that the Executive Committee decided to ask the Japan brethren for fuller explanations. It has been felt here, as well as in Japan that there are misunderstandings, but just what these misunderstandings are, or how they came about, we cannot tell. If only the brethren would sit down and state clearly their complaints or grievances, we would then be in a position to clear away misunderstandings, and perhaps to avoid them in the future.

"As the mail is just going out, I cannot write to the other brethren, nor is it necessary, perhaps, that I should until we hear from them; but I have duplicated my letter, and enclose several copies with the request that if you think it advisable you send them to the other brethren, and this may be of service to them in sending a reply to the communication of the Executive.

"With earnest desire and hope for a perfect understanding and for the continued prosperity of the Japan Mission,

"I am, yours faithfully,

"A. SUTHERLAND."

State of Affairs in 1889—Cordial Relations of the Mission Council with the Secretary.

Before reading further correspondence, it may help to a fuller understanding of the situation if I refer at this point to some events of a long prior date. When I visited Japan in 1889, peace and harmony seemed to reign throughout the entire mission. Dr. Eby's Tabernacle scheme was still in embryo, but even then there were elements of danger in it which I strove to eliminate. The Self-support Band was in full operation, and there was danger there against which I frankly and affectionately warned them. But so far as the personal relations of the missionaries to each other and to their chairman, and the relation of the Mission Council to the Board and the General Secretary were concerned, there was not a ripple upon the surface to tell of any disturbance beneath. As an evidence of the attitude of the Mission Council toward the Secretary, and through him toward the Board, I may quote the following resolution of the Council passed at a meeting held on the 15th of June, 1889:

"Moved by Mr. Cassidy, seconded by Mr. Whittington, and unanimously carried, That we desire to record our gratitude for the satisfactory and timely visit which Dr. Sutherland has made to the Japan mission field. The support and management of a mission in a foreign land, and at a great distance from the centre of operations, presents very serious difficulties which cannot be overcome without frequent visits of a representative character, both from the field and from the home church. Heretofore a fair share of representatives have gone home, but no one has come to us as a representative from the home church. At this most opportune time we have had the pleasure of receiving the honored Secretary of the Missionary Society, who has come to us full of missionary zeal and missionary sympathy, ripe experience, and strong in executive wisdom. We have found him uniformly kind and patient in the review of our work and the discussion of our plans. With a ready insight he has comprehended our difficulties; with a tender sympathy he has entered into our trials; and with wise counsel he has encouraged and helped us. He carries back with him our heartiest confidence and our warmest regards."

When I returned home and laid before the Board in the City of London a report of my mission, it was referred to a Committee on Japan Affairs, which subsequently presented a report which the Board unanimously adopted as follows:

"We recommend the adoption of the full and interesting report of the General Secretary touching his recent official visit to Japan. We rejoice in the results of his mission, in the cheering and strengthening of the hearts of our brethren in Japan by his kindly sympathy, and in directing affairs in this somewhat critical period in the history of the Mission by his wise counsels—especially in the organization of the new Conference, and in regard to the proposed scheme of union with other Methodist laborers in that field. We rejoice in the providential mercies which attended him throughout his long and eventful journey, and have brought him back, in the fullness

of the blessings of the Gospel of Peace, to resume his important work at home.

"In view of the marked success which has attended our Mission work in Japan, and of the bright prospect opening up for the extension of pure Christianity in that distant field of missions, your Committee with profound gratitude to God, desire to express their warm appreciation of the earnest toil, wisdom and devotion of our brethren through whose instrumentality these results have been accomplished, and to assure them of our continued confidence, sympathy, and prayers for increased success."

Seeds of Trouble.

I have quoted these resolutions solely for the purpose of showing that at the time mentioned the relations between the missionaries on the one hand and the General Secretary and the Board on the other were of the most cordial kind, and that whatever caused a change of attitude on the part of the Council must be sought in events subsequent to 1889. Not only so, but in the years which followed, down to the summer of 1894, I was not aware that any marked change had taken place. Of course I knew that in certain matters, such as claims for children, maintenance of Tabernacle work, travelling expenses of two of the missionaries, etc., there had been some difference of opinion between the Board and the Council, but I received no hint of any personal antagonism to Dr. Macdonald or myself, nor for some time after 1889 was there anything to indicate strained relations between the missionaries of the two Societies. Recent developments have convinced me that in 1889 my judgment was at fault on one point at least; that even before that time the beginnings of strife were at work in the mission, leading ultimately to wide estrangements and heated controversy. These unhappy differences will have to be alluded to more fully in another connection, but suffice it at present to say that a careful review of the correspondence and other records have led me to the conclusion that the Tabernacle scheme and the Self-support movement have been either the cause or the occasion of nearly all the friction that has disturbed the Japan mission.

Attack at General Conference Unexpected.

It may be matter of surprise to some that up to the time of the General Conference I was unaware of a growing antagonism on the part of the Mission Council to myself and to Dr. Macdonald, as well as to the policy of the General Board. Perhaps I was too confiding. Had I been more suspicious, had I been more careful in reading between the lines, I might have foreseen what was coming. But at that time I had the utmost confidence in the missionaries, and whatever might appear in the correspondence indicating dissatisfaction I put to the credit of misunderstandings which a little explanation would quickly remove, while the shadows between individual missionaries I regarded as passing clouds that would soon disappear. In all this I quite underrated the gravity of the situation, and such being the state of my mind I was quite unprepared for the developments at General Conference. No sooner were Japan matters alluded to in that assembly than I found myself in an electrical atmosphere, where the most innocent remark on my part was liable to cause a fiery discharge. More than this, I found a considerable element in the Conference prepared for what was coming. There were men, not a few, who had been so diligently plied with one-sided statements that they were prepared to sympathize with every demand of the missionaries, and to adopt, without further examination, the belief that they had been very badly treated.

The Plan of Campaign Begins to Develop.

For all this, as I have said, I was totally unprepared, but it soon convinced me that there was much behind of which I had been designedly kept in ignorance. This very naturally led to careful inquiry, and at last I reached the conclusion that what took place at General Conference was neither an accident nor an isolated episode, but part of a plan that had wide ramifications. That which lay at the foundation was dissatisfaction with the policy of the Board and a determination to change it, and in connection with this a determination to dominate the work and the agents of the Woman's Missionary Society in Japan. To accom-

plish this several things were necessary: 1. To supersede Dr. Macdonald in the chairmanship of the Mission Council. 2. To secure the recall of Mrs. Large. 3. To supersede the General Secretary. 4. To carry such legislation through the General Conference as would make the Mission Council virtually supreme in all Japan affairs. It is only when this programme is kept in view that one can explain the extraordinary utterances of the returned missionaries in the General Conference; their diligent efforts to secure the election of a new Secretary; and their great disappointment when that part of the scheme which referred to General Conference action failed; and only in the same way can one explain the action of the Mission Council in not only electing a successor to Dr. Macdonald, but in assuming that the election was final, although by their own constitution it required the confirmation of the General Board.

Mrs. Large to be Implicated—The Situation Stated.

I may further say that an important—perhaps essential—part of the programme was a statement from the missionaries in Japan to the General Conference, impeaching Mrs. Large's administration and demanding her recall. This statement did not materialize, for what reason has not been explained. Perhaps the failure may be accounted for by the refusal of one of the missionaries to sign the document, saying that he knew "nothing of the matter except from hearsay." Here, then, was the situation: Eight members of the Mission Council in Japan, six of whom had come into the Council since 1890, some of them as late as 1893, combine to remove the official representative of the Board in Japan from his position as Chairman of the Council; to impeach the head of the Woman's Council, with whose work they had no right to intermeddle, and thus secure her recall; and all the while carefully concealing their designs from the parties concerned.

The Secretary's Statements at General Conference.

This digression, though somewhat lengthy, is necessary to enable the Board to understand certain statements made at General Conference, because it throws light upon the circumstances under which they were made. It will be remembered, by not a few members of the Board who were present at the General Conference, that in a speech by Mr. Cassidy he represented the Japan missionaries as greatly dissatisfied with the treatment they had received on financial lines from the General Board, and this statement was put in another form and with, if possible, greater force by Dr. Eby. In replying to these remarks, which were quite unexpected by me, I was reported in the newspapers as saying, without qualification or explanation, that "it was time there was a change in the personnel of the Japan mission." To those who were present and took note of what was passing, it need scarcely be said that I did not make the statement in that form. What I did say, after listening to Mr. Cassidy's extraordinary statements, was this: "If Mr. Cassidy has correctly represented the spirit and attitude of the men in Japan (which I very much doubt), I do not hesitate to say it is time there was a change in the personnel of the mission." My meaning was perfectly plain. Knowing, as I did, the exceptionally liberal treatment which the Japan missionaries had always received from the Board, I felt that if they were dissatisfied on financial grounds, they were not the men for the place. I would repeat that statement to-day were there occasion for it, which happily there is not, for no sooner was the matter reported to the missionaries in Japan than they hastened to repudiate Mr. Cassidy's statements, declaring that they had no complaint on financial grounds.

Another remark attributed to me, and quite as erroneous as the foregoing, occurred as follows: In the course of debate reference was made to the right of the Mission Council to elect its own Chairman, who would be *ex-officio* Treasurer and Corresponding Secretary. I contended for the right of the Board to appoint that officer, and was reported in the papers as saying, "As custodian of the fund I do not hesitate to say that there must be a change in the personnel of the mission." No such statement was made by me. What I did say was this: "As custodian of the fund I do not hesitate to say that if the fund is to be

properly and economically administered, the Board must have its own representative in Japan." Here my meaning was equally plain. I had become familiar with tendencies in the Japan Mission Council in the direction of extravagant and unnecessary expenditure; I knew that a Chairman appointed solely by the Council must necessarily administer the fund in accordance with the Council's wishes, whereas one whose appointment made him the representative of the Board would look at all expenditure from the point of view of the Board as well as of the Mission. This opinion I still hold, having seen no occasion to modify it.

One other remark of mine may be referred to, where I said that "I hoped the missionaries would not press for an investigation of their troubles, as I greatly feared the consequences." At that time I knew of only two "troubles" in which the missionaries were concerned, namely, dissatisfaction with financial provision, as indicated in Mr. Cassidy's speeches, and personal quarrels between some of the missionaries and the agents of the Woman's Missionary Society. Knowing, as I said before, the exceptionally liberal treatment which the missionaries had always received, I felt that any investigation respecting financial support would not redound to their credit; while in regard to personal quarrels I feared that to investigate these would only intensify them, and make a public scandal of what should never have gone beyond the bounds of the mission. For at that time I still clung to the hope that the personal antagonisms, if let alone, would die out; but here again I was probably mistaken. Be that as it may, my remark was made solely in the interests of the missionaries themselves, but its meaning was perverted. Dr. Eby and Mr. Cassidy could not but know that several of my remarks were misreported; certainly they knew it after I had called attention to the incorrect reports.

But if the missionaries in Japan had no complaints on financial grounds, it appears that the returned missionaries had. At the General Conference, Dr. Macdonald, after listening to one of Mr. Cassidy's speeches, took him to task, saying, "I was astounded at your speech." "Why?" said he. "Because it seems to be an indictment of my course." He replied, "I never thought of you." "Others must have thought that it related to me," said Dr. Macdonald, "and I feel ashamed at the way our Japan Mission is being dragged in the mud." Mr. Cassidy replied, "The fact is, if Dr. Sutherland had paid me the amount for travelling expenses" (on furlough) "there would have been nothing of this." It is necessary here to explain that money for Mr. Cassidy's expenses was advanced by Dr. Macdonald in the usual way. When the former reached Canada I settled with him according to rule, paying every cent that the standing rule of the General Board allowed. But Mr. Cassidy claimed more, and I told him that the claim would have to be dealt with by the Executive Committee.

Position Taken by the Missionaries.

The position taken by the missionaries, then, appeared to be this: that certain statements said to have been made by the Secretary of Missions at the General Conference amounted to a virtual declaration of want of confidence in the Japan Mission Council; that this was confirmed by subsequent legislative and administrative action; and that the whole constituted a sufficient ground for asking to be recalled. By legislative action is meant, I suppose, the action of the General Conference and joint Commission, and by administrative action the election of Dr. Macdonald as Treasurer and Corresponding Secretary by the General Board. At this point let it be borne in mind that I was a member of the General Conference, not as Missionary Secretary, but as a representative of the Toronto Conference, having been elected to that position by a virtually unanimous vote. Only once in the General Conference did I even seem to associate my office with anything I uttered, and that was when a single sentence was spoken by me, "as custodian of the fund." All else that I said and did was purely as a delegate from my Conference. Let it also be remembered that my remarks touching Japan affairs were not volunteered by me, but in every instance they were in answer to statements and demands of Dr. Eby and Mr. Cassidy, especially the latter. I

then, appeared to have been made by the Conference amounted to evidence in the Japanese case, and by subsequent action of the Commission, and by Dr. Macdonald as General Secretary. In my mind that I was not as Missionary to the Toronto Conference position by a General Conference office with any sentence was and." All else that my Conference. remarks touching me, but in every and demands by the latter. I

These statements, especially when viewed in the light of the whole tenor of the General Secretary's remarks on Japanese affairs, are clearly tantamount to a charge against the Mission Council of unfaithfulness, unfitness and insubordination. And it appears, moreover, that the Conference understood the seriousness of the charges made, from the fact that when Dr. Sutherland declared the necessity of a change in the personnel of the Mission a very 'obvious sensation was caused.' *Globe*, September 28th. Moreover the whole course of the debate, notably the protest of Dr. Dewart, 'that he could not see that Dr. Macdonald was more reliable than the rest of the missionaries,' together with the speeches of Dr. Macdonald and Mr.

¹⁴ According to the regulations governing the Council, we had the right of electing anyone we chose to the office of Chairman. This being the case, we do not consider ourselves under obligation to offer any justification of our action in not re-electing Dr. Macdonald to that position. Since, however, on the floor of the General Conference he made statements with regard to his failure to be re-elected that are not consistent with the facts—and since there seems to be in the minds of many a total mis-

conception of the motives leading us to take this action, we think it may not be amiss to state to the Board through the Executive Committee the real reason why Dr. Macdonald failed to re-election. We would further state that we regard those statements of his quite unjustified, and before leaving Japan he was informed of other reasons for his non-election.

"It is not true, as asserted by Dr. Macdonald, that the Tabernacle finances and differences arising from them were the chief reason. They had not even been prominently before the Council during the year. There were, however, other reasons actively operating to influence us in taking the action we then took. Some of these are as follows:

"1. We regarded Dr. Macdonald as much more a medical practitioner than a missionary. Nor do we think it merely a matter of opinion. The annual reports submitted by Dr. Macdonald to the Council show that his medical practice is not inconsiderable. And when the character of the Doctor's engagements is considered, as well as the vast extent of this city over which his practice is scattered, we think it will be obvious, even if these considerations were not further supported by experience, as they are, that it was no serious bias of judgment that had led the Council for some years to believe that his time and energy must have been so largely devoted to his profession that he had little of either left to give to the work of the Church as such. It should be remembered, moreover, that his practice is almost wholly European and secular. Realizing all this, the Council had for some time desired Dr. Macdonald to give up medical work and devote himself exclusively to the work of the Church. At different times he had intimated to us that if we really believed he ought to do this he would at our request do so. A year ago last June we, as a Council, unanimously passed the following resolution: 'That on account of the demands and openings in connection with our enlarging field, this Council earnestly request Dr. Macdonald to give up the medical and give himself to the evangelistic work.' After considering the matter he answered that he could not comply. We believe that in order to the right understanding of the work he should at least see it. But since his return to Japan between six and seven years ago, he has done no regular Church work. He never preaches either in English or in Japanese. He seldom sees the work of the Church, even in Tokyo. Even that work whose expansion he has specially opposed—the Central Tabernacle—he has not so much as seen personally more than four or five times since its inauguration over four years ago. As to the other four districts, two he has scarcely seen these last eight years, and two he has never seen at all. Let this be compared with the Secretary's definition of a missionary's duties, as given in General Conference: 'The Board had never laid any responsibility on the missionaries except the responsibility of attending to the work of preaching the Gospel and of getting as many heathens converted as possible.'—*Guardian*, October 3rd. With the exception of purely official duties Dr. Macdonald's work partakes no more of the character of a missionary's than that of any ordinary medical practitioner. We believe that he is to such an extent cut off from the work of the Church that he is without that practical sympathy which one in his position ought to have. This was one reason why we felt that we could not conscientiously re-elect him to the chair of the Council. However, if the Church knows that Dr. Macdonald is wholly engaged in secular employ, and knowing this sees fit to place him in a position in which he is practically bishop of an important section of the Church, of course we have nothing more to say. At the same time we can scarcely be blamed if, seeing the hopelessness of such a policy, we ask to be relieved from any further connection with the work. But it is important that we be sure the Church knows the situation.

"2. The second reason was that we differed very materially from him as to the functions of the Chairman in his office of Corresponding Secretary. We considered the incumbent of that office to be the 'executive,' not only 'of the wishes of the Board,' but also 'of the decisions of the Council,' as it was expressed by our constitution. He seemed to regard himself as holding some external relation as special representative of the Board, which at times made it practically impossible for him to perform the second of the two classes of duties mentioned above. It is true that Dr. Sutherland stated in General Conference that Dr. Macdonald had been faithful to the Council, but it is difficult to see how he can be positive that reports properly represent facts, when his sole knowledge of those facts is obtained through the said reports. A case in point was that which was cited by the Secretary in General Conference, but in which he was wholly mistaken as to the facts. We never 'challenged his right to give the Board any other information than the result of the discussions.' What we did take exception to was his method of doing so when, as in that case, it tended very materially to misrepresent the action of the Council. He sat in the chair and permitted us to pass a resolution embodying the words, 'We unanimously and earnestly request,' and in transmitting it reported himself as opposed to it, giving his reasons, not as if he had changed his mind, but as if that had been his opinion from the beginning.

The Board or the Committee might naturally suppose that he had expressed those opinions in the Council, and that we had had the privilege of answering them or of adopting them—to say nothing of the absurdity of our formula, 'unanimously and earnestly,' under such circumstances—when, as a matter of fact, they first came before the Council some time after it had taken action.

"We regarded this difference of opinion as so vital that it became our duty to elect to the position one whom we knew could better represent the whole Council.

"3. The third reason why we did not elect Dr. Macdonald to the chair was his conduct in regard to the Shizuoka church debt, and especially his treatment of Mr. Cassidy in that connection. His action was such as to reflect strongly on Mr. Cassidy's character. We considered his method of dealing with the case most exceptionable, and all the more so as Mr. Cassidy was absent at the time and could not answer for himself. We do not know to what extent the attention of the Board has been called to this case, but we have no doubt that an arbitration of any, three experienced missionaries who are acquainted with the exigencies of mission work in the interior would find that Mr. Cassidy's administration of the Shizuoka church affairs was, to say the least, not derogatory to his good name. At all events we did not think it well to elect to this post one who had not been more careful of an absent brother missionary's reputation.

"4. The fourth reason which we may name, and one which is perhaps the most serious of all, underlying and aggravating all the others as it has done, was the attitude of Dr. Macdonald to the differences which have for some time existed between our Mission and the head of the Council of the W. M. S. These differences, for which neither Dr. Eby, Mr. Cassidy, nor any of the rest of us is in any way responsible, have had their origin almost entirely in petty jealousies, and have grown and wrought mischief through pettier gossip. On this account we have hitherto said as little about them as possible, but they have, nevertheless, insinuated themselves into almost every department of our work. As, however, this is in the very nature of the case a painful subject to speak of, we may be excused from saying anything further than that both with regard to the cause and nature, as well as to the cure, of these unhappy and unnecessary differences, Dr. Macdonald has radically differed from every other member of the Council; though in this respect we believe we have been in substantial agreement with the Board.

"We are sorry to have to call attention to the fact that we have been seriously misunderstood in this connection. In the official reply to the Council's last annual letter, it was pointed out that though these differences were coming to be regarded at home as a scandal, we perhaps thought them a small matter, whereas in our letter it was clearly stated that if there was no prospect of improvement in the relations between the two missions, it would be better that both be withdrawn, and 'that every moment the case remained unsettled the more the work was jeopardized,' and moreover indicated that serious instances might be cited in which the head of the Woman's Missionary Society Council had carried out her avowed purpose of coming between the Mission Council and the Japanese section of the Church. This should surely indicate that we were sensible of the extreme gravity of the situation.

"Without, then, going into further details, we think it will be seen not only that we were not without reasons for pursuing the course that we did, but that if the election of a Chairman, as well as the other duties of the Council, imposed by the constitution, entailed upon us any responsibility at all—and we continue to think they did—then we could not conscientiously elect to such a post a man whose position and opinions were such as would lead him to use his office to advise, in connection with nearly every vital point of mission policy, such measures as we believed prejudicial to the effective prosecution of the work of the Church in this country.

"As to the charge made by Dr. Macdonald in General Conference that our action in immediately installing the newly-elected Chairman was illegal, it may be said that Dr. Macdonald himself at the time regarded that as the proper course, since he at once invited him to the chair; and though he afterwards changed his mind on this point, we think it is, to say the least, somewhat unusual to declare illegal a course for which the law does not provide. As to the reasons for adopting the course we did, we cannot do better than to call attention to that part of our annual letter which deals with the subject: 'At the request of the retiring Chairman, the Chairman-elect took the chair. Previous to the next meeting, which was held four days later, on June 30th, Dr. Macdonald expressed to me (Mr. Crumney) doubts as whether he had authority to transfer to the Chairman-elect the duties of the office until after the approval of the Board, but that he was quite willing to do so provided the Council assumed the responsibility of the action. When the Council next met I introduced the matter, which was considered at length and the following resolution adopted—That assuming that the duties of Chairman of Council begin immedi-

ately on his eligibility of authority, funds, documents to the Chairman.

"None of these were as follows in the constitution have always annual meeting the step was a such organization toward the end first obtained immediately the Council; the business (3) as the election by the office after the expires either office must be if the latter left Board at any vacancy in the approved.

"These reasons of the risk was involved which we have kind did not given to direct however, that sought to dis right in the of management.

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ately on his election to the office, we hereby take the responsibility of authorizing the retiring Chairman to hand over the funds, documents and responsibilities connected with the office to the Chairman-elect.

"Some of the considerations which led to this decision were as follows: (1) While it is a case wholly unprovided for in the constitution of the Council, the fact that the elections have always been held as the first item of business of each annual meeting of the Council has led to the supposition that the step was necessary in order to organize. Assemblies where such organization is not essential place the order of business toward the end of the meeting. The order which has from the first obtained is that which was followed in your presence immediately after the adoption of the present constitution of the Council; (2) the difficulties connected with transferring the business would be much greater in the middle of the year; (3) as the election of a Chairman is for one year only, and election by the Council is the first step necessary to his appointment, there would be this difficulty if he continued to hold the office after the appointment of his successor: His term of office expires either in July or October. If the former, then the office must be vacant for three months after every new election; if the latter be the case, then in the event of the refusal of the Board at any time to approve the election, there must be a vacancy in the office until a new election can be made and approved.

"These reasons were considered sufficient to determine the action of the Council, especially in the face of the fact that no risk was involved, and that if our action in this first instance in which we have been called upon to deal with a matter of the kind did not meet the mind of the Board, instructions could be given to direct all subsequent cases of the kind. I may say, however, that the Council, in coming to the decision they did, sought to deal only with the abstract principle as to what was right in the case, and had no desire whatever to hasten a change of management."

"It will be seen from this that we did not take the initiative in the change of Chairman, nor did we insist on such a change being made, nor was anything done nor said to indicate the least reflection on Dr. Macdonald's character. And certainly if there be any illegality in the case, Dr. Macdonald became party to it by the terms of transfer he himself proposed.

"And just here it may not be out of place to say that the statement made in General Conference by Mr. Ollum, that Dr. Macdonald's non-election to the chair of the Council 'created such profound feeling in Japan that with the most positive and intense determination he was re-elected.' . . . Prudent of Conference' is entirely without foundation. Moreover, the opposition to the members of the Council by the Japanese brethren, implied in Mr. Ollum's statement, did not exist nor does it exist, if we can take their own emphatic denials as having any weight. Neither was there the slightest excitement manifest at the election of President. There was some excitement at the election of representatives to the General Conference, but we have since been informed on good authority that it was in resentment of the interference of the head of the Council of the W. M. S. in canvassing throughout the field before Conference on behalf of a candidate of her own; and as to the repeated election of Dr. Macdonald to the chair of the Conference, it is capable of an explanation very different from that given in the General Conference, though one which reflects no discredit whatever on him.

"This public censure, in word and act, cannot but discredit us in the eyes of the Church, both at home and in Japan, to such a degree as to deprive us of that sympathy and confidence essential to the successful prosecution of our work."

"This, in short, simply indicates what we think should be apparent to all, that an official censure of men or the field must be followed by such results as to make it necessary both in the interests of the work and in justice to the men themselves that they be recalled.

"If the Methodist people take the most ordinary interest in mission matters, they must surely be aware of what took place at the General Conference in this connection; and naturally they will, to a large extent, depend on those to whom they have entrusted their mission affairs for the estimate they are to place on their agents in the field. This being the case, it will scarcely be doubted that the continued employment of officially discredited agents must result, so far as the Church is concerned, in a serious loss of interest in its missionary work. Nor is this the only serious phase of the question. In such a position the missionary's own efforts must also be materially crippled. Perhaps it is difficult for those at home, whose work for Christ is surrounded by so much that is inspiring, to understand to how great an extent a missionary depends for his inspiration on the confidence and sympathy and prayers of the home Church. The absence of such moral support would be a source of indescribable weakness; its opposite would be undurable. Nor do we think an agent faithful to the Church who, when he finds himself in such a situation, continues in the work instead of asking to be recalled from it in order that

it may be placed in the hands of those who shall be able to prosecute it under circumstances that will render success possible.

"In conclusion, we should like to refer briefly to the official letter of the Executive, published in the *Guardian* of February 6th. Without remarking further on the letter itself than to say that while extending to us the privilege of a hearing, it seems to indicate that the matter has been already decided, we should like to refer to a couple of points which strike us as particularly unfair to the members of the Council. One of these is a statement in which the men now in the field are referred to in such a way as to make it appear that their appointment was irregular, and that in consequence any action of theirs should be, to some extent, discounted. However, as the attention of Doctors Carman and Sutherland has already been called to the inaccuracy of this statement, and as they will no doubt make the necessary correction, we need not cover the ground. The other point we wished to refer to is the recall of Mr. Cassidy, on account of the troubles with the Woman's Missionary Society, and the intimation that Dr. Eby would similarly have been recalled had he not already resigned. Now, with regard to the continuation or revival of those unhappy dimensions, nearly a year after Dr. Eby and Mr. Cassidy left the field, it must be obvious to everyone that whoever may be responsible in the matter these brethren certainly are not. So far, then, as this matter is concerned, we fail to see on what principle the brethren who are at home are dismissed while those on the field are continued in the work.

"Praying that all concerned may be divinely directed in dealing with the question under consideration, we remain,

"Very sincerely yours,

"EEN CRUMMY,
JOHN G. DUNLOP,
D. R. MCKENZIE,
WM. ELLIOTT,
HARPER H. COATES,
JEO. H. MCARTHUR."

Reply of the Executive.

When the letter of the missionaries, explaining at length their reasons for requesting to be recalled, was received, a meeting of the Executive was summoned, and the subject received long and careful consideration. A committee was appointed to draft a reply to the letter of the missionaries, but although I was named as a member of that committee I took no part in formulating the reply, deeming it best that it should be done by those who were not in any way implicated in the dispute. When the document came before the full committee it was the subject of a long discussion, and every paragraph was carefully scanned by members who spoke exclusively in the interests of the missionaries, but only very slight changes were made. It may be concluded, therefore, that the letter expresses, in the mildest and most considerate way, the matured judgment of the committee.

"TORONTO, May 16th, 1895.

"To Revs. E. Crummy, B.A., J. G. Dunlop, M.A., D. R. McKenzie, B.A., Wm. Elliott, B.A., H. H. Coates, B.A., J. H. McArthur, B.D.:

"DEAR BRETHREN,—Your communications of December 6th, 1894 and March 28th, 1895, came duly to hand. They have been read and considered by us with much care and with a sincere desire to know what has so seriously disturbed your peace and satisfaction in the great work in which you are engaged, and to remove as far as possible any occasion of disquietude and all hindrances to success. For we can all plainly enough see that the interests of our Mission in Japan are so vast and so precious that we can ill afford any want of harmony either among the laborers in the field or between them and the authorities at home. However keenly we may appreciate the situation, we are persuaded that you on the ground, face to face with the tremendous issues involved, must be even more fully alive to any interruptions of the utmost concord and good-will and occurrences that militate against the highest success of the cause of God. Wherefore as much as in us lies we labor to understand your mind and circumstances fully, that with the spirit of the Gospel and under the Discipline of the Church we may so administer the trust placed in our hands in the providence of God by our people that we shall assist you in your labors, and through the common sacrifice and toil contribute to the triumph of the Gospel and the establishment of the kingdom of Christ.

"We are very much pleased to notice the statement in the opening of your second letter, that considerations relating to personal support have not even in the smallest degree entered into the questions that have arisen between you and the authorities of the Society in this country. From statements that have

been repeatedly made, the impression has been created that you considered that you had very serious grievances on this ground. We cannot but express our satisfaction at your declaration on this point, and rejoice that our minds should be relieved of such an impression.

"With regard to the extracts quoted by you, purporting to be statements made by the Rev. Dr. Sutherland in General Conference, we may say that we have seen a copy of the personal letter of March 25th, 1893, addressed by Dr. Sutherland to Mr. Crummy, and of which the rest of you, we understand, have had copies. We have little doubt but that this letter will have removed many of the misapprehensions which have existed in your minds when you sent us the letters above referred to.

"We think it well to emphasize the fact that Dr. Sutherland on the occasion in question was replying to statements made on the floor of the Conference, and that isolated extracts quoted by you when read out of their connection do not give a correct idea of the matter, or of the impression that would be made on the mind of the Conference. The reports are, upon their face, very much condensed, and necessarily very imperfect. In such cases it should always be kept in mind that the freedom of debate may incite to lines of argument and forms of expression that would not be allowable in written documents, or in ordinary discourse. Especially must it be considered that when there are assertion and reply we must know the whole ground covered to form anything like a just judgment of what has been said. It is of the very nature and essence of those public discussions that statements on one side of a subject call forth replies on the other side which, standing out boldly by themselves, would appear objectionable. The question to ask is, 'How did the whole presentation affect the deliberative body?' On such a basis of judgment we are confident there was in the General Conference no animadversion intended for the brethren in Japan.

"And here we may be permitted to say that the General Secretary has always been a staunch friend of the Japan Mission and missionaries. If any mission in connection with our Church could complain of want of zeal on his part in urging its special interests and claims, it certainly could not be yours.

"It is no part of our duty as a committee to pass any opinion upon the action of our General Conference, or that of the Joint Commission appointed by it, or of the General Board. We believe that you, as well as ourselves, will give all those bodies credit for endeavoring to do the best that they could for the cause of God and the interests of the Church. The General Conference represents the whole Church, and we were all represented in it and should loyally accept its decisions.

"We would, however, in all kindness remind you that there were no charges made against your Council in the sense that your letter would seem to imply. There were grievances and claims presented on the floor of the Conference, and conflicting statements made, which the Conference felt it could not properly deal with as a body, and there were difficulties to be adjusted which it thought could best be dealt with by such an important and judicial body as the Joint Commission, and accordingly these matters were handed over for further hearing, consideration and action. As to its legislation, that was general. It affects not only yourselves, but also the Mission Council of China, and any other that may be formed.

"Respecting the constitution under which you were working, it is difficult for us to see how the mistake could be made by which you claim that the Chairman-elect should enter upon the duties of his office, including that which made him the financial agent of the Board, before being confirmed by that body. The fact, however, that this difficulty had arisen was sufficient to lead the Commission to endeavor to devise some plan that would obviate any similar trouble hereafter. As the duties of the offices were entirely independent, it would seem to be reasonable that the Council should have the privilege of electing its own Chairman without the necessity of any ratification, and that the Board should have the privilege of appointing its own representative agent.

"As to the statement regarding the ratification of your former constitution by the General Secretary when in Japan six years ago, you will have observed the correction of this statement in his letter. There are several circumstances which lead us to believe that in this he is likely to be right, among them the following: (1) He had no authority to do anything of the kind, the Discipline then in force, par. 391, last clause, showing that the General Board alone had power. (2) Dr. Sutherland and the members of the Council were no doubt well aware of this provision of the Discipline, which had then been in force for nearly three years. (3) The Minutes of your Council do not show that he did, or undertook to do, anything of the kind. (4) This is confirmed by his report to the Board of Missions on his return. As we understand that none of you were members of the Council at that time, you have no doubt been misled in this by incorrect information.

"As to the appointment by the General Board of Dr. MacDonald to the office of Treasurer and Corresponding Secretary of the Japan Mission, we fail to see any reasonable ground for

construing this into a reflection on any other brother. He had discharged the duties of those offices for a number of years, and so far as the Board was aware had discharged them faithfully. Your reference to one occasion on which you complain of his action as Chairman and Corresponding Secretary we will not now discuss, but it will no doubt come before the Board after both sides have had an opportunity of stating their case.

"With regard to those portions of your last letter relating to other reasons for not re-electing Dr. MacDonald to the office of Chairman, as some of them relate to him personally, and others to his medical work and his relation to the agents of the Woman's Missionary Society, we have thought it best not to express an opinion on them until we have heard from him on the subject. On account of the change in the Discipline by which you can elect your own Chairman without any ratification being required, no explanation of the reasons for your action last June was necessary for that purpose. Any action that may be called for on any of the grounds which you have given will, under the Discipline, be for the General Board rather than for our committee, and the statements of all the parties interested or affected will come before the Board at its next annual meeting, and no doubt be then dealt with.

"And now, brethren, we feel that we cannot too strongly impress upon you the necessity for mutual confidence and mutual trust. We are all fellow-laborers in the work of the Lord. You very properly express a desire that the Board and the authorities of the Church should have confidence in you. It is of equal importance that this confidence should be reciprocal. The fact that the General Conference, the Joint Commission, the General Board and this Committee have independently, and after the whole subject from the point of view of the missionaries in Japan had been very ably presented to each of them, come to a practically unanimous conclusion on the various phases of the question that were submitted to them respectively, should, we think, lead you to believe that they acted according to their best judgment in the premises and in the best interests of the Church. We think you should give them credit not only for honesty of purpose but also for having done and said what they intended, respectively, to do and say, and that where any special action was intended or desired by them they would not leave it to be inferred from strained interpretation of their actions, but deal with all interests in a frank and candid manner.

"The General Conference has expressed in its legislation the necessity for harmony between our own Society and the Woman's Missionary Society in their respective spheres. The other bodies named, in their legislative and executive capacity, having each sought to attain the same desirable end. The Executive Committees of the two Societies, after a careful and prayerful consideration of the situation, have made such changes in the personnel of the Japan Mission as they sincerely trust will secure harmony in the future. We confidently rely upon you to aid the authorities at home in doing all in their power to bring about this desirable result. We can see how from your point of view, and from the imperfect and at times misleading information which you have received, many matters here appear otherwise than in their true light. Wrong impressions have also been created and have existed at home, from like causes, regarding your position and action. Now that these appear to be in a fair way to be removed, we pray that there may not be any further obstacle of this kind in the way of the carrying on of the work which is so dear to the Master and to all his followers.

"We hope to receive as speedily as may be an assurance that your loyal minds and hearts are satisfied with these considerations; that you are as heretofore engaged heartily and successfully in your great mission work, and that the Lord of the harvest is giving you many sheaves as a rich and abundant reward of your labors.

"Signed by order and on behalf of the Executive Committee.

"A. CARMAN, Chairman."

I make no comment upon the document that has just been read, further than to say that to the letter of the Executive, so eminently frank and conciliatory in tone, no reply was received (save the letter from Mr. Crummy, already quoted), until the 1st of the present month. It may be supposed, therefore, to contain the matured judgment of the missionaries in regard to the question in dispute, and is as follows:

"TOKYO, JAPAN, Sept. 11th, 1895.

"To the Executive Committee of the Board of Missions:

"DEAR FATHERS AND BRETHREN,—Your letter dated May 17th reached us in due time, and we regret that the pressure of business during the Conference season, followed by the necessity, on account of ill health, of some of our number leaving the city immediately after, rendered it impossible for us to reply sooner.

"We must express our kindness which we desired that satisfactory that error, in which would inaugurate cannot come to it not yet successful especially who success which, if ar whole mission be, undertake not, in our view before you.

"It will be recalled your attention, to the general desire of the continued in the the General Conference affected by one. We shall be light of the r

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Sept. 11th, 1895.

Missions:

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"We must express our high appreciation of the evident spirit of kindness which pervades your letter, and we could earnestly have desired that your communication had otherwise proven so satisfactory that we could have had an end of this correspondence, in which we have so little pleasure. But we feel it would inaugurate no permanent peace to pass over illa that we cannot cease to think really exist, but which we fear we have not yet succeeded in enabling you to see in all their seriousness—especially when we are convinced that these illa are based on causes which, if not removed, must very greatly jeopardise our whole mission work. We must, therefore, painful though it be, undertake to show that the considerations you have urged are not, in our view, meet the case which we have sought to lay before you.

"It will be remembered that the two points to which we called your attention and which, besides subjecting us, in our opinion, to the gravest injustice, indicated in their very nature a desire of the authorities at home that we should not be continued in the work, were, 1st, statements of Dr. Sutherland at the General Conference, and 2nd, legislative and administrative action effected by the Joint Commission and the Board of Missions. We shall now once more refer to each of these points in the light of the references you have in your letter made to them.

"We cannot understand how the Committee can think that an explanation given by the Secretary in his letter to Mr. Crummy can be regarded by us as satisfactory. It consists of an account for his expressions in General Conference, of which we complain, by making a sweeping charge against Mr. Cassidy, *now remarks, he says, 'plainly conveyed . . . that the chief thought in their (the Japan missionaries) minds was the spend and other allowances they received.'* This charge Dr. Sutherland asks us to accept. We need hardly say, however, that there is considerable difficulty in the way of our doing so: 1st, because the charge is made in a private letter, and consequently Mr. Cassidy has had no opportunity of replying to it; 2nd, because it has not been substantiated. On this latter point our judgment is in evident agreement with that of the General Conference, which, after hearing both Dr. Sutherland and Mr. Cassidy's statements, sustained by its vote Mr. Cassidy's statement.

"We may say just here that it must be clear to the Committee, that, before an explanation can satisfactorily meet the case, when dealing with such a question as that before us, *such discussion must be made publicly.* The following considerations will, we think, supply sufficient reasons, if any are necessary, for this contention. 1st.—These statements to which we took exception appeared in the public press. 2nd.—A statement in the official letter of February 6th, published in the *Guardian* over the signature of the General Superintendent at the General Conference, to the effect that there was *nothing actionable in the Guardian reports, is not in harmony with explanation given by the General Secretary in his letter to Mr. Crummy, in which he states that these same reports wholly misrepresented him, thereby in effect acknowledging the objectionable character of the remarks as reported.* 3rd.—The statement made by us respecting what we regarded as objectionable, and reasons for the same have appeared in the press, and we must regard it as due to ourselves that any further explanation which may accept as satisfactorily meeting these objections, should given similar publicity. 4th.—It is very likely that in any explanation made, statements of others may be introduced, and a but fair to them that they are given the privilege of hearing statements.

"But to return. Even if Dr. Sutherland's explanation had been satisfactory as far as it went (which it is far from being), should be remembered that he addressed himself to but one of statements we complained of. We fail to see, for instance, that setting could give a different meaning to the last of his statements which we quoted, that 'he would advise the missionaries not to call for an investigation of their troubles, as he had feared the consequences,' or to 'Dr. Macdonald had been faithful both to the Council and to the Board' in a connection which elicited from Dr. Dewar the reply that he could see why Dr. Macdonald could be relied on any more than other missionaries.

Without referring again to the other statements quoted by us, we may say that we cannot see the force of the text. 'The action to ask is, how did the whole presentation affect the liberative body? On such a basis of judgment we are confident we was in the General Conference no animadversion intended the brethren in Japan.' We cannot at all understand how the fact that the General Conference did not act upon certain charges could prove that no such charges were intended. A true statement may be meant to discriminate between 'brothers in Japan' and those now at home; but it would not that no such discrimination was made in General Conference, both from the statements which we have quoted above, also from the fact that Dr. Macdonald in his speech in the session referred almost wholly to the missionaries in Japan. We might add that we are sorry to observe a tendency in the Committee's letter to throw blame on Dr. Eby and Mr. Cassidy, which we cannot see they deserve, and that too without their

being assumed, as we understand, any privilege of defending themselves.

"We think we showed clearly, in our last letter, and you have not traversed our argument,—that the General Conference did understand the Secretary's statements as not only animadverting, but intentionally animadverting upon the Japan missionaries. Further, with no other information than the public reports of the proceedings of Conference, which you tell us were so incorrect, the public could scarcely conclude otherwise; while the very large number of expressions that have reached us from members of the Church, including both members of the General Conference and of the Executive Committee, assure us that the Church at large likewise understood the Secretary's expressions as intended to convey the meaning that we attributed to them. It is true that these brethren are kind enough to inform us that we have not suffered discredit in the eyes of the Church; but the reason they assign therefor is not that the plain meaning of Dr. Sutherland's expressions did not tend thereto, but that as he was speaking under excitement, his statements were not taken seriously. We ask, fathers and brethren, whether missionaries are to be required to disregard the public statements of their Secretary for such a reason as this; or whether the Secretary does not owe it to us, and to the Church, and to himself, if he did intend no animadversion, to come out publicly and explain his words, if they are capable of explanation, or if not, to withdraw them.

"We remember, as you say, that 'freedom of debate may incite to lines of argument and forms of expression that would not be allowable in written documents or in ordinary discourse; but we remember, too, that when in political assemblies improper forms of expression are, in the heat of debate, indulged in, it is expected that such expressions shall be retracted, and as a consequence, of course, that any errors which may have resulted therefrom be corrected, and we can hardly expect less on the part of those who similarly err in the assemblies of the Church.

"We shall now refer to the legislation which was the other mode by which we understood the Church to indicate its desire for our recall,—and, in view of the vote above referred to, whereby the General Conference practically repudiated Dr. Sutherland's charges, his statements must certainly have been given much less weight by us, had not the charges contained therein been practically confirmed by the legislation of the Joint Commission and the appointment by the Board of Dr. Macdonald. You seem practically to cut off all discussion on this point by telling us that the General Conference did this and that, and therefore 'we should loyally accept its decisions.' It seems to us, however, that in so far as loyalty enters into the question it points in a direction just the opposite to that which you indicate. If, for instance, we were convinced that the General Conference had by mistake adopted a policy which left no hope for success in our work—and we have pointed out before that we have grave fears in this direction—loyalty could scarcely require that we should continue hopelessly to expend the Church's funds. Again, if it could be shown that an act of the Supreme Court of the Church so discredited one that he could not continue in the employment of the Board and retain his self-respect, we cannot see that a proper loyalty can ever require him to make such a sacrifice as this. Or again, if in the legislation of the General Conference it can be shown that men were caused to suffer the gravest injustice, surely loyalty does not forbid them to protest against it.

"You tell us that the appointment of Dr. Macdonald could not be reasonably construed 'into a reflection on any other brother,' and that the 'legislation was general,' and hence, so the tenor of your letter indicates, was no more a reflection on our Council than upon any other Council existing or to be formed. As to the former statement, we did not complain that the appointment of Dr. Macdonald was a 'reflection upon any other brother,' but that the act of the Board in imposing upon us as our virtual head one who had been unanimously set aside by the Council was a reflection on the whole Council as emphatically uttered as we think could possibly be. This you have not controverted, nor do we think it possible to controvert it. With regard to the latter statement, we wish to point out the fact that we have suffered the gravest injustice through the legislation of the Joint Commission. You tell us that the change in our constitution practically had no more relation to us than the brethren in China; yet Dr. Sutherland writes as follows: 'Let me say that up to the present year no exception was taken to the constitution under which the Mission Council was supposed to be acting, and I express it as my opinion that exception would not have been taken had the Council adhered to the Constitution.' Under this regulation ' (which according to Dr. Sutherland permitted the Council to nominate but not elect, but which statement he has since corrected) 'everything went well until the meeting of the Council in June last, when they not only nominated but elected a new Chairman of Council, and as soon as this was done demanded that the papers, books, money, etc., be placed at once in his hands, and this without any reference whatever to the Board of Missions.' And again: 'It was an issue that

had to be settled once for all, i.e., whether the Board should appoint its own official representative in Japan, or whether the whole thing should be left to the Mission Council. Now, as Dr. Sutherland moved the reference of this matter in General Conference to the Joint Commission, and since, when that Commission met, he presented, as we understand, in printed form, a set of proposed changes in the constitution of the Mission Council, which were practically adopted by the Joint Commission as they stood, we may presume that it was his opinion which obtained in the findings of the Commission, and consequently that it was the supposed condition of affairs in Japan that led the Commission to consider the proposed changes necessary.

"One other fact it is now necessary to call attention to. We have reasons to believe, at the time the action was taken last autumn, neither the Secretary, nor the Board of Missions, nor the Joint Commission, had a copy of the constitution, and it is possible, from the mistakes Dr. Sutherland has made in connection with it—asserting, for instance, that it did not accord to the Council the right of election of chairman—that he had never seen a copy of it since he was in Japan. If our information on this point be correct, then the position was this: (1) The Council was adjudged with breaking a law which the judges, with one exception, had never seen, and which that one had forgotten. (2) Though the annual official letter from Japan to the Board, which in that case represented the whole Council but one, denied the imputation, we were yet, on the evidence of a single witness against six, adjudged of 'demanding that the papers, books, money, etc., be placed at once in his (the Chairman-elect's) hands, without any reference whatever to the Board of Missions.' Our letter showed clearly that we neither demanded nor pressed that such should be done. Yet for these offences, established by evidence such as this, we were, as the Secretary clearly indicates, punished by having our constitutional privileges withdrawn. We ask frankly whether this can be any contest be called justice, or whether when men are so treated it is the office of loyalty to be silent!

"Nor can it be denied that, as the Secretary indicates, this action was intended to be punitive. Not a fact could have been cited, if we had been fairly tried before having been judged, which would go to show that if we had been mistaken in our interpretation of the constitution we should not have been loyal to the decision of the Board in its interpretation of the constitution if such had been given. You say that the fact 'that this difficulty had arisen was sufficient to lead the Commission to endeavor to devise some plan which could obviate any similar trouble hereafter.' But if a simple interpretation by the Board of the meaning of the constitution was sufficient to accomplish this purpose—and there is not a shred of evidence to the contrary—then the mode adopted by the Commission was like imprisoning a man for life who had stumbled in the dark, to insure that he would not do so again—unless, indeed, punishment as well as prevention was intended.

"We need not discuss the question as to whether the constitution under which we acted was confirmed by the Board or not. We think if the Executive Committee had availed itself of the very simple expedient which lay at hand, of writing to the four men who were in Japan at the time the constitution was formed, and who were, when the Committee was at work, within a few days by post from Toronto, it would have been able to ascertain the facts of the case with greater certainty than was possible by mere conjecture or argument. At all events, we can say that if it were discovered that the constitution had never been ratified, the fault would be found to be with either the Secretary or Dr. Macdonald. However, the point has no bearing on the case, since it is admitted that this constitution was acted upon, and since it is this same constitution that we are charged with and punished for breaking.

"You have called our attention to the fact, in connection with the legislation of which we complain, that four deliberative bodies, namely, the General Conference, Joint Commission, the Board, the Executive Committee, came independently to the same conclusions, and you remind us that this fact should weigh much with us. But, everything considered, we do not see that this fact means as much as it might at first seem. We are not aware, to begin with, that the General Conference considered the question in detail, or came to any conclusion upon it. We have been under the impression that, as there was not time for the discussion of mission affairs in the General Conference, the whole matter was referred to the Joint Commission. We cannot see, therefore, that there were more than three bodies that considered the matter; and even with regard to these there were certain facts which rendered their independent consideration of the subject of less importance than it would otherwise have been, namely, that there was so much similarity in the personnel of all three. We believe that the same chairman presided over the three bodies. We believe that the General Secretary was a member of all three. We believe that the missionaries from Japan, Dr. Macdonald excepted, were members of none of them. We believe the personnel of the Joint Commission was almost identical with that of the Board, and that the Executive Com-

mittee was composed largely of members of the Board. If on the questions relating to Japan mission affairs opinion had been very evenly divided, the Board might not come to the same conclusion as the Joint Commission, nor the Executive Committee to the same conclusions as the Board; but if by a nearly unanimous decision the Joint Commission should come to certain conclusions, we should naturally expect the Board and Executive Committee to do the same, since the opinions of the individual members were not likely to undergo a change when they passed from one of these deliberative assemblies to another. Therefore we fail to see the cumulative force attached by you to the decisions of the three bodies named.

"So much for your treatment of the two points which we regarded as an indication that you wished us to retire from the work in Japan; and in this connection we would add only this, that we are perfectly willing to refer to a disinterested tribunal the question whether in the light of the facts we have referred to we subjected your action to any strained interpretation when we saw in it the meaning we did.

"We wish now to say that you seem throughout your letter carefully to avoid the express statement which one would suppose our misunderstanding—at least if it be our—had called for, namely, that our recall is not desired by the Board. Yet the tenor of your letter would seem to imply this, and to indicate that the statements reported as coming from an authoritative source, and leaving the impression that the item of expense in bringing us home was the only barrier to our recall, would appear to have been an expression of personal opinion and the view of the Committee as a whole. At the same time, we think we have shown that if the legislative and administrative action of last autumn did not distinctly contradict what is stated in your letter, it at least did all it could do to make it impossible for us to stay. Now, we believe the express significance of this legislation and the implied assurance of your letter can be reconciled only on the ground that the legislator was hasty and inconsiderate, and altogether a grave mistake. If such were the case, we may surely expect that until the error in legislation can be rectified, its evil effects will as far as possible be mitigated by the administrative action of the Board. At the same time, we must say that the cancelling of even a less degree of justice than this might, in our opinion, justify warrant the calling of a special session of the General Conference, if it is impossible that the wrong can be righted in any other way. The advisability of some such procedure is emphasized by the fact that the attitude of the late Annual Conference would seem to indicate that the present policy of the Board is not at one with the mind of the Church.

"In this connection, we would add that we fail to see the force of the remark that the change made in our constitution so affects the case that 'no explanation of the reason for our action last June was necessary,' surely the Committee does not mean to say that subsequent legislative action can remove the culpability of a previous offence, and the Committee will not have forgotten that Dr. Macdonald, at Dr. Sutherland's request, made a statement in the General Conference in which our action in recalling him was seriously impugned, and reasons assigned therefor which had no higher authority than his own imagination. So, while there was no necessity that we should explain why we cast a particular ballot, the citation of that false reason in a statement made at Dr. Sutherland's request, rendered it incumbent upon us to contradict it. We think that is clear, and that no amount of subsequent legislation could affect the case. At the same time, we would not be understood as preferring charges against Dr. Macdonald; we never undertook to say why you should not appoint him as your representative, if indeed our rejection of him did not suffice, we simply cited what were sufficient reasons for us on the field not to re-elect him, and this we did as we say, solely because, at Dr. Sutherland's request, Dr. Macdonald had undertaken to inform Conference on the point, but had done so contrary to the facts, and manifest prejudice to us.

"There is still another matter to which we desire to call your attention; on the second page of your letter you express your pleasure at our statement that considerations of personal support had not entered into the question of our request for recall, and add, that the impression had gone abroad that we considered ourselves as having a serious grievance on this ground; now, we think you must yourselves admit that there is here a *non sequitur*. The fact that personal grievances of any kind did not enter into the question of our request for recall—that we made such request solely because the plain meaning of the Secretary's expressions, followed by the legislative and administrative action of the Joint Commission and the Board, indicated that our recall was desired—does not at all imply that we have no grievances. On the contrary, we have grievances, very serious grievances indeed. They do not relate wholly, or even principally, to the matter of personal support, but are grievances nevertheless, and more serious, too, than any of a financial character could possibly be; since they are based on causes which, if they continue to exist, must irretrievably destroy any hope of pleasant co-operation between the Board and its missionaries, as well

as any prospect either here or of our grievances the Board and relation with re convinced, has personal griev blame for this we cannot say, to hold the Go the lack of inf be largely du which has exi Board. We h Dr. Macdonal mation with re gently admini case, it was a when we anou of his induc seems to rely while he seem entirely witho last is a statu Certainly we this regard; I work were ca the mission d work as on pe fact would be it should be, of each field, vastly more i Secretary be and that he p are obliged to "We shall lack of inform facts, has ten the Board ar Dr. Sutherla the impressio seem to care fair enquiry less serious t the part of General Seco "The first opinion, play refer to the on the part too muc family of se ing in a dist only through into its con Those claim recognized country—o those who u rging this al the men tion and b nature of f that one c time was pack of m recogniz to prejudi Japan. "Anoth to mentio time, his of the th tinuo at t the Boar the amou connexion time be until the when, w his sala the sam paid by as adv had jus that the to answ eith : to be entic from in was, be

the Board. If on opinion had been come to the same Executive Committee by a nearly unanimous vote, and some to certain and Executive of the individual when they passed other. Therefore y you to the deat-

points which we to retire from the did add only this. interested tribunal we have referred a interpretation

about your letter one would sup- had called for Board. Yet the and to indicate an authoritative of expense in of recall, would and the view me, we think vative action of is stated in your impossible for us ce of this legisla- can be recalled nary and inoch were the case, egulation can be mitigated by the same time, we e of justice than illing of a special possible that the e advisability of that the attitude dicate that the mind of the

fail to see the constitution so reason for our mittee does not can remove the mittee will not rland's request, h action in and, and reasona and then his own but we should ion of that false request, ren- think that is on could affect understood as ver undertook representative, e simply cited not to re-elect t Dr. Suther- inform Con- the facts, and

re to call you to express your personal sup- for recall, we considered and; now, we a non acqui- ind did not at we at the Secretary's vative action that our ve no griev- ous griev- principally, e neverthe- character ical, if they e of pleas- re, as well

as any prospect of ultimate success in the work of the Board, either here or in any of the foreign fields. But the prime cause of our grievances in the past has been the failure to get before the Board and the Church at home correct and sufficient information with regard to ourselves and our work. This, we are convinced, has been at the foundation of most, if not all, of the personal grievances that have hitherto existed. Where the blame for this state of affairs shall ultimately be found to rest we cannot say. But we are at least obliged for the time being to hold the General Secretary responsible for it. It may be that the lack of information of which we complain will be found to be largely due to the very deficient mode of communication which has existed, and still exists, between the Council and the Board. We have long felt that it was practically impossible for Dr. Macdonald, who is outside our work, to supply such information with regard to us as would enable the Board to intelligently administer the affairs of the Mission. But if such be the case, it was surely suicidal on the part of the General Secretary, when we sought to remedy this evil, to throw the whole weight of his influence against our effort. In any case, the Board seems to rely on the General Secretary for its information, while he seems to frequently either to be misinformed or to be entirely without information. You assure us that Dr. Sutherland is a staunch friend of the Japan Mission and missionaries. Certainly we could not be insensible to any kindness of his in this regard; at the same time we must say that if our mission work were carried on on diplomatic lines, so that supplies for the mission did not so much depend on the real needs of the work as on personal favoritism on the part of the Secretary, this fact would be of no small importance; but if it is, as we believe it should be, the policy of the Board to consider the actual needs of each field, and to vote supplies accordingly, it becomes of vastly more importance to us than personal friendship that the Secretary be in possession of the exact facts relating to our work, and that he present them fairly before the Board. In this, we are obliged to say, we have very serious cause for complaint.

"We shall cite a few instances in which we are convinced that lack of information, if not a positive misrepresentation of the facts, has tended seriously to create prejudices in the mind of the Board and Church against the missionaries on this field. Dr. Sutherland assures us in his letter to Mr. Crammy, that the impression has gone abroad that the missionaries in Japan seem to care for little but their stipends. We believe that a fair enquiry will show that this false impression—which is not less serious than false—is not due to any improper conduct on the part of the missionaries themselves, but rather to the General Secretary.

"The first instance we shall note is one which has, in our opinion, played no little part in creating this impression. We refer to the children's fund; this, in short, consisted of a claim on the part of the missionaries: '1st, that if a certain salary is not too much for a family of two, it is obviously too small for a family of seven; and 2nd, that when a Mission Board is operating in a distant field, the circumstances of which can be known only through its missionaries, it should take the missionaries into its confidence when it undertakes to adjust their stipends. These claims, besides being on their very face reasonable, are recognized as such by every considerable Board working in this country—our own Board and General Conference being among those who take the same view. When the missionaries were urging this claim, Dr. Sutherland, and Dr. Sutherland only, of all the members of the Board, was, both by private conversation and by correspondence, put in possession of the exact nature of the claim; yet, it was so presented before the Board that one of the most honored men sitting on the Board at the time was constrained to term the missionaries on the field 'a pack of morericians'; and, though the Board has since come to recognize its mistake, the Secretary continues to use this case to prejudice the mind of the Church against the missionaries in Japan.

"Another case which we shall refer to gives us particular pain to mention. When Dr. Cochran was sent to Japan the second time, his stipend was determined at \$1,500, with the assurance of the then Treasurer of the Mission Board that it would continue at that amount as long as he remained in the service of the Board. This salary was determined upon because it was the amount then being paid by the leading churches in our connexion, which grade of church Dr. Cochran had for some time been serving. This arrangement continued unbroken until the meeting of the Board in St. John, N.B., in 1891, when, without any consultation whatever with Dr. Cochran, his salary was reduced to that of an ordinary missionary. At the same Board meeting, in view of the fact that the salaries paid by the leading churches had risen, Dr. Sutherland's salary was advanced to \$2,500 in spite of the fact that Dr. Cochran's had just been reduced to half that amount. It would seem that the claims of a man are considered who is on the ground to speak for himself, while he who is in the mission field has either to suffer injustice, or, as we believe was the case here, to be entirely forgotten. Dr. Cochran, who's modestly abstaining from making any application to the Board in his own behalf, was, before he left us, heard to give, among the reasons why he

could not continue in the work, that he could not think of entrusting his old age to a Board which thus refused to be governed by the commonest business principles.

"Now we are glad to confess that we do not for a moment believe that this was a deliberate act of injustice on the part of the Board, but that it was either misinformed or acted without information; and we must say that in either case the blame rests with the General Secretary.

"We would now call your attention to the letter which the Council received from Dr. Sutherland in the spring of 1893. The official purpose of the letter was to intimate the Committee's refusal to grant a supplementary estimate which the Council had asked for the Central Tabernacle. The sole act of the Council was to ask for the reconsideration of a claim which had been disallowed rather than to suffer the discontinuance of one of the most important agencies of our work; while the members agreed that if it were necessary, pending the decision of the Board, they would advance the amount of the estimates asked for, and hold themselves personally responsible for the amount in case it were refused. This has never struck us as particularly blameworthy, and yet the Secretary saw fit to make it appear as an act which possessed no small degree of moral culpability. In the same letter, to illustrate the tendency of the Council to insubordination, he charged us with permitting Mrs. Eby to return to Canada without first hearing from the Board, when, as a matter of fact, in the Minutes of the very meeting at which this permission was given, there is noted a letter from Dr. Sutherland allowing Mrs. Eby's return. Further, in the same letter he deals with Dr. Macdonald's resignation as Chairman, which he had handed into the Mission Council, and with regard to which the Secretary had obviously no information except hearsay, since Dr. Macdonald assured us at the time that he had never mentioned it in writing home. Although Dr. Sutherland's statements in connection with every important point in this case were wholly inaccurate, yet he makes it serve as the basis of a reproach of the most offensive character to every member of the Council but Dr. Macdonald. We felt at the time that we, the younger men of the Council, could afford to suffer some degree of injustice in silence, but we did feel sorry that some means could not be devised for prosecuting mission work which would not render it necessary to heap insult upon the head of a veteran missionary and honored minister who stood so high in the regard of the whole Church as Dr. Cochran.

"While of late there may not have occurred anything so painful as these incidents, still the smaller causes for complaint have seemed to multiply. We have had to see ourselves misrepresented by our General Secretary in the courts of the Church and in public official documents, when statements were made in regard to us which, though totally false, have not been corrected, even after the facts have been placed before him with the greatest possible clearness and courtesy. We have had to suffer injustice at the hands of the courts of the Church, as indicated in the previous parts of this letter, which injustice we were sure was due to no unjust or unkind intent, but to lack of that information which it was the duty of the General Secretary to possess himself of and present to those concerned.

"We have had to hear that Dr. Potts was obliged to remind the General Superintendent in the chair of the Executive Committee that the men he was animadverting upon were ministers in good standing in the Methodist Church, and could not be so spoken of without a properly instituted trial. We are obliged to think that our beloved General Superintendent does not commonly indulge in statements of so serious a character as these, to which exception was taken, without at least supposing himself to be in possession of facts to warrant them; and as no such facts exist, he evidently must have been officially misinformed. We have had to endure the ribaldry of the public press over statements regarding us which, from their very nature, must have come directly or indirectly from the General Secretary, or which he should have been able and willing to contradict, as they were absolutely false, or at least serious misrepresentations of the truth.

"We have had to see our brethren at home, Dr. Eby and Mr. Cassidy, suffering the gravest indignities on charges which we believe no impartial tribunal in Christendom would substantiate, and largely traceable to the door of the General Secretary. We have been obliged, as far as the work is concerned, to see it trailing itself along in a languishing state since, though in numbers wholly undiminished; it has been left to depend upon the efforts of men, everyone of whom suffers from the inexperience consequent upon his being engaged in his first term of service in the country; while nearly every man of experience who has been in the service of the Board has been driven from its employ. This, for instance, has been the case with Dr. Eby and Mr. Cassidy, who have been driven out, either by an unfortunate policy, or what we must regard as a most unjust decision; and with Dr. Cochran and Mr. Saunby, who, even if the primary cause of their retirement had been removed, would have found it impossible to re-enter the work of a Board in the promises of which the one could not feel that he could repose confidence,

and in the service of which the other, and himself so cumbered by the Board's machinery that he spends a large proportion of his energy to remove the obstructions which the Board itself throw in the way of his work. Nor, as we understand, are these the only valuable workers of experience that the Board has driven from its service. We question, for instance, whether the Church at home clearly understands that Dr. Mescham was without any sufficient reason dropped from the work of the Board, and is in consequence spending his valuable time in the service of another than in his own.

"To one who comes face to face with the problems which have to be grappled with in the mission field, the loss of such experienced workers as these is simply incalculable; and we cannot think that our Board has indifferently ignored this fact, but that the loss which it has suffered the work to undergo has been due to the absence of that information which it is the duty of the General Secretary to supply. This is some part of that we feel constrained to charge against our General Secretary; and if you call this friendship, brethren, either to the work or workers in this field, we may well pray 'The Lord deliver us from our friends.'

"We have here indicated some of the results of the one great cause for complaint which we mentioned: the Board's lack of information about us and our work; we cannot refuse to recognize the seriousness of their import, nor can we deny that the knowledge of them has, for some time back, led us to look with no bright hope on the prospects of our work in this field. It is with deep pain, indeed, that we have written what we have, but it seemed to be called for. On the other hand, reports of imaginary grievances, some of them, at least, officially inspired, have continued to appear in the public press; while, on the other hand, the Committee has thought itself justified in concluding that we have no grievances at all, because we did not mention them in our last letter; when, in reality, we refused to mention them only because the request we presented to the Board was not based upon them, and that hence they had no direct bearing upon the question in hand.

"We would assure you, fathers and brethren, that it would have been much less painful to us to have refined from the work of the Board altogether than to be called upon to deal with this question as we have; but, as we seem to have been given no alternative, and as it was your express desire that we should speak our whole mind with regard to existing grievances, we have undertaken at least to indicate what we believe to be at the foundation of most of them; and we continue to pray that out of all the difficulties by which the Mission at present seems surrounded, the Lord may guide us in His own way, and thereby add to His glory in the prosperity of our Zion.

(Signed),

"EDER CRUMMY,
"D. R. MCKENZIE,
"JNO. H. MCARTHUR,
"JOHN G. DUNLOP,
"WM. KELLY,
"HARPER H. COATES."

You will have noticed that the Executive did not reply to that part of the letter of the missionaries which referred to Dr. Macdonald, as they deemed it only right that he should be heard before action was taken. This point will be considered under a separate head, and I will now proceed to speak of matters connected with his resignation.

Dr. Macdonald Resigns—Not Accepted by the Executive.

In the autumn of 1894, Dr. Macdonald became convinced that it would be difficult, if not impossible, for him to maintain amicable relations with the Mission Council, and that the best way would be for him to resign. Subsequently his resignation was sent in due form to the Executive, as follows:

"TOKYO, JAPAN, December 30th, 1894.

"DEAR DOCTOR,—Thinking that my withdrawal would facilitate the adjustment of affairs in Japan, I beg to place in your hands my resignation as Treasurer and Corresponding Secretary, and as a member of the Japan Mission of the Methodist Church. Respectfully submitted,

"D. MACDONALD."

The Executive were convinced that it would be unwise to make such a change while important matters affecting the mission were under consideration, and the following resolution was adopted:

"That while highly appreciating the willingness of the Rev. Dr. Macdonald to resign his position as Treasurer and Corresponding Secretary as a possible means of solving the difficulties in Japan, this Committee, as at present advised, does not see its way to concur in the proposal, and therefore requests Dr. Macdonald to hold his resignation in abeyance, and to continue to discharge the duties of Treasurer and Corresponding Secretary of the Japan Mission."

The Resignation Pressed.

At repeated intervals Dr. Macdonald alluded to his resignation, and pressed its acceptance upon the Executive. These allusions will be better understood in the light of the following extract from one of his letters, dated December 20, 1894:

"I beg herewith to send copy of a letter forwarded to me by Mr. Crummy in order, as he says, that I may 'be in a position to give the Board any advice that you may see fit with regard to supplying the positions left vacant by the action indicated therein.' [This refers to the first letter asking to be recalled.]

"The brethren, I have heard, met in Tokyo. This letter, I suppose, expresses the result of their deliberations. They have written to you fully, I suppose. The mail of to-morrow will be the first since the letter came into my hands, so this goes by the earliest opportunity.

"A few days after I received the letter, Mr. Coates called and talked over the situation. He had ample time (five and a half hours) to say all he wished to say, or could say. He used the term 'we' throughout, so I conclude that he represented the rest of the brethren. They seemed to have grievances against me, against the ladies, against you, against the Board, and against the General Conference.

"Mr. Coates asked me what I intended to do, but as I had not thought over the subject, I did not reply. From Mr. Coates' conversation, and the tone of it, and from observation, I have reached the following conclusions: (1) That a working compromise is utterly out of the question. (2) That I must go, or they are likely to go.

"As it is much easier, and produces less disturbance, to accept the resignation of one, than of several, I place my resignation in your hands. I do this with the hope of relieving matters. I shall not feel aggrieved or discredited by its being accepted.

"Mr. Coates said, 'Unless the Board does something we have made up our minds to leave the work to you and the Japanese.' I have considered this also, and if it should become a necessity, I will accept the situation and work it, but as I said before, the easier way seems to be for me to quietly step out.

"Mr. Coates also told me that he had already communicated their action to the Japanese (to Mr. Toyama, pastor at the Tabernacle). This, to my mind, constitutes a reason why the whole question should be decided with as little delay as possible.

"Mr. Coates spoke about not working any longer in connection with the mission of the Methodist Church, but he left the impression that they might enter some other work here. The above is all the information that I have on the subject."

In this connection I may say that I was informed last winter by one of the missionary secretaries of the Methodist Episcopal Church that when Bishop Ninde was in Japan last year, two of our missionaries applied to be received into the Methodist Episcopal Mission, but it was deemed inadvisable to receive men "who had been refractory in another mission."

Alluding to the Japan difficulty, under date of December 28th, 1894, Dr. Macdonald said:

"The more I think over affairs in Japan, the conviction becomes stronger that the easier way out of the difficulty is for me to resign. I write now to press the acceptance of my resignation, as submitted to you. After the conversation with Mr. Coates I deem it impossible for me to remain in the mission."

Again, under date of January 3rd, 1895:

"I am persuaded that the sooner this question of the recall and resignation is settled the better it will be for our work here. I do not see any other way out of the difficulty than for you to accept my resignation, for I must decline to be associated in the work with the members of the Council. The position, to my mind, is an impossible one."

The Policy of Pressure.

It seems to have been the policy of the missionaries from the beginning of this controversy to appeal for public sympathy, and in this way to put pressure upon the Board. This has been done by the returned missionaries, and also by those in Japan. In a letter from Dr. Macdonald, dated January 31st, 1895, I find the following:

"Early in January one of our laymen said to me that there were many disquieting rumors afloat, and that he would like to see me in regard to these rumors. He and one of the pastors called. They said that the brethren had all tendered their resignations, as they had been told, and that I had also sent mine. I asked them where they got their information. They said that it came from Hongu. It seems that when the brethren

cluded to his resignation in the Executive Committee in the light of the dated December

forwarded to me by Mr. Coates called a time (five and a half days). He used to represent the grievances against the Board, and

do, but as I had been from observation, that a working committee must go, or

disturbance, to place my resignation of relieving it by its being

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missionaries al for public re upon the missionaries, m Dr. Macdonald following:

me that there would like to f the pastors ordered their had also sent tion. They the brethren

old of their own resignation, the suggestion in some way came that I would have to resign also. This suggestion (the hint did not come from me—it must have been entirely imaginary) took shape and statement as a fact. They (the Japanese) wished to know if it would not be well for them to send a communication to you on the subject. I advised against doing so, saying that it would be better to go on quietly with the work and leave the matter with the Board for adjustment.

"I send a letter herewith from Mr. Kobayashi, District Chairman, showing that the rumors had reached him. There has been a good deal of talk amongst the Japanese, but I have heard that they say that they intend to stand by the Board. Even if it should be tried, I do not think they can be worked upon to any great extent.

"One of the Presbyterian missionaries heard in Yokohama a few days ago, so I have been told, that our men all resigned upon a question of policy that extended into the past. The day before yesterday I was asked by a missionary if the resignation of our men had been dealt with. I said that they had not resigned, but had asked to be recalled—that there was a difference. He said that there was a difference indeed. I also asked him where he got his information. He said that the McArthur told him, but that it was no secret, as it was generally known. As this matter is so widely known and talked about, both amongst Japanese and foreigners, all interests will be subserved by as speedy a settlement as possible. I have mentioned these things so that you may know the state of affairs here."

Of a similar tenor is the following, dated February 5th, 1895:

"I find that Mr. McKenzie, early in December, reported to the Japanese in the Kanazawa district that they, the brethren, had 'resigned.' It is known all through our work, and is also freely talked of by foreigners. The missionary referred to in my letter, who said there was a difference between a resignation and asking to be recalled, said also that 'asking to be recalled might mean a combination to force the Board.' This, I think, is the meaning of the movement. I do not think (I judge from the course of things) that any one of them expects to be recalled or to go home."

Dr. Macdonald's Reasons for Resigning.

In regard to his reasons for resigning, Dr. Macdonald wrote under date of February 27th, 1895:

"I tendered my resignation for the following reasons:

"1. I thought that with my resignation in your hand it would leave the Board a greater freedom in dealing with the whole matter.

"2. It is easier to accept the resignation of one than of several.

"3. I pressed the acceptance of my resignation for the reason briefly stated in my letter of December 28th and that of January 3rd.

"I do not wish to stand in anyone's way, or to be in any sense the cause or occasion of the resignation of anyone. I therefore press the acceptance of my resignation. I can go without creating the least disturbance, as I have no grievance which I wish to ventilate or have ventilated in the newspapers.

"I deeply regret that our mission has been so discredited both here and at home."

One other extract should be given, as it expresses a more hopeful view of the situation. It is dated March 8th, 1895:

"Referring to my own resignation, I do not wish to resign unless it should be really necessary. I have spent now nearly twenty-two years in this field, and I could not think of leaving it for any trivial reason. In Mr. Coates' conversation, previously referred to, I saw so much of the spirit which is expressed in a clipping (herewith enclosed) from one of the Canadian papers, that I deemed it impossible to go on. Things, however, may improve and become workable. If so, I shall be glad to remain."

Conclusions.

I have now submitted all the information in my possession respecting the request of the missionaries to be recalled, and it is for the Board, and ultimately for the Methodist people, to judge if their course is justified by the circumstances. It has been made clear, I think, that words said to have been uttered by the Secretary in General Conference were only the ostensible, not the real, ground of the request for recall. For statements actually made by me I have no apology to offer. As a member of the General Conference I was clearly within my right in replying to assertions which, to put it mildly, I knew were incorrect and misleading. But I do object to have my words misrepresented, and then to have a grievance based upon that

misrepresentation. But even if my words were as represented in the papers—supposing I had said, without qualification, that there should be a change in the personnel of the Mission—that might have been a sufficient reason why anyone who felt aggrieved should demand explanation or even apology; but I fail to see in it any justification for a course so well calculated to throw the Mission into confusion, to impede the work, to agitate the whole Church, and inflict lasting injury upon the missionary cause. When such results are held to be of less importance than a little personal dignity on the part of the missionaries, it is time to pause and ask, "Whither are we drifting?"

Committee rose at 5.30 p.m.

Committee of the Whole resumed at 7.30 p.m., and Dr. Sutherland resumed the reading of his Review as follows:

IX. DR. MACDONALD.

A Pioneer in the Work.

It is well known that Dr. Macdonald was one of our two pioneer missionaries to Japan. In association with Dr. Cochran he went out in 1873 to found a Mission of the Canadian Methodist Church. At that time missionaries, as such, had no rights in Japan, and it was only by securing the friendship of some influential native, and engaging in his service, that they could get permission to reside outside the Treaty ports. Near the end of the first year Dr. Macdonald went to reside in Shizuoka, under an engagement to teach a certain time each day in a native school. For four years he labored in that city, and founded what is to-day the largest and strongest native church in connection with our mission. When he left Shizuoka he had baptized over one hundred and eighteen persons, and the results of his work still abide.

In 1878, Dr. Macdonald returned on furlough, chiefly at his own expense, to pursue some post-graduate medical studies, and returned to Japan in the summer of 1879. From that time until now he has remained in Tokyo, with the exception of one year when on his second furlough, and has been both Chairman of the District, as at first formed, subsequently Chairman of the Mission Council, and President of the Japan Annual Conference from its organization till the present time, with the exception of one year, when the chair was occupied by Dr. Cochran. During all that time he has been the official representative of the Board in Japan, and the Board of Missions has yet to learn of the first act of negligence in the discharge of his manifold duties. Throughout his whole career he has enjoyed, in a marked degree, the confidence of the native Church in Japan, and of the Board and Executive at home.

A Medical Missionary.

As Dr. Macdonald has been frequently referred to in connection with the unhappy disputes in the Japan Mission, it is needful here to present the salient points of his official career, showing what has been the character of his relations to the Home Board, to the Japan Mission Council, to the native Church, to the Council of the Woman's Missionary Society, and to the individual missionaries of both societies. It should be remembered that Dr. Macdonald was appointed as a medical missionary, and that relation has never been changed. In fact, his medical training was one of the circumstances that led to his selection as one of the first missionaries for Japan. While stationed in Shizuoka his practice was among the natives, and this service was rendered gratuitously, and as he was his own dispenser it constituted no small drain upon his resources. After settling in Tokyo, not only did his practice among the Japanese increase (still gratuitously), but appeals from foreigners began to multiply that were hard to resist. Then the two schools were established, and he was physician to both of these, as well as to the missionaries of both societies, and all this without remuneration. His practice among the Japanese gave him access to many homes into which an ordinary missionary could not have entered; the fact that he was physician to our two schools gave the Japanese confidence in them, for they said, "The health of

our children will be cared for by that eminent foreign physician," while his services to the families of our missionaries, and to the missionaries of the Woman's Society and of the Self-support Band, saved them many a heavy bill of expense and the Society from the necessity of making large grants for doctors' bills. Moreover, his steadily-growing influence among both foreigners and natives was giving prestige to our mission in a very marked degree, while his earnings from his foreign practice were turned conscientiously into mission work, resulting in the erection of chapels and mission houses that never would have been built without his aid.

His Fees, and How Disposed of.

That Dr. Macdonald has always been regarded by us as a medical missionary is evidenced by the fact that the reports of his work have been endorsed in the most cordial manner alike by the Mission Council and the Home Board. Up till the time of his second furlough, Dr. Macdonald took his full share of evangelistic work. After his return the medical side became prominent and has continued so ever since. I subjoin two financial statements showing the extent of the medical work and the manner in which the fees were disbursed:

"I beg to submit to the Council the following financial statement of my medical work. The statement covers a period since my return from furlough extending over two years and ten months, ending June 30th, 1891. Previous to going on furlough I was responsible for full evangelistic work. Financially I tried to make it pay expenses, as I drew nothing [for that purpose] from the mission funds. Since my return from furlough I have endeavored to make it yield more financially. The following is a financial summary of the work done:

(1) Work for which pay was not received—	
(a) For the members of our Mission, for the Self-supporting Band and Mission Schools.....	yen 1,243 50
Benevolent work for Japanese	900 00
Benevolent work for foreigners	500 00
	yen 2,643 50

(2) Work done for foreigners for which cash was received. The money so received has been expended as follows:

Fees at Polyclinic in New York and at King's College, London	yen 300 00
Microscope, 190; Manikin, 257	437 00
Instruments, 200; Journals, 57	257 00
Stand and work	140 00
Annual Universal Medical Science, 3 yrs	57 00
Medical Society, 3 yrs	36 00
Atlas of Skin Diseases	45 00
Expense in doing medical work for the mission	150 00
Jinrikisha hire, 2 yrs. 10 mos.	900 00
Medicines, 60; office expenses, 50	110 00
	yen 2,432 00
Building Fund, Kofu Church	yen 150 00
" Kanazawa	40 00
" Tsukiji	135 00
" Shizuoka	1,000 00
Alterations in house No. 4, Tsukiji	50 44
	yen 1,375 44
Total, including gratuitous work	yen 6,450 94
Accounts due	300 00
Grand Total	yen 6,750 94

"This total of 6,750.94 yen represents a very moderate scale of charges. Taking current rates for professional services, the whole work done would aggregate 10,900 yen.

"Respectfully submitted, D. MACDONALD."

The foregoing statement having been read:

"It was moved by Mr. Cassidy, seconded by Dr. Eby, and resolved, That we receive Dr. Macdonald's statement of his medical practice covering the time from the commencement of his furlough to the present, and that we consider his disposal of the funds accruing therefrom as highly satisfactory."

A second statement, covering the period from June 30th 1891, to June 30th, 1892, is here subjoined.

(1) Work done for which pay was not received—	
(a) For the members of the Mission and Self-supporting Band	yen 158 00

(b) For the Woman's Missionary Society	150 00
(c) Benevolent work for Japanese and foreigners	900 00
	yen 1,050 00

(2) Work done for foreigners, for which cash was received. The money so received has been disbursed as follows:

Postage, 24.70; stationery, 6.90	yen 31 60
Telephone, 44.00; Medicines, 6.07	50 07
Vaccine virus, 11.25; telegrams, 2.25	13 45
Books, 55.10; Medical Society Fees, 13.60	69 60
New Jinrikisha and Repairs	30 00
Office furniture and requisites	20 87
Annual of Med. Science and Journals	48 38
Instruments, etc.	41 30
Jinrikisha hire	280 81
Railway fares	63 14
	yen 649 82

For building of Fukuroi Church	yen 140 00
Buying lot at Omiya and building church	414 30
Rebuilding parsonage at Shizuoka after fire	306 00
Building Nunobiki parsonage	204 00
Togari church	102 00
Azabu church repairs after typhoon	25 00
Aid in building Ushigome church	50 00
Mr. Ohta, theo. student, hospital expenses	13 80
	yen 1,255 10

Total, including gratuitous work

"Respectfully submitted, (Signed) "D. MACDONALD."

How the Board Understood It.

As an indication of the perfect understanding of the Board with regard to Dr. Macdonald's medical work, and their estimate of its value, I subjoin the following resolution passed in 1882:

"That this Board is greatly pleased with the report of the medical work performed by Dr. Macdonald, setting forth the income from his medical practice and the expenditure thereof, largely in support of our mission work in Japan. It is apparent to the Board that the work thus administered must be of great benefit, not only to the individuals concerned, but to our cause in Japan."

It is somewhat singular that a work which Dr. Macdonald was sent to Japan to do, which confessedly has been of immense value to the Mission, which was endorsed again and again by the Mission Council and heartily commended by the General Board, should now be pleaded as a serious offence, sufficient to disqualify him for the office of Treasurer and Corresponding Secretary of the Japan Mission. During all these years Dr. Macdonald has been the busiest member of the Japan Mission, ready to respond night or day to the call of any of our mission families, repeatedly making long journeys, at his own expense, to render medical help to those stationed at a distance from Tokyo, standing at his post in the city through the long, hot summer months, while the other missionaries were resting and inhaling the cool mountain air, so necessary to the foreigner in that climate. I hesitate not to say, and Dr. Cochran will confirm my statement, that during many of these years Dr. Macdonald has been doing the work of two men, and that in regard to work that has told directly and beneficially upon the founding, enlargement and success of the Mission, and in giving it influence and prestige among the people, he has been equaled by very, very few, and excelled by none.

Dr. Macdonald Not "Out of Touch."

It has been affirmed that Dr. Macdonald is solely and simply a medical practitioner, that he does not preach, that he is out of touch with evangelistic work, and therefore is unfit to represent the Board on the one hand, or the Mission Council on the other. It would be more correct to say that Dr. Macdonald is a medical missionary, and the work pertaining to that office he has performed faithfully and well. To say that he is out of touch with the evangelistic work is to state what is simply and

absolutely untrue. He may have been out of touch with missionary and extravagant schemes, misnamed evangelistic; but there is no man in Japan more heartily in sympathy with true evangelistic work than Dr. Macdonald. The complaint that he does not preach, though mentioned in the letter of the Japan missionaries, is nevertheless regarded by them as a minor objection, probably because they know something of the conditions of mission work in that country which sometimes makes preaching, in the ordinary sense, by a foreign missionary neither practicable nor desirable. I mean by this that there are circumstances, at times, in which a missionary sees that he can accomplish more good in other ways than by attempting to preach in broken, slipshod Japanese, the chief result of which is to excite the ridicule of the people. A missionary may have sufficient command of Japanese to converse intelligibly, and by that means sow the seeds of truth, and by personal influence lead an enquirer to the Saviour, who would altogether fail if he attempted to preach in that tongue. It may surprise some to learn that few missionaries, comparatively, are competent for the latter task; they must either speak through an interpreter, or by means of a manuscript, carefully prepared by the aid of a translator. But the day of speaking through an interpreter in Japan, except on rare occasions, is past, and we may as well accept the fact that more and more the greater part of the preaching will have to be done by the native and not the foreign missionary. Dr. Macdonald realized that his command of Japanese was not sufficient for effective preaching, especially in extempore address, and he wisely turned his energies into channels where he could do the most good.

Why He Does Not Preach Often.

The alleged fact that Dr. Macdonald does not preach has been emphasized in this country, and has had, perhaps more than any other circumstance, an unfavorable effect upon the minds of many. The prominence given to it by the missionaries is creditable to their astuteness, but not so creditable to their Christian candor. They perceived that the idea of a missionary *not preaching* was quickly seized upon by those not conversant with the condition of affairs in a country like Japan as proof positive that he was unfit to be a missionary, much less to be at the head of a mission. The returned missionaries knew the facts. They knew the extent and value of Dr. Macdonald's services to the Mission, and it was their manifest duty to defend him against misleading and injurious statements. But instead of this they diligently fostered the mistake of the public, and have done their best to discredit the man who has rendered more and better service to the Mission than can be claimed for almost any other person; the man, moreover, who in all his correspondence with the Mission Rooms has never failed to speak of these very brethren in the kindest terms, putting their views in the best light, even when he could not agree with them, and never uttering a word to their disadvantage till it was forced out of him by questions which he could not evade. It seems to me it is about time for this Board and for the Methodist people to consider whether the question of "unfitness" does not apply in some other directions with far greater force than to Dr. Macdonald.

A Trusted and Influential Missionary.

Before passing on to some other aspects of Dr. Macdonald's case, I would remind the Board that the purely business side of a mission like that in Japan involves a vast amount of work, quite enough to absorb one-half of a man's time, and this work Dr. Macdonald has done with a fidelity and skill that has again and again won the admiration of the Board. On this point, too, Dr. Cochran can give positive testimony. Let it be remembered, further, that as regards direct mission work, besides management of finances, and his duties as physician to our two schools and to the mission families, Dr. Macdonald has also been, as Mr. Hiraiwa has aptly put it, "the pastor of the pastors." To him they write concerning their perplexities, to him they come for counsel, for advice, for direction. While Dr. Cochran was yet in Japan he shared this high honor and

responsibility, but since his return to this country the task has devolved almost exclusively upon Dr. Macdonald. And why? Because for two and twenty years his course in Japan has been such as to command the unbounded confidence of the Japanese. They have confidence in his judgment, his skill, his kindness, his piety, and to him they instinctively turn when such qualities are felt to be indispensable. If you think my statements savor of extravagance, listen to the testimony of leaders from independent observers, which I will shortly read; ask Dr. Cochran and the lady missionaries present whether these things are so; weigh the testimony of a man like Bishop Newman of the Methodist Episcopal Church, who was in Japan a very few years ago, and who said to Dr. Potts during this past summer, "Dr. Macdonald is without exception the most influential man (foreigner) in Japan to-day." It was acquaintance with men like Dr. Macdonald and Dr. Cochran, with others of like spirit, that led a veteran worker in the Church of England mission to say to a newly arrived missionary, "If you want models of missionary plans and work study the men and the methods of the Canada Methodist Mission." This was the proud position our Mission had gained, chiefly through the labors and influence of men like Dr. Macdonald. And yet, this is the man whom it is proposed to dismiss at the bidding of half-a-dozen young men who came into the Mission but yesterday, and who, for the most part, have their record yet to make for wise administration and successful work; and several of whom have been, and probably still are, negotiating with the authorities of other churches to enter other missions. If in these remarks I seem to have spoken warmly, I can only crave the indulgence of the Board; for I find it difficult to repress a feeling of indignation when I think of a man, with a record of nearly a quarter of a century of faithful and eminently successful service, being discounted and discredited by men who owe much to his friendship, and these men encouraged and sustained by the voices of not a few in the home churches who have never taken the least trouble to inform themselves of the real facts in the case.

Who Raised the Issue—An Illegal Act.

It should be borne in mind that the issue in regard to the chairmanship of the Mission Council was raised by that body, not by the Board or Executive. The constitution of the Council gave them the right to elect a Chairman, subject to the approval of the General Board. Up to the year 1894, the constitution in that respect was strictly adhered to. I find in connection with repeated elections of Dr. Macdonald that the vote was referred to the Board for approval, and was confirmed by the Board as shown by the records. It is a universal principle in executive bodies that a man continues in office till his successor is appointed, unless there is express provision to the contrary. Under the former constitution of the Mission Council a new Chairman could not be appointed, nor an old one reappointed, without the confirming act of the General Board. But in 1894 the Mission Council not only elected a new Chairman, but the one so elected immediately assumed the duties of the office, and the Council, instead of referring the matter to the General Board for approval or otherwise, sent instead an elaborate statement of reasons why they had not done so. It does not improve the matter one whit to say that Dr. Macdonald was a consenting party. When the act was suddenly sprung upon him he did give a tacit consent, but on the very next day he questioned the legality of his own course, and only surrendered the books and funds to the new Chairman when the Council had passed a resolution assuming the entire responsibility. But had it been otherwise—had Dr. Macdonald entered no protest, that would not have altered the situation. No kind of consent on his part could make legal that which in itself was illegal.

It will be understood that in nearly all of these references to the Council I am speaking of that body as at present constituted. So long as some of the missionaries of a former day were in the field, the Council as such was loyal to the Board and its policy. While men like Dr. Cochran and Mr. Whittington were members of the Council, unwise and extravagant schemes could be held in check, and Dr.

Macdonald received that loyal support to which in the discharge of his duties as representative of the Board he was fairly entitled. But when these men had retired, and their places were filled by men of widely different views who were out of sympathy with the Board and its policy, the spirit of antagonism quickly developed.

Composition of the Council when Dr. Macdonald was Superseded.

It will not be considered out of place if I refer for a moment to the composition of the Council which sought to remove Dr. Macdonald from his office. When the event occurred Dr. Eby and Mr. Cassidy were in this country; but they were in full sympathy with what was afterwards done by the Council. When the two brethren named had left Japan, the Council consisted practically of six members besides the Chairman. These members were Messrs. Crummy, McKenzie, Dunlop, Elliott, Coates and McArthur. The first five had been connected with Dr. Eby's Self-support movement, the last was sent out by the Board. Mr. Dunlop became a member of the Council in 1890, Messrs. McKenzie and Crummy in 1891, Mr. Elliott in 1892, and Messrs. Coates and McArthur in 1893. In other words, when the vote to supersede Dr. Macdonald was taken, one of the brethren had been a member of the Council for four years, two for three years, one for two years, and two for one year. In the very nature of the case one might suppose that scarcely one of these could have had in so short a time any personal grievance against Dr. Macdonald; yet these missionaries, so young for the most part in years, in experience, in knowledge of the work, undertake to supersede one who in association with Dr. Cochran had been from the first the strength and backbone of the Mission, who for more than twenty years had guided its affairs with rare wisdom and discretion, and whose only faults appear to have been that from first to last, through good and evil report, he had loyally upheld the policy of the Board and faithfully carried out its instructions, and that in point of experience, influence and usefulness, he had no superior in any mission in Japan. Upon this point abundant testimony will yet be given.

Asked to Give up the Medical Work.

Before dismissing the subject of Dr. Macdonald's medical work, it is but right that he should be heard. But before reading his letters I call attention to two other points. The first is that in 1882-3 he drew only \$600 of his salary from the mission fund, paying the balance out of his medical income. On one occasion the other members (whether as a Council or as individual members I do not know) objected to this arrangement, and urged that he should draw his entire allowance from the fund. Why they did this I am not informed. Perhaps it was for a similar reason to that assigned by one of the brethren who objected to Dr. Macdonald giving so liberally towards the erection of chapels and mission houses, saying, "It is giving you too much influence with the Japanese." In August, 1893, Dr. Macdonald referred to this matter as follows:—

"Last year, as you will perhaps remember, I received on salary from the mission \$600, the balance to be paid out of proceeds of medical work. This has been done, leaving a balance in hand sufficient to purchase some electrical appliances and other instruments needed.

"The intention was to ask for the same amount for this year, but since sending the estimates circumstances have arisen that make it necessary, in the interests of the mission, that my salary be put at \$1,250, instead of \$600, as stated in the estimates. I shall have to assume that this request will be granted. It is likely, however, that an equivalent will be paid in from the proceeds of medical work."

The "circumstances" alluded to above will be stated in another connection.

The other point is, that in June, 1893, the Council, which had hitherto endorsed Dr. Macdonald's medical work, took another line. The minute of Council is as follows:—

"A conversation took place on Dr. Macdonald's medical work. It was moved by Dr. Eby, seconded by Mr. Cassidy, and resolved, That on account of the demands and openings in

connection with our enlarging field, this Council earnestly request Dr. Macdonald to give up the medical and give himself to the evangelistic work."

Some light may be thrown upon this by the fact that, as there was no evangelistic work for Dr. Macdonald to do in the city, each of the centres there being in charge of a native pastor, re-entering the evangelistic work meant his removal from Tokyo. Be that as it may, Dr. Macdonald decided, after careful consideration, that he could not give up the work of a medical missionary, as that would seriously cripple his usefulness.

What Dr. Macdonald Has to Say.

Let us now, in simple fairness, hear what Dr. Macdonald has to say in regard to his medical work. I will give his letters referring to this matter in chronological order, although there is no special significance in the dates. In a letter dated March 27th, Dr. Macdonald refers to a letter from Mr. Cassidy that was published in the *Guardian*, as follows:—

"As to Mr. Cassidy's reference to my medical work: In reply to this, it may be well to give in briefest outline my course since I came to Japan.

"When I came my position as a medical man was recognised, and the Society paid for my medical outfit; not a large sum, it is true, but sufficient for the time. It fell to my lot to go into the interior (Shizuoka); I taught school five hours per day, five days in the week; the time that remained was employed in the study of the language, seeing the sick and preparing for the Sabbath and the week-evening services. The second year I taught four hours per day; the third year, three hours; the fourth year, two hours. I had no assistants to begin with, except as the work developed them. In my fifth year I asked the Board to allow me to go home for the purpose of doing post-graduate work in medicine. The Board kindly consented, allowing my salary to go on, while I was to pay travelling and all other expenses connected with the enterprise. The work had produced workers, and at the time of my leaving there were several local preachers and exhorters, and a candidate for the ministry (now one of our senior men) sufficiently advanced to take charge of the work in my absence. During my stay at home I pursued my studies in New York and in Toronto (I appreciate highly the great kindness of Dr. Rosebrugh, who gave me the advantages of his office), so far as my funds would allow. I also did a good deal of deputation work.

"On my return to Japan I was appointed chairman of the district, to reside in Tokyo. Our work then was all included in one district; Tokyo was one circuit. I regularly made the plan of work and was careful to put myself down for a full share, but in process of time the city was divided into circuits, and able, ordained Japanese pastors were put in charge. I also did my full share in teaching the class in theology.

"My idea in regard to medical work was to limit it to our own mission and the Japanese. I held a regular clinic and visited the people at their homes. One night a foreigner, not a missionary, came for me to go to see his sick child; as it was in the night I complied. Some time passed and the same man came again, on account of another child. I was just going out to meet my class in church history, so I advised him to go for another physician. The other physician, it seems, was not available, and I soon heard that the child, not having had medical attendance, was dead of what proved to be laryngeal diphtheria. The man made some remarks about the unkindness of missionaries. I felt badly about the case, and made up my mind that I would never refuse again to respond to such an appeal. Soon quite a little work grew up which I did without charge, as one neighbor would do a good turn to another.

"In the meantime the work in our own mission and for the Japanese was becoming rather expensive. For example, one of our members, the head of a family, became ill; he had not only illness but poverty to contend with. I attended him in his illness, and to meet absolute necessities I expended \$40.00. Another case in our own church cost me \$28.00. There was no money to meet the cost of the medical work except out of my own salary, when it occurred to me, 'Why not charge the foreigners who need my services enough to cover the cost of the whole work?' This was done, and was continued until 1887, the fourteenth year of my work in Japan.

"Up to this time I was responsible for full work, my medical work being extra. To accomplish it meant unceasing effort. I began with my teacher at seven o'clock in the morning, and it was usually nine or ten o'clock in the evening before my day's work was done. As I look back over it now, I can scarcely realize how I got through it without breaking down.

"In 1887, the Board kindly permitted me to go on furlough. As bacteriology had grown into a science, I went to King's College, London, for a practical course, I then went to the New

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York Polyclinic for post-graduate work in medicine. My idea was to spend six weeks there, but at the end of the time I wished to remain another six weeks. This permission was cordially granted on forwarding my request to the Mission Rooms. I mention this to show that the medical side of the work had recognition from the very beginning. After three months at the Polyclinic I did deputation work. On returning to Japan in 1888, I was told that a certain member of our mission had circulated a report that I was not to do medical work for any foreigners outside of our mission, except that I might be lent occasionally. This may have been only a little pleasantry, but I concluded to make it the occasion of testing the sentiment of the Council. I felt that I could no longer work as I had done in the past, as my strength was inadequate, and that if a change was to be made in my work it should be done then. I accordingly submitted the following:—

"To the members of the Council of the Mission of the Methodist Church:—

"Gentlemen,—With the view of reaching a definite understanding in regard to my medical work, I beg to submit the following statements:—

"1. To my own mind it is clear that I should continue my medical work. If, however, the Council should think that I should drop medical work entirely, I am willing to consider the matter.

"2. I am not willing to limit my practice to the Japanese and to the members of our own mission who might request my medical services, and at the same time, to be held responsible for evangelistic work.

"3. I am willing, heartily, to do medical work for our own mission, our schools, and for the Japanese, so far as may be opportune or desirable, and for such foreign residents as may request my services, and at the same time to do all the evangelistic work in my power; but as no man in these days can keep abreast with two professions, my responsibility shall rest chiefly in the medical department.

"The fees derived from medical services to foreign residents, after paying expenses and keeping up the profession, to be paid to the credit of the mission funds year by year.

"Respectfully submitted,

(Signed)

"D. MACDONALD.

"August 27th, 1888."

"I append the following additional testimony:—

"It was moved by Mr. Cassidy, seconded by Dr. Cochran, That we receive with great pleasure and satisfaction Dr. Macdonald's report of his medical work, and appreciate very highly the assistance he has rendered our work in that way."

"From the day I came to Japan till now, I have worked with the best of my ability, to the utmost of my strength, and barring human imperfection and shortcoming, I stand by the record that I have made. I would not change it if I could."

Why Dr. Macdonald Took Part of His Stipend from the Mission Fund.

The next letter, which bears date of March 25th, 1895, deals with another aspect of the question. It was a private letter to me, but the circumstances justify its publication. It reads as follows:

"I wish to state the reasons why I took a part of my salary and made up the rest by medical work, rather than drawing full salary and paying in proceeds of medical work for the promotion of mission enterprises. The reasons were:

"1. That outsiders might not suppose that I was drawing full salary, and then supplementing it by medical work.

"2. Chiefly on account of indications which I saw in members of our mission. I had a desire, of which I spoke, however, only by deeds, of putting a paragonage wherever there was a pastor, and aiding in the erection of churches where needed, working always through the chairman, but a feeling of 'I scarcely-knew-what' began to manifest itself, so I changed the method, and instead of paying in, I ceased in proportion to draw out. That I was right in the supposition is perfectly clear from a letter afterwards received from Mr. Elliott, and from the conversation with Mr. Coates (referred to in a former letter) who said: 'Do you not know that your medical work—the money you are paying in—is giving you too great influence with the Japanese?' I said that I had perceived, as I thought, the obtaining of such an idea amongst the foreign brethren, and that was the chief reason why I proposed the change.

"When the change was proposed I estimated the outside figure that the medical work was likely to yield, and asked that my salary be given in proportion; that is to say, five hundred dollars per year; but the brethren of the Council were good enough to say that the amount per year should be put at \$600 instead of \$500, and this was accordingly done, with the idea that proceeds of medical work would supply the balance. I

wish to emphasize the fact that I did not go into this arrangement with the idea that I was only going to do that amount of service for the mission. There is no year that I have been in the mission in which I have not, by direct service, earned my salary as fully and thoroughly as any other man in the field. So that last year when I asked that full salary be allowed that I might apply \$650 gold to the relief of the Shizuoka church difficulty, I felt that I was only asking that to which I was entitled.

"Mr. Cassidy, as you will see by his letter relating to the Shizuoka church affair, thought I did wisely; but Mr. Elliott says, 'I was greatly surprised and pained to learn that you afterwards asked for the full amount.'

"Financially I am not nearly so well off and safe as if I were drawing full salary from the Mission. Last year, I thought when I wrote to you that medical work would come within about three years of paying my salary, but it turned out that the deficiency was about seventy. This year, owing to absence from Japan, my medical work, after paying expenses, will not yield at the outside more than \$275 gold, which will make a salary for me this year of \$875. If I should be ill, if I should go for a summer vacation, the medical side of my salary stops, so you see I am on a more insecure footing as to salary than the others.

"I am not complaining; I am not in the least dissatisfied. I abide by the arrangement; but I am at a loss, at times, to understand the attitude of some of my fellow-workers. I therefore make this statement of facts.

"P.S.—There is much work done that cannot be tabulated, but for direct results that may be counted I am ready to compare my work with that of any one who is now, or has been, connected with the Mission. It has been more continuous. Following custom, the time that I might have spent in summer vacations since I have been in Japan, but did not, would equal two and a half years."

Explanation of Council's Action, etc.

In a letter dated April 18th, 1895, Dr. Macdonald quotes the resolutions of the Mission Council, passed, respectively, in July, 1891, June, 1892, and June, 1893. In the first, the Council affirms "that we consider the disposal of the funds accruing therefrom (the medical work) as highly satisfactory." In the second, they "appreciate very highly the assistance he (Dr. Macdonald) has rendered to our work in that way." The third is the resolution, requesting Dr. Macdonald to give up the medical and give himself exclusively to the evangelistic work. Dr. Macdonald's letter then proceeds as follows:

"This needs a few words of explanation. The meeting of the Council was held in the evening of the day that the Conference opened, June 28th. Dr. Ely's friends had been making an effort to elect him president—a perfectly proper proceeding. I was not a candidate for the presidency, but I was elected to the position, nevertheless. The Council met in the evening. After the opening, Dr. Ely said: 'It seems the Japanese will have no one for president but you. I think you had better give up medical work, and go entirely into the evangelistic work.' I replied that if that were put in the form of a request I would carefully consider it; that if I gave up medical work, I would like to be supported by a resolution of the Council, hence the resolution.

"I gave the most careful consideration, but it seemed to me that I should not make the change proposed. I stated my conclusions, with the reasons, to the meeting of the Council a day or two afterwards. One reason was, that giving up medical work would necessitate my leaving Tokyo, and that I would be unable to do the work of Treasurer. The Council accepted my statement. There was not even a gentle insistence to the contrary.

"In my letter, relating to Shizuoka church debt, to Mr. Cassidy, a copy of which is now in your possession, I said, referring to the above, 'I am glad I did not give up medical work.' The not giving it up enabled me to deal promptly with the Shizuoka church debt.

"In the conversation with Mr. Coates, to which I have referred in previous letters, while reproaching me for accepting the Treasurership, even though the Board elected me, he said, 'Do you think the people at home, if they knew you had not preached (I do not remember for how long he said) would tolerate you in this position for a moment?' As to the position, that in the Conference came from the Conference; that in the Council came from the brethren till about ten months ago. With us in Tokyo, the foreigners who preach, as a usual thing, go to the churches when invited, and when they preach, it is generally in place of the pastor, who is amongst the listeners.

"The point I am making is this: My not preaching is not leaving places unsupplied. It is impossible for me to do every-

thing, but I believe I am doing the work that has fallen to me. The very night before I came here, I was called out at about 11 o'clock to visit a poor Japanese family, in which one of the children was ill of croup. It was a tempest of wind and rain, but I went myself to the foreign drug store to get needed remedies, devoting most of the night to the case. During cholera epidemics I have worked day and night, ministering to foreigners or Japanese alike, and so day by day I am trying to fulfil my mission. A week ago last Sabbath I was holding the quarterly meeting for one of the unordained pastors; last Sabbath I aided one of the pastors in his quarterly meeting.

"I feel almost ashamed to mention these matters. I may not have been preaching in one sense, but I have been doing my work, and have been paying in or saving to the Mission funds enough to pay yearly the full salaries of three ordained men and five evangelists. If I had been in quest of a life of ease I would have given up the medical work long ago, but it seemed to be my work and I was impelled to go on with it."

Dr. Macdonald's First Resignation.

In another connection I have referred to an occasion on which Dr. Macdonald resigned the chairmanship of the Mission Council. This was in February, 1893. The immediate cause of that action was the course taken by Mr. Crummy and Dr. Eby in challenging the right of the Chairman to give any reasons to the Home Board for voting against a certain proposition. It is necessary now to refer to it again, because of its bearing upon subsequent action. The minute of the Mission Council concerning the matter is as follows:

"A communication was read from the Chairman of the Council, Dr. Macdonald, tendering his resignation as Chairman, Treasurer and Corresponding Secretary of the Council. After some discussion it was moved by Mr. Crummy, seconded by Dr. Eby, and unanimously resolved, That while it may be that there are some points on which our esteemed Chairman (Dr. Macdonald) is not exactly in harmony with the opinions of the majority of the Council, we are certain that there is not the slightest want of confidence in him on the part of any, nor do we believe that the points upon which we differ are of such a character as to render his withdrawal from his present position either necessary or desirable; therefore, we most earnestly request Dr. Macdonald to withdraw his resignation, and let the matter stand as at present."

Mr. Cassidy and another (Mr. Crummy, I think) were appointed a deputation to wait at once upon Dr. Macdonald with the foregoing resolution. On the following day the Council reassembled, and the following minute records their action.

"Mr. Cassidy reported that the Committee met Dr. Macdonald, and that he adhered to the decision communicated to the Council in his letter of resignation.

"Moved by Mr. Cassidy, seconded by Mr. Crummy, and
"Resolved,—That whereas Dr. Macdonald has not been able to see his way clear to accede to the wish of the Council and remain in the chair, it is necessary for us to accept his resignation.

"A ballot being taken, Dr. Cochran was elected for the balance of the year, subject to the approval of the authorities in Canada.

"Moved by Mr. Crummy, seconded by Mr. Cassidy, and
"Resolved,—That at the request of the Chairman, and in accordance with the Discipline, par. 3-0, Sec. 4, providing for the election of a Treasurer at the request of the Chairman of the Council, we now proceed to such election; but it is understood that the last clause of the above action referring to the payment of money only at the order of the Chairman does not refer to moneys included in the estimates.

"A ballot being taken, Dr. Macdonald was unanimously elected Treasurer."

Dr. Macdonald declined the appointment, and it became clear that the new arrangement would not work. A week later a meeting of the Executive Committee of the Council was called. The following minute records the proceedings:

"A communication was read from Dr. Cochran which contained his resignation from the chair of the Council, and another from Dr. Macdonald declining to accept the office of Treasurer to which he was elected by the Council in its session of the 3rd and 4th inst.

"Moved by Mr. Cassidy, seconded by Mr. Crummy, and unanimously resolved, That the following resolution be submitted to the members of the Council for correspondence:

"That whereas the Executive Committee of this Council has received from Dr. Cochran his resignation from the office of

Chairman of the Council, to which he was appointed by this Council at the late session of February 3rd and 4th inst., and also from Dr. Macdonald notice that he declines to accept the position of Treasurer, to which he was appointed at the aforesaid session of the 3rd and 4th inst., and whereas the difficulties which in Dr. Macdonald's opinion made it impossible for him to occupy the chair of the Council for the present have been adjusted to remove that impossibility, and that, therefore, he has consented to resume the office to which he was elected by this Council in annual session in July last; therefore,

"Resolved, That the action of this Council in its late session, accepting the resignation of Dr. Macdonald, be hereby rescinded, with all actions connected therewith and consequent thereupon; and,

"2. That Dr. Macdonald be again requested to withdraw said resignation. This resolution was moved by Mr. Cassidy, seconded by Mr. Crummy, and was, on the receipt of the votes, declared unanimously carried."

There is a point or two in the resolution passed by the Council when Dr. Macdonald's resignation was first received that are worthy of note. While admitting that there might be some points on which the opinions of Dr. Macdonald and a majority of the Council were not exactly in harmony, yet they declare "we are certain that there is not the slightest want of confidence in him on the part of any, nor do we believe that the points upon which we differ are of such a character as to render his withdrawal from his present position either necessary or desirable." Something over a year later, although there had been no new developments in the meantime, the same Council is of the opinion that the differences are so great and so irreconcilable as to demand his immediate removal from office.

Dr. Macdonald Superseded—Mr. Crummy's Letter.

Reference has elsewhere been made to the action of the Council, whereby Dr. Macdonald was superseded in the chairmanship of the Council. To present the matter as briefly as possible, I quote from two letters. The first is a letter from Mr. Crummy, dated August 1st, 1894, and the following extract relates to his election:

"It becomes my duty for the first time as Chairman, or Chairman-elect, of the Japan Mission Council to address you, and in such capacity to forward to you, for the consideration of the Board, the estimates for the coming year, and the various other recommendations of the Council in connection with the work on this field.

"I suppose it will be in order first to explain my warrant for addressing you in this capacity. To do so I shall cite the following minute from the proceedings of the recent annual session of the Council:

"After the opening exercises and the reading of the minutes, the annual elections were proceeded with. The balloting resulted in the election of Eber Crummy as Chairman and J. G. Dunlop as Recording Secretary. At the request of the retiring Chairman, the Chairman-elect took the chair." (The italicized words are mine.)

"Previous to the next meeting, which was held four days later, on June the 30th, Dr. Macdonald expressed to me doubts as to whether he had authority to transfer to the Chairman-elect the duties of the office until after the approval of the Board, but that he was quite willing to do so, provided the Council assumed the responsibility of the action. When the Council next met I introduced the matter, which was considered at length, and the following resolution adopted: That assuming that the duties of Chairman of Council begin immediately on his election to the office, we hereby take the responsibility of authorizing the retiring Chairman to hand over the funds, documents and responsibilities connected with the office to the Chairman-elect.

"Some of the considerations which led to this decision were as follows:

"1. While it is a case wholly unprovided for in the Constitution of the Council, the fact that the elections have always been held at the first item of business of each annual meeting of the Council has led to the supposition that the step was necessary in order to organize. Assemblies where such organization is not essential place this order of business toward the end of the meeting. The order which has from the first obtained is that which was followed in your presence immediately after the adoption of the present constitution of the Council.

"2. The difficulties connected with transferring the business would be much greater in the middle of the year.

"3. As the election of a Chairman is for one year only, and election by the Council is the first step necessary to his appoint-

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ment, there would be this difficulty if he continued to hold the office after the appointment of his successor: His term of office expires either in July or October. If the former, then, the office must be vacant for three months after every new election. If the latter be the case, then in case of the refusal of the Board at any time to approve the election, there must be a vacancy in the office until a new election can be made and approved.

"These reasons were considered sufficient to determine the action of the Council, especially in the face of the fact that no risk was involved, and that if our action in this first instance in which we have been called upon to deal with a matter of the kind did not meet the mind of the Board, instructions could be given to direct all subsequent cases of the kind. I may say, however, that the Council, in coming to the decision they did, sought to deal only with the abstract principle as to what was right in the case, and had no desire whatever to hasten a change of management. As to Dr. Macdonald and myself, we was glad enough to escape a week or more of hard work in the intense heat of mid-summer, while I was equally reluctant to add to that extent to my year's work, which had already exhausted my strength more than I could desire. I hope that in seeking to deal with this matter which our Constitution has not provided for, the Council has done nothing that the Board will be unable to approve."

Dr. Macdonald's Explanation.

The second quotation is from a letter of Dr. Macdonald, relating to the same subject. It is dated December 20th, 1894, and reads as follows:

"When Mr. Crummy was elected Chairman of the Mission Council (the meeting was for organization) I seem not to have had my wits about me, and said to him to proceed as he was elected."

"Before the next meeting (a day or two after the former), I said to Mr. Crummy, 'You are chairman-elect, but not chairman *de facto*, until your election shall have been confirmed by the Board.' He stated my objection to the next meeting, and argued that he had a right to the chair at once; that he had been connected with institutions where the chairman assumed the chair immediately on being elected, etc. All seemed to be in accord with his putting of the case. I replied that if I represented a business house I should not think of handing over affairs until released by my principals, but as I did not desire to obstruct their wishes, if they passed a resolution taking the responsibility of the act, I would hand everything over."

"After a good deal of additional talk, the resolution was prepared. Mr. Crummy asked me to put it to the meeting. I declined to do so, as I regarded it illegal. He then submitted the resolution."

"I saw this letter at the Mission Rooms re the subject. On my return I told Mr. Crummy I was surprised at the way he put the case. He acknowledged that he took the chair under protest. This is the point. I refer to the matter now for no other reason than that of accuracy, and to guard against false impressions."

Reasons for Superseding Dr. Macdonald.

It will now be in order to state again the reasons given by the Council for Dr. Macdonald's removal, and to read his reply. The first quotation is that part of the letter of the six missionaries, giving their reasons for voting against Dr. Macdonald. This was the first time that any objection to Dr. Macdonald on the part of the Council had ever been communicated to the Mission Board or Executive. (The whole letter is given on pages 45-47. The part now referred to is repeated for the sake of clearness.)

"1. We regarded Dr. Macdonald as much more a medical practitioner than a missionary. Nor do we think it merely a matter of opinion. The annual reports submitted by Dr. Macdonald to the Council show that his medical practice is not inconsiderable. Realizing this, the Council had for some time desired Dr. Macdonald to give up medical work and devote himself exclusively to the work of the Church. At different times he had intimated to us that if we really believed he ought to do this he would at our request do so."

"A year ago last June we, as a Council, unanimously passed the following resolution: 'That on account of the demands and openings in connection with our enlarging field, this Council earnestly request Dr. Macdonald to give up the medical and give himself to the evangelistic work.' After considering the matter he answered that he could not comply. We believe that in order to the right understanding of the work he should at least see it. But since his return to Japan between six and seven years ago, he has done no regular Church work. He never preaches either in English or in Japanese. He seldom sees the work of the Church, even in Tokyo. Even that work whose

expansion he has specially opposed—the Central Tabernacle—he has not so much as seen personally more than four or five times since its inauguration over four years ago. As to the other four districts, two he has scarcely seen these last eight years, and two he has never seen at all. Let this be compared with the Secretary's definition of a missionary's duties, as given in General Conference: 'The Board had never laid any responsibility on the missionaries except the responsibility of attending to the work of preaching the Gospel and of getting as many heathens converted as possible.'—(Guardian, October 3rd. With the exception of purely official duties Dr. Macdonald's work partakes more of the character of a missionary's than that of any ordinary medical practitioner. We believe that he is to such an extent cut off from the work of the Church that he is without that practical sympathy which one in his position ought to have. This was one reason why we felt that we could not conscientiously re-elect him to the chair of the Council."

"2. The second reason was that we differed very materially from him as to the functions of the Chairman in his office of Corresponding Secretary. We considered the incumbent of that office to be the 'executive,' not only 'of the wishes of the Board,' but also 'of the decisions of the Council,' as it was expressed by our constitution. He seemed to regard himself as holding some external relation as special representative of the Board, which at times made it practically impossible for him to perform the second of the two classes of duties mentioned above. It is true that Dr. Sutherland stated in General Conference that Dr. Macdonald had been faithful to the Council, but it is difficult to see how he can be positive that reports properly represent facts, when his sole knowledge of those facts is obtained through the said reports. A case in point was that which was cited by the Secretary in General Conference, but in which he was wholly mistaken as to the facts. We never 'challenged his right to give the Board any other information than the result of the discussions.' What we did take exception to was his method of doing so when, as in that case, it tended very materially to misrepresent the action of the Council. He sat in the chair and permitted us to pass a resolution embodying the words, 'We unanimously and earnestly request,' and in transmitting it reported himself as opposed to it, giving his reasons, not as if he had changed his mind, but as if that had been his opinion from the beginning. The Board or the Committee might naturally suppose that he had expressed those opinions in the Council, and that we had had the privilege of answering them or of adopting them—to say nothing of the absurdity of our formula, 'unanimously and earnestly,' under such circumstances—when, as a matter of fact, they first came before the Council some time after it had taken action."

"We regarded this difference of opinion as so vital that it became our duty to elect to the position one whom we knew could better represent the whole Council."

"3. The third reason why we did not elect Dr. Macdonald to the chair was his conduct in regard to the Shizuoka church debt, and especially his treatment of Mr. Cassidy in that connection. His action was such as to reflect very much on Mr. Cassidy's character. We considered his method of dealing with the case most exceptional, and all the more so as Mr. Cassidy was absent at the time and could not answer for himself. We do not know to what extent the attention of the Board has been called to this case, but we have no doubt that an arbitration of, say, three experienced missionaries who are acquainted with the exigencies of mission work in the interior would find that Mr. Cassidy's administration of the Shizuoka church affairs was, to say the least, not derogatory to his good name. At all events we did not think it well to elect to this post one who had not been more careful of an absent brother missionary's reputation."

"4. The fourth reason which we may name, and one which is perhaps the most serious of all, underlying and aggravating all the others as it has done, was the attitude of Dr. Macdonald to the differences which have for some time existed between our Mission and the head of the Council of the W. M. S. These differences, for which neither Dr. Eby, Mr. Cassidy, nor any of the rest of us is in any way responsible, have had their origin almost entirely in petty jealousies, and have grown and wrought mischief through pettier gossip. On this account we have hitherto said as little about them as possible, but they have, nevertheless, insinuated themselves into almost every department of our work. As, however, this is in the very nature of the case a painful subject to speak of, we may be excused from saying anything further than that both with regard to the cause and nature, as well as to the cure, of these unhappy and unnecessary differences, Dr. Macdonald has radically differed from every other member of the Council; though in this respect we believe we have been in substantial agreement with the Board."

"Without, then, going into further details, we think it will be seen not only that we were not without reasons for pursuing the course that we did, but that if the election of a Chair-

man, as well as the other duties of the Council, imposed by the constitution, entailed upon us any responsibility at all—and we continue to think they did—then we could not conscientiously elect to such a post a man whose position and opinions were such as would lead him to use his office to advise, in connection with nearly every vital point of mission policy, such measures as we believed prejudicial to the effective prosecution of the work of the Church in this country."

Dr. Macdonald's Reply.

The Executive Committee felt that it would be unjust to deal with so grave a matter without allowing the accused to be heard. The Secretary was instructed, therefore, to forward a copy of the letter of the missionaries to Dr. Macdonald, and await his reply. This was done, and the following letter, dated May 28, 1895, was received in due course:

"DEAR DOCTOR.—Your letter of May 9th came to hand yesterday. Thank you for your kindness in sending me a copy of the communication of the brethren. I had not seen it before and know nothing whatever of its nature. Permit me to refer, in as brief a way as possible, to the parts that relate to me.

"They say, in referring to what they call the real reason why Dr. Macdonald failed re-election: 'It is not true, as asserted by Dr. Macdonald, that the Tabernacle finances and differences arising from them, where the chief reason.' I never made such an assertion. I did say that 'the exorbitant demands of Dr. Eby for the Tabernacle work where the cause of most of the troubles in Japan.'

"Equally incorrect is their statement. 'We would further say that we regard these statements of his quite unjustifiable, since before returning to Japan, he was informed of other reasons for his non-election.' I never received such information. The information I received was given voluntarily to me, before I left for Canada, by one of the members of the Council. It was this: 'I was sorry to vote against you, but your attitude to the evangelistic work,' (I interposed, 'You mean the Tabernacle,') 'and to the Woman's Missionary Society, made it necessary. Moreover, we wanted to put our own side of the case.' I never objected in the least to their voting against me. They might have done so years before if it had been their pleasure.

"I need not now refer to their explanation of their method of taking over the affairs of the Mission, as I gave you the facts in regard to that matter in my letter of December 30th, 1894.

"The statement made by Mr. Ollum, to which the brethren refer, 'That Dr. Macdonald's non-election to the chair of the Council created such profound feeling in Japan that, with the most positive and intense determination, he was re-elected President of the Conference,' is a mistake. Where Mr. Ollum got his information I cannot say, perhaps from Mr. Satoh. It is likely confounded with another question. The brethren say that 'There was some excitement at the election of representatives.' It arose in this way: One of the foreign brethren (Mr. Dunlop) rose in the Conference and told the Japanese that, as it was very important that they should have a representative to the General Board, it would be necessary to elect one of the brethren (Dr. Eby or Mr. Cassidy) who were at home; this, notwithstanding I had just been elected head of the delegation to the General Conference. The Japanese were indignant, and 'with the most positive and intense determination' elected me representative to the General Board. What Mr. Ollum said would fully apply in this case. When the election for President of the Conference took place, I do not think that a single Japanese knew what had occurred in the Council. If the Japanese did know of it the brethren must have told them.

"Permit me to say here that I have never used the slightest influence to secure an election to any office or position. What came, came. As to the office of President of the Conference, I have more than once made it known that I was not a candidate for the post, having no wish to monopolize the office.

"I may now refer to their four 'reasons,' beginning with the last first.

"The fourth reason, is Dr. Macdonald's attitude to the differences between our Mission and the head of the Woman's Missionary Society.

"The brethren are very much given to an attempt to separate Mrs. Large from the ladies of the Council of the W.M.S. That they are and were one can be easily ascertained by taking the testimony of anyone of the several ladies of the W.M.S. Mission now at home. My attitude to that question is well known. I have only to say now, as I have said before, that I am thankful that I took no part with the Council in that crusade.

"The third reason was his conduct in regard to the Shizuoka church debt. My conduct was fair and honorable. The difficulty was created by the partisan conduct of the brethren. The matter never would have been referred to you only for that. I was also willing to submit the matter to three business men here, to be chosen in the usual way. I was told that business men might take a different view from missionaries. The timely interposition, I believe, saved that church from disruption. If money had not been provided from some source, the church would have stood unfinished and unoccupied to this

day. Perhaps I have said enough on this subject, as you have the papers and letters bearing upon the question.

"A second reason was that we differed very materially from him as to the functions of the Chairman in his office of Corresponding Secretary, etc."

"I have been going over the record, including the minutes of the Council and my letters relating to the business transacted. I appeal with confidence to the record to establish the fact of my fidelity to the Council. In some cases, where you have asked me for an expression of opinion on certain matters, anything that I said in reply was unofficial and simply an opinion.

"The case which the brethren quote against me is clear enough. There was no unfairness. In my letter of September 17th, 1892, I placed the matter before you. This letter was written after the meeting of the Council of September 9th, 1892. In the first sentence of the letter I refer to action that had been taken by the Council at its annual meeting. In my letter of July 25th, I gave that action in full, as contained in the report of a Committee on Tabernacle Matters. I gave the report as adopted. That report has connected with it two resolutions, one relating to the appointment of a lady worker to the Tabernacle, the other to the appointment of an additional missionary to the same work. (Please see my letter of September 16th, 1892, forwarding resolution of the Council at its meeting, September 16th, re the appointment of a man to the Tabernacle.) The whole was submitted to you in my letter of July 25th, 1892.

"In my letter of September 17th will be found the request of the Council to the W.M.S. Kindly observe that the word 'unanimous' is used in that request. I was quite desirous that the ladies should do the best they could for the Tabernacle. The request of the Council was duly conveyed in writing. I beg to send, marked A, a copy of the communication addressed to Mrs. Large. Her reply, showing the action of the W.M.S., also came in writing. A meeting of the Executive Committee of the Council was called to consider the reply. Dr. Eby said that it was not satisfactory. I explained to the brethren my position in regard to that resolution, and asked that the 'yeas' and 'nays' be sent so as to show the position of the Council. This was assented to, and the assent, in my opinion, atoned for any irregularity.

"You may ask why I did not state my views in the first instance. It was not that I lacked the courage of my opinions, but because I felt hopeful that the response of the ladies would be deemed satisfactory, and it would not therefore be necessary to send the resolution. I had been unable so many times, to fall in with Dr. Eby's plans, that I really felt a dislike to announce before hand an opposition that I deemed likely would not be required.

"There is one thing for which I must apologize. I was very much pained to notice that in transmitting the resolution I had made a mistake in copying, and instead of saying, 'Therefore, we unanimously and earnestly request,' I unwittingly put it, 'Therefore we earnestly request.' I discovered this awkward mistake while making comparisons with a view to this statement.

"Assent having been given, I appended the yeas and nays, and made the following remarks: 'I cannot bring myself to vote for this new departure while the W.M.S. maintain in the field such a competent and willing force. In my opinion, they offer to provide well for the work. My second objection is a financial one. Please observe that I alone voted 'nay.' I do not wish to urge my views, only to state them.' See my letter of September 17th, 1892.

"My right to make any such remarks was challenged. In my letter to you, dated February 23, 1893, there is a reference to the matter thus: 'When the request of the Council, under date September 17th, 1892, for the appointment of a lady missionary to the Tabernacle, was sent to you, I stated in a brief remark or two the reason why I could not support the new departure. My action has been challenged by the Council. It was felt that I exceeded my duty in giving such an expression of opinion. Theoretically this may be true. The minority must submit to the majority, and I suppose that the Corresponding Secretary has done his full duty when he has transmitted the transactions of the Council. This being so, I am quite satisfied. I have no wish to put forward my personal views. I, however, could not continue to occupy the post of chairman and corresponding secretary of the Council without a clear understanding. This statement is made with the knowledge and consent of the Council.'

"Your reply to this displeased the Council. Unpleasant things have been said to me about it twittingly. There has been talk of traversing that letter of yours. The attempt was made to do this in the General Conference by Mr. Cassidy. You will, perhaps, remember that in the course of his speech he read a portion of the letter. Their programme, therefore, included not only dealing with me, but the bringing of you and the Board to book.

"This, the above, is what 'reason' number two includes. This seems to be the only case in my whole administration to which they venture to take exception. If I have stated it clearly you will be able to judge. I may add that Dr. Eby,

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"I regret that this letter has already become so lengthy, but I must refer as briefly as possible to 'reason' number one, referring to my medical work. The resolution which they quote I had already sent to you, with its history, in my letter of April 18th. I need not repeat now what I said then. Permit me to call that letter to your remembrance. It is impossible for me to do everything, but I am doing a work which no other member of our mission can do, while the staff of preachers is ample to do the preaching without in the least over-taxing any of them. The work that I have done for the foreigner has enabled me to do a great deal of gratuitous work for the members of our mission. I am also thankful to say that I have been able to render gratuitous assistance to foreigners who were ill and without means. Their statement that I am 'wholly engaged in secular employ' reminds me of the parable of the 'Good Samaritan.' From their statements I can almost believe that their sympathy would be with the priest and the Levite who, although seeing the man wounded and half dead, passed by on the other side. It would have been too secular if the priest or the Levite had bound up the poor man's wounds and helped him back to life.

"But take the work that I am doing that is not for foreigners, say during the last three days, as a sample, because it is fresh in my memory: Sunday, the 26th, I went to see a sick child (I am in this statement referring to Japanese only) in the morning. I then went to Shitaya and held a baptismal service and administered the Sacrament of the Lord's Supper. After the service I saw and prescribed for (in the pastor's rooms) four patients; three had eye trouble, and one was suffering from functional disorder of the heart. In the evening I went to visit the sick child again. Monday, 27th, I saw three Japanese at my house; prepared cover glasses, and made a microscopical examination of the sputa of a patient, who had symptoms of consumption, to determine if the bacilli of tuberculosis were present; visited the sick child twice. Tuesday, 28th, went out to the Girls' School at Azabu and prescribed for three of the students. They have had the influenza in the school, and I have been out there eight times lately, examining and prescribing for several students on each occasion. On my return from Azabu at eleven o'clock, I went with a messenger to visit a poor family (about two and a half miles away) on account of the severe illness of the son. I also made an ophthalmoscopic examination of the eyes of a patient—one of our people. Visited the sick child once. Next Sabbath I have a baptismal service. So the work goes; sometimes I have more, sometimes less. This is all gratuitous. The statement that I 'seldom see the work of the church even in Tokyo,' is a mistake. I never opposed the expansion of the Tabernacle, only the exorbitant demands I could not support.

"As to the statement that I have never seen two of the districts, the Nagano and the Kanawaza, is true. I never have any spare time to go where I am not needed. There were four foreign missionaries stationed within the territory referred to; now there are three. If, in addition to their statement, 'two he has never seen at all,' they had said, 'but candor compels us to state that he has never failed to aid us in plans for the furtherance of the work,' it would have more nearly expressed the facts. As to the other districts I am in regular communication with the brethren, as letters which I enclose will show. I purposed visiting Kofu and Nagano this year, but I gave it up as I had sent in my resignation. I did not want to make myself conspicuous in any way. Experienced brethren, however, went and rendered valuable service. I have tried to look after every interest entrusted to me, and as to the practical sympathy which the brethren say I lack, I appeal to my record.

"This mission imbroglio is a very serious thing, but it is the smallest business, this defending myself, that I have ever had to do.

"They bring the matter to an issue; that is, I must be discharged from the office of Treasurer and Corresponding Secretary, or they must be relieved from any further connection with the work.

"As I said in a former communication, I do not wish to be the occasion of the resignation or withdrawal of anyone. Perhaps a solution might be reached in this manner. For the past two years my health has been giving way; I cannot put myself under pressure and get through the work that I could do up to within about two years. I have sometimes felt that I would have to give up even before my next furlough. I have never mentioned this only to one or two persons outside of my own house. One feels reticent about such matters. How would it do, as my present state of health would justify such a course, for me to ask for a superannuated relation next Conference? I could then remain here, connected with the Church but not with the Council, as an unsalaried worker for such a time as I could remain in Japan. I would not wish to draw from the Superannuated Fund while I could stay here, for if my medical work would pay house rent and expenses of the work and six or seven hundred yen besides, I would be con-

tent. In this way I could do good work in the Church, and this dreadful state of affairs would be relieved.

P.S.—Since beginning this letter, I have been sent out to Mr. Crummy's on a medical visit. I have done a good deal of work for them this year, and last spring Mrs. Crummy had typhoid fever. I attended the case faithfully, without even charging jinrikisha hire. I could go over the list of the members of our mission and enumerate important service which I have rendered, not grudgingly, but with pleasure. I am glad to say that Mr. Crummy's health is decidedly improved. He was very friendly, and only that I had just received from you the letter of the brethren, I could not have believed that he had only so recently joined in such an impeachment of me. I longed to challenge him about the statements that had been made, but I did not feel free to tell him that their letter had been sent to me, and moreover, if ever this trouble is to end some one must keep quiet.

"I have incurred a great deal of ill-will on account of the vexed question of the travelling expenses of Messrs. McKenzie and Crummy to Japan. After the claim had been rejected, I think the second time, I ventured the remark that something could be said on the Board's side. I was told that if I held such an opinion I could no longer be trusted to put the case. Last Council meeting Mr. McKenzie was abusive about the matter of the claim; at least I thought so, but perhaps I was sensitive. I have looked over the record—all that I had written to you on the subject—I was faithful in presenting that claim."

Independent Testimonies—Letter of Mr. Satoh.

It now only remains that I present some unsolicited testimonies from independent sources, and then the case as relates to Dr. Macdonald will be complete. The first is from a letter of Mr. Henry Satoh, who was a lay delegate from Japan to the last General Conference, dated August 8th, 1894:

"RESPECTED AND DEAR SIR,—Under the date of July 16th, Dr. Macdonald informs me that I have been elected a lay delegate to the General Conference. Under the same date Rev. Mr. Takeda, the pastor of the Taikiji church, to which I belong, wrote me an exhaustive account of the state of things in Japan, concerning the tendencies, etc., now prevailing among our brethren there, both foreign and native. Among them I might reproduce a few to which I think will be worth while to solicit your consideration.

"1. There are elements at work that want to prove that Dr. Macdonald is not in touch with the evangelical requirements of the present Japan, and the same elements tried their best to prevent his coming out to Canada. No Japanese brethren belong to them. They are considered to be due to Dr. Eby's influence. Japanese brethren are unanimous in looking upon Dr. Macdonald as the only able man to take charge of the missionary work in Japan. No other hand could manage this responsible business but his. To prove the confidence and respect Dr. Macdonald commands, Mr. Takeda cites the way in which the Doctor was re-elected to the Presidency of the Conference. To remove him, or to make some change in his position, will materially affect the work in Japan.

"Young missionaries do not command much confidence, and the native brethren are united in believing that the work of evangelization in Japan requires none but experienced and scholarly men."

Letter from Japanese Ministers and Laymen.

In the summer of 1894, I received a letter from Japan signed by thirty-five Japanese, among whom I recognized the names of many well-known ministers and laymen. As it expresses a view of the situation from the Japanese side, I give the document entire. The forms of expression show that it was written by a Japanese and not by a foreigner.

"Tokyo, July 25th, 1894.

"DEAR SIR,—We, undersigned, beg leave to express our sincere thanks for your kind assistance that has led and enabled us to establish our Methodist Church in Japan, and particularly for that you have been very careful to send us good and able gentlemen as your representatives, to whose wise guidance and judicious advice we owe very much for the formation of our present church.

"Our Nihon Methodist Church, though not grown as strong as we wished is ranked among the well-known and best-organized churches in our Empire. We can say with pride that our Church is not the least of them. That our Church is enjoying this honor, is not because we have superior number of churches, memberships or ministers, but because we have comparatively larger number of very good men in both our ministers and members. Had we to speak only from the point of quantity,

we must say that we are the least of so-called large churches, and the poorest in the possession of the number of these ministers who have the title B.A., M.A., or D.D. All our Japanese ministers are the plain men who were trained up by your representatives at our Toyo Kiwa Gakko, or at their own private houses. But with this seemingly poor preparation, they never stand behind those titled men as far as the capacity of ministerialship is concerned. They can give just as good sermons and lectures as those titled men, and even some of our men can give much better ones. This is clearly seen by the fact that our Church services, speaking on general, are comparatively better attended, and our monthly contributions are not inferior in any sense, to others. Good and active as they are, our men are not easy ones to be controlled over, so that they may work together in good union. Since the opening of Diet, political ideas have been very much aroused, and giving both good and bad effect upon the mind of Japanese people. Quarrelsome party spirit has been crept into everything. A dissension is very liable to come forth among the members of all the organized bodies. Even the Church is not entirely free from this general current. Some of the churches already began to suffer from it.

"At this critical moment, what we want most is to have some able, honest and virtuous men, who are ready to put down all the fallacies that come forth. A certain church in this country, that is known as one of the largest churches and to have the largest number of able men in her ministerial staff, has given us pretty good lesson. While they were governed by a certain virtuous and influential man, they used to have an enviable, bright state of things; but after he was gone, what was the result? They are divided into many party-like bodies, teaching their own theology, though they still stand under one general denomination, and so much, in proportion, the strength of their works has been weakened. A great dissension now existing in another church is owing to that she had not an able and virtuous man to guide her.

"But we are very thankful to say we have no such unpleasant thing as a dissension or quarrel in our church, and are firmly united under the wise guidance and virtuous influence of Dr. Macdonald. Had we not him, we can't tell if we might enjoy the same peaceful state of things as we have been. We appreciate and trust him above all the brethren: we like, love and respect him so much that we never distinguish him from Japanese, and that we call him the 'Tsukiji no Oyaji,' (our father who lives at Tsukiji), and are almost decided to elect him President of our Conference as long as he will stay here.

"As he is so important a man on the welfare of our church work here, particularly at this critical moment, we hereby beg leave to convey you the strongest wish of our church that you would not take him away from us, and that you would station him here as long as he can stay."

Letter from Mr. Hiraiwa.

During the past spring, being desirous of getting all available light upon some of these matters, I wrote to the Rev. Mr. Hiraiwa asking a number of questions. Among them was one to the effect, How is Dr. Macdonald regarded by the Japanese? In his reply, dated July 26th, 1895, Mr. Hiraiwa replies as follows:

"As to in what respect Dr. Macdonald is held by the Japanese brethren: They have the fullest confidence in him, which fact is shown in the following ways: (a) That he was elected for the President of the Conference every year since it was organized, except one year when he was in Canada. (b) That he was elected for the position irrespective of Dr. Eby's talking to some Japanese members, saying that it would be better not to elect the same person every year, as there is another equally capable person in the Conference, three or four years ago. (c) That when Mr. Dunlop made a certain remark at the Conference of the last year, to induce the members to elect some one already in Canada for the representative to the Mission Board, and thus to obstruct the way of Dr. Macdonald being elected, the Japanese members became instantly so indignant against him as to express it in so many words on the spot, and the Doctor was elected with a great cheer. (d) That he was elected this year again unanimously as far as the Japanese members were concerned, though Mr. Coates has been freely talking to the Japanese brethren in Tokyo about Dr. Macdonald and the Mission trouble in some aspect since the last fall. Their confidence in him has never been shaken thus far. It is not untrue that he never preached in Japanese since he came back to Japan in 1888, but he is not a physician pure and simple; he is a medical missionary in a noble sense; he is preaching Christianity in works which everybody who comes in contact recognizes, though not in so many words. He gives very kind medical helps to the Japanese poor freely at any time. Japanese preachers and lay members of ours are helped freely whenever they are in need. He does not talk about those helps to the recipients or to others; he will simply

let them go as they come; he does not make a bait of them for the Gospel either, and consequently the pure good is effected, and the recipients come to the knowledge of the Spirit of Christ without being preached to. I understand he also takes care of the health of our missionaries free of charges, which is a very important factor in the evangelistic work here; he is away; their much needed and timely medical helper, whether they are in Tokyo or in distance. He also practices among the other foreign residents, as well as among the rich Japanese circle, and his honest earnings from them have been very liberally given for the support of the native work, for buying church lots, for erecting chapels in different places, etc., etc. We think he is doing the actual evangelistic work, which is far more acceptable than some missionaries' poor preaching in half-skilled tongue. Of late years foreigners preaching in the Japanese are not listened to by the people, except that of a few selected persons. Interpreted sermons are out of date, except on a rare occasion. Sometimes he was seen engaged in that work when such an occasion came.

"Much being the nature of his work, though I do not know whether he is fit for the chairmanship of the Mission Council or not, I know he is the very person fit for the head of the work here, and for the connecting link between the Japanese body and the Canadian Church. When I say this I am truly speaking for the sentiment and judgment of the Japanese brethren. We all know that he is true and trustworthy, and always stands for and by the Japanese. He is kind and liberal, both in view and work, yet very firm at the same time. All the Japanese pastors go to him for advice, consultation and help concerning the work. He is the pastor of the pastors. Please remember that I am not speaking a eulogy for him, but simply stating the actual facts concerning him.

"I think if he did not disagree with Dr. Eby and his friends in their line of the work, and did not extend his sympathy to Mrs. Large and the Woman's Council, they would not have mentioned his non-preaching in Japanese and his ideal work at all. For these things are not worth mentioning to his disadvantage; only those who are apt to indulge in technicalities would go against them. And also if he did take rest in every summer and go to the mountain, as the other brethren do, and there chat and exchange the mutual sentiments with them, he would be in good terms with them, and would not have given an occasion for criticism; but he is too practical and too busy for doing that, working at all hours in day and night, almost."

From Mr. Saunby.

In a most interesting book written by a returned missionary, Rev. J. W. Saunby, there is an appreciative reference to a number of our earlier missionaries. Speaking of Drs. Cochran and Macdonald he says:

"Dr. Cochran, in Tokyo, began religious services in his own house, and very soon, under the blessing of God, gathered around him a company of believers. Would you see the result of his earnest toil? They abide to day in at least three churches in the city of Tokyo, and more especially in men like Rev. Y. Hiraiwa, who was brought to Christ through his instrumentality. Nor is this all, for I am sure there is not a single Japanese pastor in our church in Japan to-day who has not the impress of Dr. Cochran's thought and character upon him. Our native ministry is largely what he made it.

"Nor was Dr. Macdonald's ministry any less successful in Shizuoka. Indeed, his success in winning souls during those early days was phenomenal. During the four years of toil in that place he organized a church of no less than 118 members, and among these were a number who have since taken foremost positions in our ministry and our educational work. Such names as Yamazaki, Satoh and Marumatsu will ever stand as monuments of that great work. During later years Dr. Macdonald has been the superintendent of our mission, the president of the newly organized Japan Conference, and the beloved physician to the great foreign community of Tokyo, especially, to say nothing of the abundant service gratuitously rendered to countless numbers of native Christians and their families. No good cause lacks support with Dr. Macdonald at hand. He is still at his post, hale and hearty—a tower of strength to our mission in Japan."

From the "Eastern World."

Let me next present an extract from an editorial in the *Eastern World* of Nov. 3rd, 1894, a copy of which was sent me from the office of publication. I may remark that I know nothing personally of the paper or its editor, but I deem the extract important as being the independent and unsolicited testimony of an outsider. It reads as follows:

"From a recent article in the *Herald* we see that there was a heated discussion at Toronto between the Mission Board and the Mission Council in Japan, at which there was a passage at

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erms between the Rev. Dr. Macdonald and the Rev. Dr. Eby. The former, whom we have the pleasure to know for nearly ten years, found occasion to blame the impulsivity and disposition to assume financial responsibility of some of the brethren, of whom the Rev. Dr. Eby might be assumed to be the leader. The latter made the retort that the trouble, in his opinion, arose from Dr. Macdonald's devotion to medical practice rather than to his spiritual work, a charge which was indignantly denied.

"We unreservedly take sides with Dr. Macdonald. No trouble will ever arise from anything he does, and amongst his colleagues and all those who have the pleasure to know him there is but one opinion about him, namely, that he is an eminent physician and a thoroughly good man in every respect. We know that he treats the humblest patient with the same care and kindness that he would devote to the head of the State. Day and night, storm, rain or snow, he has ever been ready for the service of those requiring his skill. Is it necessary, then, that to be considered a pillar of the church he should attend prayer meetings, while some poor sufferer is counting the minutes in waiting for his physician and friend? For a friend Dr. Macdonald is to all his patients, his presence and kindly ways alone are a lesson in Christian love and devotion, and it is a pleasant duty to us to bear evidence to the sterling worth of a good and noble man such as he is. The columns of the press know him not, but his words have carried comfort to many a heavy heart, and here at least he has no need of defence against venomous attacks. From Dr. Eby's remarks it might be inferred that Dr. Macdonald's extensive practice is a source of income to him; we have reason to think that the nominal charges he makes cannot cover his expenses, and, if so, the truth were known, it is quite probable that what his right hand takes his left gives away. That he should raise his voice against purposeless waste of money, therefore, in the erection of individual brick monuments to personal vanity, in the shape of Tabernacles, etc., is only in keeping with the man, and we feel sure that his views will be shared by all who take such a high view of their duties as he does."

Letter from Mr. R. J. Kerby, of Tokyo.

In giving the next letter, a word of explanation is necessary. A few weeks ago I received a call from an English gentleman, a Mr. Kerby, who has been a resident of Japan for twenty-seven years, and had just taken his first furlough. Being acquainted with many missionaries, and Christian work generally, he conversed pleasantly about many things, but the difficulties in our mission were referred to only in the most brief and incidental way. Before leaving Toronto the next day, on his way to Japan, Mr. Kerby sent me the following letter, which was quite unsolicited. I may further premise that Mr. Kerby is a Christian layman—a member of the Church of England.

"QUEEN'S HOTEL,

"TORONTO, September 9th, 1896.

"DEAR SIR,—Having heard that the characters of Dr. Macdonald, of Tokyo, and Mrs. Large, late of that city, are being assailed, as regards their suitability as missionaries for the Japan field, I beg, as a layman of twenty-seven years residence in Japan, to give my opinion relative to the above two parties. I know, in a greater and less degree, nearly all of the Protestant missionaries in Japan, and am known by them. I have lived in Tokyo with missionaries as my friends for the past ten years, and know what is going on in the different missions as well as any other layman, I think. I have known Dr. Macdonald all of the time, and know what people in Tokyo think of him, and I think he is the most universal, well-respected foreigner in Japan. Laymen and missionaries alike all speak well of him, and I think the lay foreign opinion in Japan is too little valued by missionaries; they are a power for good or bad relative to mission results that missionaries value too little. Even a French Roman priest said to me, 'Dr. Macdonald is a true Christian,' and this you will know is a great deal for a Roman priest to say of a Protestant. I have been on Committees with Dr. Macdonald, and have always found his judgment very sound and clear in all subjects considered by him, and I consider his views on practical matters most business-like and methodical—virtues not often found in missionaries.

"As regards Mrs. Large, I consider that the article which appeared in the *Jiji* voiced the sense of all Japanese who have thought over the great event of her life, and knowing, as I do, the Japanese people, by my long intercourse and everyday close touch with Japanese not professing the Christian religion, I think and know that the stand she took after her husband's death has given her a position unique in itself in Japan, and that she, of all foreign women in Japan, would be listened to with sympathy by the nation at large, and through her work and life do much good in forwarding missionary endeavor in Japan, and that it would be a great loss to your mission to

withdraw such a worker. With such a power, purchased at so heavy a price, I am sure her presence would always be welcomed by the Japanese, and could never tend but for good. Mrs. Large has always struck me as one of the most lovely types of Christian womanhood, combined with common-sense. I am quite willing to question a number of Japanese as to whether my estimate of her and Dr. Macdonald's position is correct or not, and let you know, if you wish.

"I am sure my remarks would be borne out by the bulk of the missionary and lay residents in Tokyo.

"I might say that my knowledge of the spoken and written Japanese is not considered as of a low standard, and I am capable of questioning any Japanese you may wish me to.

(Signed) "RICHARD J. KERBY."

Upon the foregoing letters I make no comment, preferring to let them speak for themselves, as though they were living witnesses present before the Board.

[DR. EBY—I just wish to ask if I might have a copy of the document that is being read, so that Mr. Cassidy and myself might look over it, or there might be a copy given to each of us. I wish to save the time of the Board as much as possible, and for that purpose would like to be able to look over the situation so as to make some preparation, because everybody will understand it would be quite impossible for us to reply off-hand immediately after the reading of the document, which is so full. Further, I would ask that I might have access to the documents that are referred to, and any other documents that are relevant to the case; because these things will be necessary for me to present the case as I understand it from our side, and the question is simply how I could get at those documents. Perhaps Dr. Shaw might look over the documents that would be relevant. If it were left for me to call them up one by one as they were needed, I am afraid it would take up a good deal of time.

MR. J. A. M. ATKINS—I would move that Mr. Cassidy and Dr. Eby be permitted to have copies of this, on the understanding that they are not to be made public, but for their own private use in order that they may have an opportunity of answering them. That is, a copy of the Statement the Secretary has been reading, (Motion carried.)

THE CHAIRMAN—Will you also allow the other request of Mr. Eby, that, with Dr. Shaw, he may have access to other documents?

DR. SUTHERLAND—I call attention to this fact: These documents are my defence, and the defence of the Board and the Executive. It may have occurred in the history of the past, though I never heard of such a circumstance, that the documents and evidence which constitute the defence and justification of a person accused, directly or by implication, should be handed over to the prosecution to do with them as they please.

MR. ATKINS—My understanding is that it is only the documents referred to in the Statement.

DR. EBY—Only the documents that I would refer to for other matters that I would speak of in connection with our work in Japan. Some of my own letters, for instance, and Minutes of the Japan Conference, certain Minutes of the Board that have reference to myself, and other documents of that description which I have no copy of.

DR. POTTS—I think it will be the height of wisdom on the part of Dr. Sutherland, and on the part of the Board, to allow Dr. Eby and Mr. Cassidy to have the fullest access to all the documents in the possession of the Board. Of course it does not mean that they are going to be taken away. Under the guidance of Dr. Shaw they can be seen. I hope there will be no objection to that.

THE CHAIRMAN—Is there a motion to that effect?

DR. SUTHERLAND—These documents are the property of the Board, and the Board can order whatever it wishes.

DR. EBY—Are all these documents here?

A MEMBER—I suppose that Dr. Eby's request is simply that he may have access to them—not that he is to take them into his possession.

THE CHAIRMAN—He certainly would have the right to call for them. I was going to suggest to him whether it would not meet his case to look over what he has in hand now by order of the Board, and then prepare a list of what he might want. Otherwise, of course, as he is proceeding

with his statement, he will call for documents, and he will have a right to the documents. We, of course, will furnish the documents.

Dr. Potts—That will meet his case, he says.

Dr. T. G. Williams—That he will take notes of the books he wishes to examine, and papers, and hand in a list of those to be consulted to the Secretary's department, so that they will be arranged and be on hand, and not have any delay. The moment they are called for they will be brought forth.

The CHAIRMAN—That, I think, will meet the case. But Dr. Eby ought to feel assured we are not going to obstruct in any regard his getting all the information he requires.

Dr. Eby—I am perfectly satisfied with that.

Adjourned at 10.35 p.m. until 9 a.m. to-morrow.]

[Committee of the Whole resumed on Saturday, October 5th, at 9 a.m., and after some routine business the Rev. Dr. Sutherland proceeded with the reading of his Statement as follows:]

X. THE SHIZUOKA CHURCH AFFAIR.

A Brief History.

Allusion has elsewhere been made to the fact that in the estimates for 1893-4 the sum of \$600 appeared opposite the name of Dr. Macdonald, as was the case in the previous year; but before the Board assembled a letter was received from the Doctor saying, "Circumstances have arisen that make it necessary, in the interest of the mission, that my salary be put at \$1,250, instead of \$600 as stated in the estimates." This was all the information I received at the time, and it is all I would have received from Dr. Macdonald had not others interfered. The circumstances—or circumstance rather—alluded to, was the assumption by Dr. Macdonald of a debt of 1800 yen on the Shizuoka church, as the only means, in his judgment, of saving the trustees from crushing financial embarrassment. This fact he did not communicate to me, but in the early part of 1894 I received in some way—I cannot now remember how—an impression that Dr. Macdonald had become involved, through no fault of his own, in serious financial responsibility in connection with the new Shizuoka church. Knowing the Doctor's reticence in such matters, and thinking this might be a case requiring action by the Executive, I wrote a private letter to Dr. Macdonald, dated February 27th, 1894, in which I referred to the Shizuoka church, and asked for information. Before giving Dr. Macdonald's reply I should explain that for some years Mr. Cassidy was stationed at Shizuoka, and was Chairman of the District. As far back as 1889, when I visited Japan, the Shizuoka congregation were straitened for room, and negotiations were even then in progress looking toward the purchase of a new lot and the erection of a new and better church. Subsequently a noble effort was made, and with some help from the Missionary Society, and a donation of 1,000 yen from Dr. Macdonald, besides subscriptions from the native congregation, the enterprise was carried through, and a commodious brick church was built. The debt was 1,000 yen, but against this was the old church lot, valued at 800 or 900 yen though subsequently sold, as will appear, for 360 yen. A few weeks after the new church was dedicated it was swept away in one of those extensive conflagrations so common in Japanese cities. It was an appalling disaster, but the people, encouraged very properly by the Mission Council, resolved to rebuild without delay. The Missionary Board responded with a grant of 2,000 yen, and an advance of 2,000 more, which it was hoped would be recouped by voluntary donations of friends in Canada, and by subscriptions which it was hoped Mr. Cassidy would collect when home on furlough. The total amount asked by the trustees was 4,000 yen, and this was supposed to be sufficient for the purpose. The work proceeded under Mr. Cassidy's direction, and it was not till after he left for Canada that the embarrassment of the trustees came to light. These explanations will render intelligible some things in Dr. Macdonald's letter above alluded to. It was written in reply to a private one of

mine, dated February 27th, 1894, from which the following is an extract:

"DEAR DOCTOR,—Just a few lines to-day in reply to yours of January 29th, enclosing copy of a letter from you to Bro. Cassidy, re Shizuoka church matter. As yet I only know one or two bare facts in the case, and cannot tell whether any one will ask for an inquiry, or whether we will be expected to take any steps in that direction; still, as there is no telling how or in what shape the matter may come up, it would perhaps be advisable for you to furnish me with the letters in your possession, or copies of them, that I may be prepared for any emergency."

Dr. Macdonald's Letter.

"4 TSUKUBI, TOKYO, JAPAN, March 29th, 1894.

"REV. A. SUTHERLAND, D.D., Methodist Mission Rooms, Toronto, Canada.

"DEAR DOCTOR,—Your letter of the 27th February, marked 'private,' in which you refer to the Shizuoka church complication and to Dr. Eby's claims re the Tabernacle, was received the 26th inst.

"Early in June, 1893, I received a letter from Mr. Cassidy, in which he spoke of handing the money over to the trustees and washing his hands of the affair. I replied that he represented the Council in Shizuoka, and that the Council depended upon him for the proper administration of the grant to rebuild the Shizuoka church. This made me suspect that perhaps a little financial difficulty was in prospect.

"On June 16th, 1893, Mr. Cassidy wrote: 'You will see by my statement that I put the item from the Mission Rooms in by itself, and include the \$74.00 paid by Dr. Eby for Mr. Cocking as subscriptions. The other \$48.00 and Mr. Whittington's \$5.00 were put into the old account, and are accounted for in the \$464.21 with which the new account is opened. These two amounts do not go into the 4,000 asked for, and are kept in the old account. In fact, unless the whole \$464.21 is raised in some way outside the 4,000, the trustees may have a hard enough time to get through.'

"The statement to which Mr. Cassidy refers is one in which the debt on the old church is put at \$464.21.

"To make sure that there were no serious difficulties arising, I wrote to Mr. Cassidy the next day, June 17th, 1893: 'Yours of yesterday duly received. It was the understanding that if we got 4,000 it would rebuild the church and pay the old debt. That is how the matter came before us. I shall be sorry if you are short, but I cannot advance beyond the yen 4,000.'

"On June 19th, 1893, Mr. Cassidy replied thus: 'You are quite correct in saying that that was the maximum promised or estimated. It was only recently that Mr. Fujinami told me that the 300 loaned them in order not to force the sale of the old lot, might not be covered by the 4,000, which of course only means that if they cannot sell the lot they will have to borrow it till they can. If I can I will, of course, remove the balance of the old debt in excess of the 300.'

"The 300 was an amount loaned to the trustees by Mr. Cassidy on the old debt. He recouped himself for this loan by taking it out of the balance of the 4,000, when he handed it over to Mr. Hiraiwa. The excess mentioned, being balance of the old debt, was the difference between 300 and \$464.21, that is to say \$164.21. This statement of Mr. Cassidy was very satisfactory and reassuring. There was only \$464.21 of an old debt, against which stood the old lot. The worst that could happen, as I supposed, would be that we might have to carry this amount till we sold the lot, and negotiate any difference if the lot sold for less than \$464.21. There was nothing to alarm anyone in this. Indeed, I regarded the state of affairs as highly satisfactory.

"Early in July last, just at the close of the Conference, Mr. Hiraiwa said to me that it was reported amongst the Japanese brethren that the Shizuoka church was hopelessly involved in debt—a debt of about 2,000 yen. Having had Mr. Cassidy's written statement, I assured him that it could not be true. He shook his head and said that he dreaded to go there. To be certain, he went to Shizuoka before Mr. Cassidy left, with the idea of learning the facts. I did not see him again till after Mr. Cassidy had sailed for Canada. Mr. Cassidy, in the meantime, spent several days at our house. During the time he never mentioned a word about Shizuoka church affairs, and I, supposing everything was all right, asked no questions.

"In a few days Mr. Hiraiwa came for money; said that Mr. Cassidy told him to come to me; that things were in a bad state. He said that Mr. Cassidy offered to raise money to buy an organ, but that he asked Mr. Cassidy to raise money to help them out of their embarrassed condition; that Mr. Cassidy made no promise. I state this because I was under the impression that Mr. Cassidy had undertaken to raise money at home.

"I told Mr. Hiraiwa that affairs were so involved that I could do nothing until I had a financial statement in detail, and a report in writing covering the whole ground. In due time the report and the statement came. I saw that action had to be taken at once. I wrote to Mr. Cassidy on the 18th August. After consideration I sent, August 24th, 1893, a copy of that letter to you. To my letter of August 18th, 1893, Mr. Cassidy replied on October 7th. I quote some passages: 'In regard to Shizuoka affairs the serious and discouraging light in which matters have been represented to you makes the position of affairs look somewhat worse than it did when I left. But it seems natural and perhaps necessary that the

new man should have no chance to affairs while I am about 1,700 yen, some subscription were trustees and Mr. price. This was Cassidy speaks of. "When the complete the church debts. The above the estimate Cassidy left Shizuoka to Mr. Cassidy was realized.

"Quoting again of August 18th: for that amount church would be no one would do There is no use I knew there was should come to endeavor to do to

"This letter Hiraiwa, who had a 'Good deal of first church, unobtainable. In addition, not by subscription, utterly unable to the old lot, and to borrow Dr. B. lantern exhibit adjacent proving prospects turned for 360 yen, less 640 yen.

"This utterly his account, and 464.21 yen, with of 1,464.21 yen, factor that had was held with the paying the old debt. Mr. Cassidy began dialling the id and succeeded in was at about 11 (72.68 yen) and Cassidy, I suppose no idea of paying. They intended go no longer to "The debt of as an asset; when, without a leaving the church.

"As I had affairs to the E expressed surprise word about the Mr. Crumphy, evidently stirred the imperative dently written the Committee with acting un no need; that could know; for the trouble than Mr. Hiraiwa claims, because taken the slight but replied that that I had done

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"When they looked over matters they found that in order to complete the church 1,800 yen would represent the amount of indebtedness. This is the amount I paid, and it is only 100 yen above the estimate of the debt made by Mr. Hiraiwa before Mr. Cassidy left Shizuoka. This 1,800 is the amount which I reported to Mr. Cassidy which had to be provided after all assets had been realized.

"Quoting again from his letter of October 7th, in reply to mine of August 18th: 'I shall do my best to see that you are not taxed for that amount,—that is, the 1,800 yen. The statement that the church would be sold for debt in two years of course implies that no one would do anything during the two years, which is absurd. There is no use in making things look worse than they really are. I knew there was a bit of a crisis coming, and it is healthy that it should come. It will do good, and you may be sure that I shall endeavor to do my share towards relieving it.'

"This letter is satisfactory, except the unjust fling at Mr. Hiraiwa, who has acted wisely throughout.

"A good deal of the trouble came in this way: In building the first church, subscriptions were taken which nearly all proved collectable. In addition the trustees thought they could raise 1,000 yen, not by subscriptions, not by their own gifts (for they were utterly unable to do that), but they hoped to get 700 or 800 yen for the old lot, and as magic lanterns were new in Japan, they hoped to borrow Dr. Eby's lantern and raise 200 or 300 yen by magic lantern exhibitions in the towns and cities in the province or adjacent provinces; but, as they say in their report, both these prospects turned out to be dreams. The lot was sold eventually for 360 yen, leaving the trustees short of what they hoped to do 640 yen.

"This utterly unsecured 1,000 yen Mr. Cassidy dropped out of his account, and brought forward the debt on the old church as 464.21 yen, with the old lot standing against it as an asset, instead of 1,464.21 yen. But this 1,000 could not be neglected—it was a factor that had to be dealt with, so early in 1893 a trustee meeting was held with the idea of getting money. The question of mortgaging the property to the bank was discussed and decided upon, Mr. Cassidy being present and consenting. One of the trustees, disliking the idea of mortgaging the property, applied to his friends, and succeeded in getting money without a mortgage. The interest was at about 11 per cent. When the first instalment of the interest (72.68 yen) came due it was paid out of the 4,000 yen grant, by Mr. Cassidy. I suppose, as he administered the fund. The trustees had no idea of paying the interest, as they were utterly unable to do it. They intended to go on as long as they could, and when they could go no longer to mortgage the property.

"The debt on the old church was 1,464.21 yen, with the old lot as an asset; when the new church was completed the debt was 1,800 yen, without any assets. This 1,800 is the amount that was paid, leaving the church free.

"As I had to ask for full salary, I reported the condition of affairs to the Executive Committee of the Council. I think that I expressed surprise that Mr. Cassidy went away without saying a word about the matter—stepped out and let the avalanche fall on me. Mr. Crumney, it seems, at once wrote to Mr. Cassidy. His letter evidently stirred up Mr. Cassidy, for he wrote to me from Oxford in the imperative mood. He also wrote a letter to the Council, evidently written without consulting memoranda. The members of the Committee, I think, also heard from him, for I was charged with acting under a panic influence; of interposing where there was no need; that Mr. Cassidy and the trustees knew better than I could know; that Mr. Hiraiwa was for the most part responsible for the trouble, and why could I not believe Mr. Cassidy rather than Mr. Hiraiwa? I did not pay much attention to these criticisms, because I knew that they were made by those who had not taken the slightest trouble to acquaint themselves with the facts, but replied that I had acted only after thorough investigation, and that I had documents in support.

"The documents are:

- "1. My letters to Mr. Cassidy.
- "2. Mr. Cassidy's letters to me and one to the Council.
- "3. Certified statement by the trustees.

"(a) Financial statement in detail.

"(b) Report containing full explanations.

"I would send these documents to you, but I may need them here in the Council to vindicate myself and Mr. Hiraiwa; but if Mr. Cassidy wishes an investigation he will notify me, and I will at once put the papers in your hands.

"When I undertook to rescue the Shizuoka church from ruin I thought it would take two years, but with the help received from home, and in consequence of the great fall in exchange, the whole matter will be adjusted this year, and a balance will be left to apply on the purchase of the Azabu lot. I feel thankful that the matter is adjusted. I have no grievance; I do not wish to attach blame to anyone; I do not want an investigation—it will be dealing with a past issue; but if Mr. Cassidy wishes an investigation I am willing that he should be gratified.

"If I had not relieved the position the church could not have been finished without the borrowing of an additional 900 yen,

This would have made a debt of 1,800 yen, with interest amounting to about 100 yen falling due every six months, without the slightest possibility of dealing with it. Mr. Cassidy knows that I introduced our plan of self-support, and firmly stood by it when others would have weakened; and if he will take the trouble to draw an inference from hard facts, he will see that instead of breaking down our plan, a disabling, crushing weight has been taken from the Shizuoka people, and they have been restored to a position in which they can work our plan of self-support.

"Now, after all that has been said, this church is a credit to us. It stands in the heart of the town, in the midst of the Government buildings, an attractive representation of Christianity. It is a credit to Mr. Cassidy also, for he worked out the plan; it is paid for, let us be thankful.

"Faithfully yours,

"D. MACDONALD."

Statement from Mr. Hiraiwa.

Under date of August 16th, Mr. Hiraiwa sent to Dr. Macdonald the following statement:

"1. In re-building Shizuoka church any exact estimate of the cost has never been made, but the cost of the recently burned church has been taken as its basis, and 4,000 yen were roughly estimated to cover the whole cost of re-building, without taking the debt on the former one, according to the definite answer of the Trustees Board to my inquiry. No contract for the whole has been obtained from the builder, but only for a portion, which amounts to 2,781 yen; that covers the timbers, carpenters' wages and brick-men's wages. Certain alterations were since made by the direction of Mr. Cassidy, for which no special consideration was promised to the contractor at the time, nor estimate was taken from him, but the trustees are sure that the contractor would claim some consideration at the end.

"2. As to the parts of the work besides the contracted portions, it had been arranged in the beginning that the Trustee Board should buy and furnish the materials according to the need (such as stones, cement, lime, bricks, etc., etc.) and pay the wages for the work done. The work of re-building has been going on thus, partly contracted and partly provided; and the Trustee Board judges that this was the cheaper and surer way.

[Paragraphs 3 to 6, referring to brick walls, fences, etc., etc., are omitted as having no bearing on the case.]

"7. As to the debt on the burnt church, the Trustee Board borrowed three hundred yen (300) from Mr. Cassidy, without any interest, just at the time of its dedication, to pay the workmen, as well as to defray the expenses in connection with the dedication. But that sum was paid back to Mr. Cassidy at the end of the last month (July), on his demand, out of the present building fund. And again one thousand yen (1,000) were borrowed from a Japanese in the city of Shizuoka, five hundred yen on the 29th September, 1892, and the other five hundred yen on the 2nd January, 1893, both at the interest of three sen for a hundred yen per day.

"This debt of 1,300 yen was contracted partly because the actual cost for the former church was quite beyond the estimated cost, and partly because the old church and lot, upon which the Trustee Board much counted, was not sold in good time, and then lost by the fire. The unpaid subscriptions for the former church (burnt one) are only yen 148.62, which I do not think we can count upon now at all, though some of the trustees believe they can.

"We cannot expect any more from our own people on the building, as they have quite a large sum of debt even on the running expenses of the Church in hand to be liquidated in some way. We cannot go to the outside people for help either, the trustees tell me, beyond the sum put down as promised or due in the table. Therefore the sum of 1,329.42 more must be raised or secured in some other way, as the table clearly shows, before the church is clear of any debt, and is ready for the revived work and growth."

Additional Letter from Mr. Hiraiwa.

This statement from Mr. Hiraiwa was followed by a letter throwing some further light on the situation, as follows:

"SHIZUOKA, August 17th, 1893.

"DEAR DR. MACDONALD.—Your letter of 11th inst., enclosing yen 1,350 on bank note, was duly to hand, and much thanks for the money. I should have answered you before this, if I could get all the facts and accounts in regard to the Shizuoka church sooner. It was not a very easy task at all. I asked the members of the Trustee Board to produce a statement of all the accounts, contracts, estimates, and the probable future cost, etc., for which they spent two days, and then I announced for the meeting of the Board, which was held on the eve of the last Tuesday, at the parsonage, when I obtained all the materials that are embodied in the enclosed table and written explanations, for which I had been at work the whole of yesterday and evening. Mr. Cassidy, of course, knew all about the debts and the *modus operandi* of the building work—the Trustee Board tell me so—and Mr. Kobayashi knew too.

"As you see from the tabular show of the income and expenditure, we cannot say that it is in good financial conditions; but we cannot do anything now except to try to raise in some way the money to meet the deficit. I hope and wish you will help us out of the difficulty.

"I was very much surprised to find the finances of the church itself not in good condition either. The monthly giving of the

people for the running expenses and the pastor's salary did not go beyond seventeen yen in average for several months, and the result is the average deficit of twelve or thirteen yen monthly. The stewards contracted a debt (the debt is not private, but was reported to the Q. O. Board each time) of yen 165.74 since the last September, of which yen 55.74 were borrowed from the building fund, and the other part, yen 100, from the Home Missionary Society, with a certain interest. They do not know how to pay these debts at present, and the difficulty increases when the new church is finished and moved into, as the running expenses would go up most certainly. I do not know but the only way will be to give them a part of my salary, that is, to excuse them of the part they have to pay me (yen 25 per month) for the next coming six months, so as to enable them to liquidate the debt and to start anew after the six months expired, and my family try to subsist on the part I receive from the Mission Fund, though I have to give or send yen 16 monthly to Tokyo for my father and three children.

"The last time when the Trustee Board meeting was held, I asked them to sell the old lot as soon as possible, and I am glad to inform you that it has been reported to me this morning it was sold last night at yen 300, a little better than I expected, and the money will be received by the end of this month."

Letter of Dr. Macdonald to Mr. Cassidy.

About this time Dr. Macdonald wrote to Mr. Cassidy, who was then in Canada, as follows. The letter is dated August 18th, 1893:

"DEAR MR. CASSIDY.—A few days after you left Mr. Hiraiwa called for the money which he said I was expected to pay. The Shizuoka church in accordance with an arrangement that you had made with me. I told him that you had not made any arrangement. I then remembered that you had, some time before, mentioned in a letter that the Shizuoka people would like to get 300 yen from me. He then said that affairs in Shizuoka were in a very bad condition, and that much more than that would have to be obtained.

"I told him that I could not advance anything until I had a full explanation in writing, and had been informed of the expenditure to the last cent. This morning the full statement came with explanations. I was stunned. I did not dream that such a state of affairs could possibly exist.

"They have a debt of yen 1,000, with interest of 11 per cent., the interest so far having been paid out of the Mission grant. They paid for the cemetery also out of that grant. They loaned out of the grant over yen 50 to pay Mr. Kohayashi his salary, and borrowed yen 100 besides for the same purpose. This Mr. Hiraiwa has to cope with, probably lose, certainly so in deficiency in salary.

"The Japanese subscriptions to the church have been paid except about 148 yen, which are not collectable.

"According to the detailed statement, the cost of rebuilding the church and the old debt amount to.....	yen 6,397 01
Assets, including land at \$50.....	4,367 80
Amount of the indebtedness.....	yen 1,829 42

"This state of affairs is very trying, but the difficulty must be met. They cannot pay the interest on the 1,000 and keep the church going. If action be not taken at once the church cannot be finished, and in less than two years the property would be sold for debt.

"The 1,829.42 must be raised at once. I see no other way but to earn the money by medical work. I have accordingly addressed a note to Dr. Sutherland, a copy of which I enclose. It is a large sum for me to undertake, particularly as so many foreigners are leaving Tokyo; the receipts for medical work must diminish. Furthermore, I do not wish to put myself under pressure of that kind. Even with the 1,829.42 some things will be left uncompleted.

"The trustees say that in the rebuilding of the Shizuoka church an exact estimate of the cost was never made, but the cost of the recently burnt church was taken as the basis, and 4,000 yen were roughly estimated to cover the cost of rebuilding, without including the debt on the former church.

"I understood Mr. Hiraiwa to say that you had agreed to raise some money at home. He did not know how much. If you can do so, it will come as a great relief to me in dealing with this 1,829.42. Kindly send any amounts that you may raise, and I will apply them at once in reducing the debt.

"I am very glad, under the circumstances, that I did not give up medical work, but I very much dread the task that is before me."

Mr. Cassidy's Reply.

In reply to the foregoing Mr. Cassidy wrote as follows under date of October 7th, 1893:

"Well, in regard to Shizuoka affairs. The serious and discouraging light in which matters have been represented to you makes the position of affairs look somewhat worse than it did when I left. But it seems natural, and perhaps necessary, that the new man should see a good deal to be improved, or else he would have no chance to make his mark. When Mr. Hiraiwa looked into affairs, while I was yet there, he found liabilities amounting to about 1,700 yen, against which we held the old lot at 600 yen and some sub-

scriptions. Remembering that before the last fire there was 1,000 yen to be collected, I did not think the increase of liability was so very great. Of course, going through a building experience twice in succession, it is impossible but that a good deal of unforeseen obligation would arise; and it is the safest way to take a bad thing in its worst light and provide accordingly. You have certainly taken a wise course in the request you have made of Dr. Sutherland, but I shall do my best to see that you are not taxed for the whole of that amount. If they give me anything of a free hand I would not fear to undertake the whole of it; but I have met no one yet, and don't know what is before me. I have just now had a word from Dr. Sutherland through the telephone, but that is all. To-morrow I am to speak twice, and then attend the Board meeting. After that I expect to have a programme laid out for work of some kind.

"Sincerely yours,

"F. A. CASSIDY.

"P.S.—I must say that I had no responsibility for the division of funds to purchase the burying-ground. I expected that the trustees would find themselves in a tight place in regard to that. The borrowing of funds to pay Mr. Kohayashi's deficiency is inexcusable, but I knew nothing of it. I warned the trustees repeatedly as to how the finances stood. To say that the building was undertaken without making an estimate of cost is a statement I don't understand at all; it is quite out of harmony with my knowledge of the case. The statement that the church would be sold for debt in two years of course implies that no one would do anything during the two years, which is absurd. There is no use in making things look worse than they really are. I knew there was a bit of a crisis coming, and it is healthy that it should come. It will do good; and you may be sure that I shall endeavor to do my share toward relieving it. Of course my regular work must go toward the regular Board funds; but outside of that, I shall pick up a good deal here and there.

Yours, F. A. C.

"P.S. 2.—The General Board has disallowed nothing except the second man for the Tabernacle. They have given us a net grant of \$20,000 at 70 per cent., with the hope that a more favorable rate of exchange will help us out.

"The Board has given me permission to spend the year in special study. I intend to go to England and see what I can do there. I found that I could only have a reduced allowance even if I did full or double work, and I could have about the same to go and study, so I am going to follow your example and try to fit myself for greater usefulness in future.

Yours, F. A. C."

Mr. Cassidy's Letter to the Council.

I have already shown that in order to meet this emergency Dr. Macdonald assumed the whole debt of yen 1,800, purposing to pay it out of his medical practice. But this made it necessary for him to receive his full salary from the Board, and as the estimates had already been sent home asking for only \$600, it was necessary to explain to the Council the reasons for asking for \$1,250 instead. Accordingly at a meeting of the Council Dr. Macdonald briefly stated the case and expressed some surprise that Mr. Cassidy had not told him about the matter before leaving Japan. It appears that Mr. Crummy at once wrote to Mr. Cassidy, who was then in Oxford, England, and the letter drew from him the following reply, which was read to the Council at Mr. Cassidy's request. The first paragraph is omitted, as it does not touch on the case:

"86 SOUTHMOOR ROAD,

"OXFORD, ENGLAND,

"December 1st, 1893.

"To the Chairman and Members of the Japan Mission Council:

"DEAR BRETHREN,—I must take the time to refer to a matter which is somewhat puzzling and distressing to me at this great distance. Just on leaving Canada I received a letter from one of our friends of the W. M. S., in which was a sentence something like the following: I am very sorry that anyone with whom I have worked should have his name so stained as yours has been in connection with the church here (i.e., Shizuoka). I don't put it in quotation, because I can't swear to the exact words. This was simply put in gratuitously as a matter that was so well understood as to need neither explanation nor proof. Of course it did puzzle me and annoy me, and I felt as though I had a Council of brethren on the spot who knew the facts of the case—whatever the case might be—and who, as brother ministers, would be sure to see that no foolish report should gain advance in my absence—at least, without waiting my explanation. So I sent the letter, with a couple more like it, on to Dr. Sutherland, to be kept till needed, and dismissed the matter from my mind.

"But lest any misunderstanding should arise, and you should not be in possession of the facts to enable you to deal with it promptly, I beg to send you a few words of explanation of the state of affairs, as I left them, in regard to the church to which the sentence refers.

"In the first place, please bear in mind that I left some little time before the finishing came on; and anyone of experience knows that that is a time at which it is impossible to tell to 100 or 200 yen how anything is to come out, i.e., on a big contract.

"When Mr. I. trustees, and explanations, and He expressed his except that the course, we both we needed to do and all would

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"When Mr. Hiraiwa came out he spent several hours with the trustees, and went over everything. Then he came to me for explanations, and I tried to make everything as clear as possible. He expressed himself as highly pleased with the way things stood, except that there was considerable liability to be met. That, of course, we both felt. But everything was quite straight, and all we needed to do was to stand up squarely to our individual posts, and all would come out right. The liability stood as follows:

"Amount assumed by the church, and borrowed by them	yen 1,000
Amount over this which would be required to pay all claims	" 700
Total	yen 1,700

"Against that stood the old lot which we held at first at 800 but after at 600, and then when I was coming away they were talking of letting it go at 350 or 400 yen. So that the amount unprovided for was the difference between the lot and 700. According to a letter I received from the Chairman, Dr. Macdonald, this 700 seems later to have increased to 800, which would make a maximum of debt unprovided for of 500 yen, or something less than \$300.

"Of course, I knew we must provide for this in some way, but had not the slightest fear of my being able to collect it at home. My purpose was to let the trustees carry the 1,000 yen which they had assumed, and never touch it officially, but after the other had been cleared off and the account closed, to help them privately.

"Something dropped by Dr. Sutherland led me to wonder whether you had misunderstood the position and undertaken to assume the whole amount—1,800. I hope this is not so. If it is, I protest against it as demoralizing to the spirit of independence which we have been trying to cultivate in our churches. All that we have anything to do with, officially, is the balance of the 700 yen or 800 yen after the proceeds of the lot has been applied on it. To do more would be a most lamentable mistake. And surely the balance to which I have referred is not such an amount as to create any panic or alarm when exchange stands at so low a rate.

"Apart from this was a little matter which may have been misunderstood though I explained it to both Dr. Macdonald and Mr. Hiraiwa. Of course my explanation was not official, but merely as a sort of go-between, and may not have been taken much notice of. It was an item of 300 yen which I had advanced as a temporary accommodation when they were preparing to open the first church in November, 1883. I stated clearly how it was at the time, and several times subsequently warned them that I could not carry that beyond the close of the year. So when closing up there was no way for me but to take it out of the balance due the building fund, and restore it to the District funds. Of course, I would not have carried it so long had not the fire made it difficult to press anything. Or if the lot had been sold, I would have put in that as a first claim against the proceeds. Mr. Fujiwara thought they would be embarrassed by my taking it out of the balance, so I explained to him that possibly Dr. Macdonald could continue the loan till the lot could be sold, but as for me, I had to get out of office and must needs close my books. So I took it out, and according to promise asked Dr. Macdonald to give it his most favorable consideration when they would apply to him concerning it.

"Of course, had I not taken it out, then I would have been guilty of a serious crime indeed. The best I could do for them was to let them have it for seven or eight months, free of interest, and then commend their case to the Treasurer, but I had no other course open than to close up my book and get out of office.

"There were two other circumstances of which I heard through you, one the loaning of money to make up Mr. Kobayashi's salary deficit. Of that I had no knowledge. The purchase of the burying-ground I had long desired and hoped for, but I had no part in it when it was done. It was not, as I say, done on my authority.

"I am most clear, in my own mind, in regard to the whole six years of my administration of mission finances on that field. During my time six parcels of land have been bought, ten churches and four parsonages built, and, so far as I know, the funds have been administered with perfect satisfaction to everybody, as have also the infinite details of the regular district work. Concerning none of those enterprises am I more clear and more ready to defend myself in every detail than I am concerning the Shizuoka church. How anyone can so coolly and so impudently state such an insulting thing as that my name is stained in connection with this business is more than I can understand. But if you my brethren are, as men—as Britishers—as Christians—as brother ministers, faithful to me in my absence, no mud-slingers will succeed in soiling my good name or undoing the work of my seven years of toil in Japan. I am but a humble servant in my Master's work. I claim no honor but the honor of humble and faithful service; but those who undertake to defame and injure me are fighting not against me, but against Him 'whom I am and Whom I serve.'

"Again wishing you all abundant success in your toil, I remain

"Faithfully and sincerely yours,

"F. A. CASSIDY."

Some Mistakes Corrected.

The reading of this letter in the Council seems to have aroused the partisan spirit in no ordinary degree, and Dr. Macdonald was accused of acting under a panic influence; of interposing when there was no need. It was affirmed that Mr. Cassidy and the trustees knew better than he

(Dr. Macdonald) could know; that Mr. Hiraiwa was for the most part responsible for the trouble, and why could not Dr. Macdonald believe Mr. Cassidy rather than Mr. Hiraiwa? This is another illustration not only of the hostile attitude of the Council toward Dr. Macdonald, but also of their determination to make common cause whenever one of their number was implicated. Two or three points in the letter itself, touching matters of fact, should be noted. Mr. Cassidy says Mr. Hiraiwa expressed himself as highly pleased with the way things stood; but this does not harmonize with the statement in Mr. Hiraiwa's letter. He says that against the church debt of 1,700 yen there was the old lot which they talked of selling for 350 or 400 yen. But this is a mistake; the debt was 1,800 yen over and above the value of the church lot. Mr. Cassidy says that during his six years on the Shizuoka District six parcels of land had been bought, and ten churches and four parsonages built; but in justice he should have added that most of these enterprises were rendered possible only by Dr. Macdonald's gifts from the proceeds of his medical practice.

More Letters from Dr. Macdonald.

To the letter of Mr. Cassidy, as given above, Dr. Macdonald returned the following answer:

"TOKYO, JAPAN, January 29th, 1894.

"REV. F. A. CASSIDY, M.A., 86 Southmoor Road, Oxford, Eng.

"DEAR MR. CASSIDY,—Your letter to the Council, and also the one to me, were duly received, and read at a meeting of the Executive Committee of the Council. I regret that I am unable to comply with your request that I give you what I 'actually said' when I reported the condition of the Shizuoka church to the Executive Committee and the relief-measure that I had taken. I remember in a general sense what took place, but if you will kindly send me the name of your informant, and a copy of what he wrote, I will see him face to face, and then write you, if you still desire it.

"In regard to this church affair, there is no one 'mud-slinging,' as you term it, as far as I know. I inquired at the Jo Gakko if they knew why Miss Robertson wrote you. They knew nothing about the affair. Why Miss Robertson wrote is known only to herself, I suppose.

"Mr. Hiraiwa and the trustees were publicly, almost slanderously (in a Japanese newspaper), attacked on account of the financial condition of the church, but your name was not mentioned and you were not in any sense involved. The fact is, the affair had become a past issue; no one, so far as I know, was giving the matter a thought, until your letter in the *Guardian*, and your two letters from Oxford, brought it to the front again.

"I exceedingly regret that you did not speak with me about this affair before you left Japan. I would have joined with you in its adjustment, and all that has followed would have been averted. I took action only after full investigation.

"I paid the debt on the old church	1,300
To complete the new church	800
	yen 1,800

"This amount of 1,800 yen was the amount that had to be dealt with after the old lot was sold, and every cent of assets realized and applied. This statement, I know, does not agree with yours, but this statement is correct.

"I can assure you, however, that the only feeling that I have in regard to this whole matter is one of thankfulness that I was able to meet the absolute necessity that existed in the case, and so sure am I of my ground that if it were to be done again I would do it with the least possible delay.

"In your letter to the Council you charge me with what amounts to misadministration. You say, 'I protest against it'—that is, my action—as demoralizing to the spirit of independence which we have been trying to cultivate in our churches.

"You feel aggrieved: I am quite willing that the matter should be investigated. I therefore propose that you make a charge against me, and send a copy to me, and lay it before Dr. Sutherland. I am willing that you should be present to prosecute the case, while I am ready to forego that advantage, and depend upon a brief, supported by documents, which I will forward. Considering all that has been said, I shall be glad of such an opportunity of vindicating myself.

"With best regards,

"Very truly yours,

"D. MACDONALD."

Under date of January 29th, 1894, Dr. Macdonald wrote to the General Secretary as follows:

"DEAR DOCTOR,—I beg to enclose a copy of a letter sent to Mr. Cassidy re the Shizuoka church. I did not take action in that case without thorough investigation, and then I acted promptly because of the urgent necessity. In reply to my letter of August 18th, Mr. Cassidy said that he knew 'a bit of a crisis was coming.' I met the crisis, but it required 1,800 yen.

"The trustees have acted in a straightforward, honorable manner throughout.

"I do not wish to say one word more about this affair than is necessary. I, however, have documents covering the whole matter, and not the least important are the letters of Mr. Cassidy himself in June last. It is, after all, a sort of a 'tempet in a teapot.' No one's moral character is affected, but if there is to be an inquiry, it should be at the Mission Rooms. It would do harm here.

"I am sorry you have to be troubled with such matters."

Necessity for Action—Letter from Mr. Hiraiwa.

As to the necessity for the action taken in the Shizuoka church case, that is made clear by the following letter from Mr. Hiraiwa to Dr. Macdonald:

"SHIZUOKA, January 22nd, 1894.

"DEAR DOCTOR.—Your letters of the 16th and 17th are to hand, and now I am ready to answer them in detail.

"In the first place I beg, however, to say that I feel even now that your action in giving us that sum of yen 1,000 to pay the debt of Shizuoka church, and the other help as well, was absolutely necessary, and I would not take a tack the statements, or any one of them, that I made in my letter to you at that time in regard to the matter. Even soon after my arrival here the last summer I could see the general trend of the affair pretty well, and I was convinced that some immediate action was called for to abate the financial and moral ruin of the church, when I saw the Trustee Board three times and the Quarterly Board once. Just think of the affair as I saw it at that time. They paid yen 72.86 already for the interest on yen 1,000 (which is the debt on the burnt church) out of the building fund of the present church, and some more yen for interest were due at that time. They borrowed yen 300 from Mr. Cassidy at the time of dedication of the burnt church, which they wrongly imagined was for a very long term, but was deducted from the building fund of the present church when Mr. Cassidy was leaving Shizuoka for home. The Quarterly Board had borrowed from the same building fund the sum of 150 yen to buy a burying-ground for the church use, which they had no means to refund in near future at all; and in addition to that, they had been borrowing from the same fund more or less monthly to supplement the deficiency for the ordinary running expenses of the church, which amounted to a little more than 60 yen by that time. And how much was there in cash in hand for the building? Only a few hundred yen, even including what would be collected in very near future. And what was the amount that was needed for completing the building? Absolutely not less than 700 yen, and perhaps 800 yen, besides that few hundred yen above spoken of, without mentioning that debt of 1,000 yen.

"Could the church people do anything with the debt and also the amount of deficiency for the building? Not at all. They were, through the Quarterly Board, in debt 100 yen from the other source, in addition to the 60 yen mentioned above. These 160 yen had been accumulating since August of 1892, and the debt of that amount by the beginning of August, 1893, when I came. The Quarterly Board did not know how to pay that off, but only was in hope of doing so by the increase of membership and by the increased liberality of the old members; it was, by the way, a hope against hope at these times. And so, how much less to do anything with the deficiency of the building fund. The Trustee and Quarterly Boards did not reveal these real states of the finance, both for the ordinary running expenses and the building fund, to the people in general; yet they be discouraged and persuaded to desert the church; and, at the same time, they could do nothing themselves, and were entirely at their wits' end. They were simply anticipating some unfortunate eruption at some time as the work of building advanced, and were wishing to have the time postponed as far as possible. When I saw these critical circumstances, I could not but determine to deny me of the monthly salary till the church finance could be adjusted, and be put on a safe basis, and ask you for some help as to the building fund and the debt. Was your assistance necessary? Yes, absolutely necessary, and it saved the church from ruin.

"When I saw the members of the Trustee Board yesterday morning after the service, they expressed sentiments that would go to endorse what I have stated above; and after telling me quite a few things (which I could not see and they were not willing to tell me just at that time), they said unanimously that they were more thankful for the effect the payment of that debt (1,000 yen) had brought upon the church, than the gift of 1,000 yen itself; for, supposing the church could have been built without any difficulty, if the 1,000 yen be not paid, and the church finance in the way of running expenses be not brought up and put on a safe basis, they could not make a move, and worse still, the church would be divided into three bitter parties: those who belong to the Trustee Board going to some very desperate efforts to pay the debt of 1,000 yen off at the cost of every other interest of the church, and that for many years to come, as they have no means of their own; those who belong to the Quarterly Board would endeavor to adjust the ordinary church finance only by themselves and by their own devices; and then the people in general might lose sympathy for the church, out of mistrust and despair, and mostly go away, and the pastor be left with some handful of people with the large beautiful church, while the outsiders would not come in to be entangled with such an unpleasant state of affairs. This seems to be what they pictured to their own mind, if those assistances had not been given at all. I cannot tell whether such should have been inevitable or

not; but I am sure a ruin in some form was inevitable, as I heard some bitter whisperings and some indications of some runaways; but when the general meeting of the church was held and I told the whole financial conditions frankly, as well as the ways and means to meet them, the spirit of the church was revived, and the pleasant feelings were restored. And now, as the result, peace, union and good-will on all sides prevail.

"Now, I will give you the direct answers to your questions. By the way I must tell you frankly that I translated your two letters into Japanese, and showed them to the members of the Trustee Board, so as to get the answers from their mouth directly and exactly to the point. If I did betray your confidence, please pardon my freedom. The following are, therefore, their own answers: "I. The trustees did not become responsible to pay yen 1,000, that is,

"(a) They did not intend to pay the money themselves;

"(b) They did not become personally responsible for the money;

"(c) They, however, did not and could not expect to get subscriptions from the Shizuoka church to pay the money, and consequently had not the subscriptions for it at all;

"(d) They expected to pay the money out of the proceeds of the sale of the old church property (the lot alone, as it was after the building was burnt by the first fire), and of the magic lantern shows, which they intended to make in the cities of Shizuoka and Nagoya, and in the intervening towns, by borrowing the instrument from the Central Tabernacle. By the first they expected to realize about 700 or 800 yen, and by the second, about 200 or 300 yen. But both proved to be a dream, as they found out afterwards that the lot was not worth more than 300 yen, and they could not try the other at all.

"(e) The money was not borrowed at Mr. Cassidy's suggestion, but he knew and seconded the action. At first the money was to be borrowed on mortgage of the new church-building from a bank, and a mortgage-deed was prepared (thus far Mr. Cassidy is said to have seconded the movement and known all the talk), when one of the trustees (Mr. Umezawa), not feeling it easy to make a mortgage of God's church, slipped away from the room and brought the money on return, having got it from one of his friends on faith. Mr. Cassidy is said to have not known the latter part, and to have been surprised to hear afterwards that the money was secured in that way.

"So the deed which I have now in my hand reads to the effect that the creditor was Mr. Umezawa, and the rest of the trustees were the debtors, and no mortgage was mentioned.

"None of the trustees are wealthy, except Mr. Umezawa, a physician in the neighboring village; even he is only a man of some comfortable living. They, or any one of them, had not any purpose of paying the money out of their own property, for simply they could not. I asked Mr. Umezawa what was his intention to do if the trustees could not pay the money back to him. He answered saying that it was then the time to put the church on mortgage and get the money, as it was the first intention of the trustees to do.

"If the trustees could get the yen 1,000, the money was not to be used on the building of the present church, but used on the payment of the debt on the burnt church entirely, as the 1,000 yen was purely the debt in connection with the burnt church. So the 1,000 was to be paid on ashes.

"III. The assistance was exceedingly necessary. The assistance not only paid the bad debt and completed the building, but also averted the moral ruin of the church, and restored the union and good feeling of the people.

"The trustees were willing to write you themselves these answers, if necessary; but I said to them it was not necessary, as the letters were private between you and me and I was to answer. In conclusion let me say that nobody, either Mr. Cassidy or Mr. Kobayashi, or the Trustee Board as a whole, was to be much blamed for the above financial confusion, as all of them did their best, I am sure, under the circumstances—unexpected fire, discouragement, and confusions created thereby, all which forced them to do things as they saw for the moment, and not with foresight, cool judgment, and positive estimates. That is my judgment and feeling of the case.

"The facts, however, remain the same, and it is better not to try to mend them in any shape. I am thankful that I came here in the midst of such state of affairs and could do something, though it was not very pleasant to my 'weak flesh' at the time.

"Yours very truly,

"Y. HIRAIWA."

This closes the documentary evidence with regard to the Shizuoka church affair.

[Mr. J. A. M. Aikin—I would ask to be permitted to amend the wording of the resolution which I moved previously in reference to the reporting of the proceedings by connexional papers. I would ask the committee to permit me to amend that by putting it in these words: "That the representatives of the connexional papers be permitted to be present and to report the proceedings, after consultation with the General Superintendent." It amounts practically to the same thing.

THE CHAIRMAN—I would suggest that you strike out the word "General Superintendent" altogether. I think the editors are perfectly competent to attend to that business.

Mr. Aikin
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Adjourned
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MR. ATKINS.—I would be more pleased to do that.

THE CHAIRMAN.—I would say to anyone present, having passed the resolution we have, that the meeting is open to all members of the Society, ladies and gentlemen, all members of our Missionary Society, and of course we will all be interested in knowing who are members; if parties appear who are not, and attention is called to the matter, the chair will call the attention of the parties concerned especially. Our brethren from the city can help us in that matter.

Adjourned at 12 o'clock.

Committee on the Whole resumed at 2 o'clock. After devotional services the Rev. Dr. Sutherland proceeded with the reading of his Review as follows, and closed at 5 o'clock p.m.]:

XI.—STRIFE AMONG THE MISSIONARIES.

How it Began.

"The beginning of strife," says Solomon, "is as when one letteth out water; therefore leave off contention before there be quarrelling." Had the wise man spoken as a prophet instead of a proverbial philosopher, there would be room for thinking that he had his eye on our Japan Mission. Not one of us knew when the trickling, almost invisible stream began to flow; perhaps the missionaries did not know it themselves, and so when it became known that there were wide estrangements and embittered feelings among them—that the tiny rill had become a flood that threatened to sweep away the very foundations of the mission—great was the surprise and dismay in the Home Board. For a length of time earnest efforts were made by means of correspondence to allay irritation and restore harmony, and at one time it was hoped these efforts had succeeded, but soon it was perceived that the trouble was as bad as ever, and that peace could not be restored till some of the contestants were withdrawn from the field.

To me it has always seemed that the causes of the strife were, at the beginning, of the most trivial kind, but I find that this opinion is not shared by some, at least, of the missionaries themselves. I have been told by one of them that the causes of the difficulty were of a serious character from the first, and such as neither forbearance nor explanations would be likely to remove. Perhaps this Board may be able to find out from some of the parties themselves just what are the real facts in the case; but it still seems to me that there was a time in the history of the dispute when a little tact and forbearance on the part of those more immediately concerned would have reduced friction and brought about a better understanding. As might be expected, the correspondence does not throw very much light upon the origin of the troubles; it only casts a somewhat lurid gleam upon certain occurrences which indicated very strained relations among the missionaries, without making it very clear how the misunderstandings came about.

Factors in the Dispute.

From what has already been said in the preceding part of this review, it will not surprise anyone to learn that the Tabernacle looms up as a factor in the disputes, and that Dr. Eby and Mr. Cassidy seem to be connected, more or less prominently, with the whole difficulty. In fact I am quite clear in my own mind that if these three factors could have been eliminated, there would have been no disputes at all, at least of any moment. This remark applies to the friction between the two Mission Councils, for in regard to quarrels between individual missionaries it is, of course, impossible to tabulate the thousand-and-one little circumstances—words, looks, or tones; whispers, gossip or tale-bearing—that may have contributed to the result; and on these points the official records give us no information. Such documentary evidence as has come to the Mission Rooms will be submitted, and there are a number of persons waiting the call of the Board who can give personal testimony in regard to some phases, at least, of the whole subject.

I have previously expressed the opinion that notwithstanding the quiet which seemed to reign in the Mission

when I visited Japan in 1889, subsequent developments led me to conclude that even before that time the beginnings of strife were at work. Outwardly, however, the relations seemed to be cordial. Indeed, as late as 1890, I find entries in the Minutes of the Woman's Mission Council which seem to indicate a spirit of friendly co-operation. Thus in the records for 1890 I find the Council instructing its members in their study of the language "to follow the course laid down by the Japan Conference." In the same year a letter was received from Mr. Saunby, suggesting the opening of an Orphans' Home in Kanazawa. This letter was sent to the Woman's Home Board for "favorable consideration," and a vote of thanks was passed to Mr. Saunby for his "valuable information and suggestions about the work." It is true that some time later there was disagreement between Mr. Saunby and the lady workers who had been sent to Kanazawa. After his return to Canada, the matter was referred to at a meeting of the Executive, and Mr. Saunby, who was present, was asked to give a statement of the case. When he finished, several members of the Committee freely expressed the opinion that in this instance the ladies were not to blame.

Precautionary Measures by the Woman's Council.

It would appear that the Woman's Council had felt the inconvenience arising from the consideration of communications from individual members of the other Council. Consequently at a meeting held on September 3rd, 1891, the following resolutions were adopted:

"Moved by Miss Munro, seconded by Miss Blackmore, That we will not consider propositions for opening new lines of work, from the agents of the General Board, unless said propositions have received the approval of the Council of the General Board and are sent to us through the Secretary of the same; and that a copy of this resolution be sent to the Secretary of the Mission Council of the General Board."

"Moved by Miss Munro, seconded by Miss Hargrave, That henceforward all plans for new lines of work, before being finally decided on by our Council, must be laid before the Council of the General Board and receive its approval."

What the Men Thought.

The foregoing resolutions were sent to the Mission Council of the General Society, but were returned with the remark that they (the members of the Council) could not understand them. It would appear, however, that further light was obtained later on—at least it was found that relations between the two Councils were not satisfactory, for at a meeting of the Woman's Council held July 13th, 1892, a communication from the Council of the General Society was received, and action taken thereon as follows:

"The Secretary read the following communication from the Secretary of the Japan Council of the General Board of Missions:—

"Whereas we hold it of prime importance that the evangelistic work of the Woman's Missionary Society and that of the General Board be carried on in harmony; and whereas certain misunderstandings appear to have arisen; we appoint a deputation, consisting of Dr. Cochran and Messrs. Cassidy and Crumphy, to confer with the Council of the Woman's Missionary Society with a view to a harmonious adjustment of the work, and a satisfactory understanding between the workers; and place a copy of this resolution in the hands of Mrs. Large and Mrs. Gooderham."

"The Secretary stated that she had appointed Thursday evening, July 14th, at 7.30, as the time to receive the deputation.

"Mrs. Gooderham asked, regarding the communication, if any of the members of the Council knew what misunderstandings there were in the evangelistic work, or any reason why such a communication was sent us. Some two or three knew of no reason in their work; others said they had heard remarks and had been asked questions about a former communication sent by the Woman's Missionary Council to the General Board Council, that had led them to see that at least one or two members of the General Board Council were dissatisfied with our ways of working, and that we were not working according to the Discipline of the Methodist Church.

"The Secretary explained for the sake of those not present at our meeting September 3rd, 1891, why the communication was sent to the Council of the General Board; also referred to its being returned to us as not understandable.

"Miss Hargrave reported the state of things in Kanazawa, and, by request, told of Mr. Saunby's action last fall in regard to Miss Cunningham's passport, and his threats about exposing the Woman's Missionary Council, and the feeling among some of the men of rights that are theirs, which we have failed to give them.

"An explanation of the word 'harmony' was then called for. After some further conversation, the meeting adjourned."

The closing paragraph is important inasmuch as I have been informed that the interpretation put upon the word "harmony" by the authorities of the Woman's Missionary Society is, that it refers to the Home Boards, and not to the workers in the foreign field.

The interview above referred to was held on the 14th of July, 1892, and the record concerning it in the minutes of the Woman's Council is as follows:

"After a two hours' conference the gentlemen rose to leave, without anything definite having been arrived at, the main difficulty apparently being that the women were not under the control of the Council of the Japan Mission of the Methodist Church."

Resolutions of Mission Council.

Coming down to the records of both Mission Councils in 1892, there are certain entries which seem to touch the points in dispute. At a meeting of the Mission Council of the General Society, held September 9th, 1892, the following action was taken:

"Dr. Eby made a full statement of the present circumstances of the Central Tabernacle work, with special reference to the attitude of the Woman's Missionary Society toward that work.

"It was moved by Mr. Cassidy, seconded by Mr. McKenzie, and unanimously resolved, That the following be communicated to the Woman's Missionary Society:

"In view of the great opportunities offering for evangelistic work in the eastern section of Tokyo city, especially in the Central Tabernacle, it is the unanimous request of this Council that you open a branch of your Mission in that section of the city, to be located at Hongo, in the vicinity of the Tabernacle, and that ladies be appointed to reside there from the earliest possible date, so as not to lose the opportunities of this season; and that they devote their time to work in connection with our four churches in the eastern side of the city, viz.: Central Tabernacle, Ushigome, Kanagome and Shitaya, with their branches, giving especial attention to the Central Tabernacle."

Turning back again to the resolutions passed by the Mission Council of the General Society on September 9th, 1892, I find, in addition to those already given, the following:

"It was moved by Mr. Cassidy, seconded by Dr. Eby, and resolved, That in view of the great opportunities offering for evangelistic work in the eastern side of the city in connection with our churches at Shitaya, Ushigome, Kanagome, and especially in the Central Tabernacle; and whereas we have applied to our mission of the Woman's Missionary Society here, and they have found it impracticable to do what appears to us to be essential to success:

"Therefore, we unanimously and earnestly request the General Board or the Committee of Consultation and Finance, to appoint at least one foreign lady to this work, to reside in the neighborhood of the Tabernacle.

"And further, we have much pleasure in recommending Miss Ada B. Johnson, who is well-known to us as an experienced and remarkably successful worker in Japan, who is a Methodist formerly connected with another mission here, and now on furlough in America, and disconnected with the former mission (the Evangelical Association) through no fault of hers.

"It is the decision of the Council that this resolution remain dormant unless the previous resolution and application to the ladies for workers should fail, and that in case the said application fails, we hereby instruct the chairman to forward this resolution at once with such explanation as may be necessary."

A Favorable Reply not Expected.

From the preamble, as formerly recited, it appears that in Dr. Eby's statement special reference was made to the attitude of the Woman's Missionary Society toward the Tabernacle work. Just what that attitude was is not quite clear, but from some allusions in correspondence of that date, and in recent letters recalling the facts, it would appear that while Dr. Eby desired the ladies to open a second centre for their work in Tokyo, in the neighborhood of the Tabernacle, they were not inclined to comply, but preferred to send such help as was practicable from the centre already established at Azabu, a part of the city three or four miles dis-

tant from the Tabernacle. It would appear, also, that when the President and Secretary of the Woman's Missionary Society were in Japan the year before, a meeting of the Woman's Council was held, at which a deputation from the Council of the General Society appeared to press for lady missionaries at Hongo,* and it may be the opinion of the ladies, as then expressed, was not altogether favorable to Dr. Eby's scheme. At all events, it is clear, from the resolutions already quoted, that Dr. Eby and Mr. Cassidy did not expect a favorable reply from the ladies, and hence threw out an anchor to windward by an application to the General Board to appoint a lady worker.

What the Women Said.

The request came before the Council of the Woman's Society in due course, and on the 14th of September, 1892, the following reply was sent:

"AZABU, TOKYO, September 14th, 1892.

"REV. DR. MACDONALD, Chairman of the Japan Council of the Methodist Church.

"DEAR SIR,—At a meeting of the Executive of our Council, held yesterday, your resolutions were received, and the following is our reply to your request for the establishing of a branch of our work in the eastern part of the city of Tokyo:

"You will have it upon your minutes that this subject was laid before the President and Secretary of our society by the deputation which waited upon us during their visit here. We learn from Miss Cartmell that our President and Secretary consider that your proposals having been laid before them, they are matters to be dealt with by the General Board of the Woman's Missionary Society. It only remains for us to forward your latest communication to the Executive of the Woman's Missionary Society.

"The policy of the Woman's Missionary Society is to establish strong centres from which to work with a view to developing self reliant native helpers. They have cheerfully, and at great cost, established our centre in Tokyo—the home and school in Azabu. We feel it our duty to lay before the Executive, and you also, our view of the work.

"The objects before us are, the training of native helpers and the reaching of the homes. To reach these we have limited resources, human and material. The work of the missionary must be largely confined to the instruction of those who can reach the homes. The best use of our material resources will be in keeping the workers together, so that the larger number shall be able to give their full time to school and evangelistic work. During the present state of public opinion, and while our building in Azabu has room sufficient, we would not feel justified in asking our Board to establish a new home in a part of the city that can be worked from Azabu.

"The native helpers, of established, developed Christian character, must be trained in our schools, which therefore must have our first consideration, since the evangelistic work of the future depends upon them.

"Fully appreciating the felt need which oppresses the members of your Council respecting the work in Hongo, we cannot conscientiously advise more than a small outlay for the renting of a small Japanese house as a centre, where one or two Bible-women may reside, and where they and the missionary may give instruction to those they may gather about them.

"We think it due to state, further, that when the time comes for advising our Board to establish a new centre, some point should be chosen where woman's work is entirely neglected. In Tokyo every denomination is at work, and we are told that several are represented in the district referred to in your resolution.

"Trusting that this statement of our policy will commend itself to your judgment,

"I remain, yours sincerely,

"ELIZA S. LARGE,

"Chairman of the Council of the W. M. S. of Canada."

Three days later Mrs. Large again wrote to Dr. Macdonald, as follows:

"I should have stated in my communication of three days ago, that we have decided the amount of time we can allow a missionary lady to devote to Hongo Tabernacle. A lady will spend Sunday there, and two days a week; meetings held or visiting done, as thought best after consultation. In addition to this we propose to put two Bible-women to work there and

* This was not the main object of the deputation. "A harmonious adjustment of the work, and a satisfactory understanding between the workers," is what the resolution speaks of.

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in the surrounding churches. These women will have a home and reside there, thus making a centre."

It should here be stated that some time previous to this Dr. Eby had three foreigners assisting him at the Tabernacle—an organist, an Organizing Secretary (both men), and a lady, Miss Cushing, whose efforts among the women were very successful, but whose health gave way under the strain of excessive work, and she had to resign.

Action of the Home Executive.

At a meeting of the Executive, held in April, 1893, it seemed clear from correspondence which had been received, chiefly by the officers of the Woman's Missionary Society, that very unfriendly relations existed between members of the two Councils, and the Secretary was instructed to press upon the missionaries the importance of hearty co-operation in the work, which he did in the following letter, addressed to Dr. Macdonald:

"METHODIST MISSION ROOMS,

"TORONTO, April 18th, 1893.

"DEAR DOCTOR.—At the meeting of our Missionary Committee held on the 12th inst., the relation of the Woman's Missionary Society and its works to our own became the subject of conversation. Very little information was available from your correspondence; the reason for which appears to be that members of the Mission Council had challenged your right to give information to the Missionary Secretary or the Committee other than what might appear in the resolutions adopted by the Council. The Executive of the Woman's Missionary Society, however, had been kept fully informed of all that was transpiring, and the presence of Bro. Saunby enabled us in some measure to supply the lack of direct correspondence. After careful consideration of the whole question, the following resolution was adopted:

"The Committee deeply regret the strained relations that have arisen between the members of our Mission Council and of the Woman's Missionary Society, which we think might have been avoided by a little mutual forbearance and consideration. We hereby instruct the General Secretary to impress upon our missionaries in Japan the importance and desirableness of friendly consultation and hearty co-operation with the members of the Woman's Missionary Society, and also to correspond with the Executive of the Woman's Missionary Society, with a view of securing similar action on the part of their agents toward the Mission Council of our own Society."

"The above resolution is so explicit that it does not seem necessary for me to add anything. I feel sure that the line of action indicated will receive the hearty concurrence of the members of our Mission Council, and that they will try in every way to facilitate the work of lady missionaries, and to secure the benefits which such work must confer upon our native churches if wisely directed. I anticipate that a communication in the spirit of the foregoing resolution will be sent to the Mission Council of the Woman's Missionary Society, and I trust that it will result in restoring cordial relations among the workers of both societies in Japan.

"Yours faithfully,

"A. SUTHERLAND."

At the same meeting of the Executive a letter was read from Dr. Eby expressing the hope that a lady worker, for whom he had asked, would be given. Referring to the work hitherto done by the agents of the Woman's Missionary Society, he said:

"I presume you are aware that they (the ladies) have entirely withdrawn since December. The simple fact was, they sent a nice but utterly inexperienced girl to work both the Tabernacle and Shitaya church. The poor child was getting more good from the Tabernacle than giving when she was taken away, and poor M. as Hart and her interpreter could not get the women to come to their meetings. I gave them every facility, entire freedom and every help; but it was no use, they simply could not do the work, and failed."

Complaints of the Woman's Council.

It may be assumed that statements similar to those contained in the foregoing extract had reached the members of the Woman's Council at an earlier date, for at a meeting of the Council, held on December 31st, 1892, the matter was under consideration, and the following action was taken:

"The Chairman stated that there were difficulties in the work at Hongo, and she felt that some action should be taken, and

would therefore call upon Miss Lizzie Hart to give a report of her work in Hongo during the past three months, her reception by the superintendent and his co-workers, and difficulties met by her and the Bible women.

"When this report had been given, the following was moved by Miss Munro, seconded by Miss Cartmell, and unanimously carried:

"In order to meet the felt needs of Hongo, and in accordance with the resolutions of our Council, sanctioned by the Home Board, and forwarded to the Council of the General Board on September 30th, two Bible-women were sent to reside in Hongo, with instructions to work that district—Komagome, Shitaya, and Kakagara Cho. One of these Bible-women has given two-thirds of her time on Sunday and four days a week to the work in Hongo. In addition to this, Miss Lizzie Hart has given two days a week and part of each Sunday to the same work.

"During this time our workers have received no support from the superintendent of the work in Hongo, his co-workers or the members of his church. This fact was communicated to the Secretary of the Council of the General Board in a former communication. This lack of sympathy and co-operation not only paralyses our work there, but unduly taxes the strength, physical and spiritual, of our workers, both foreign and native.

"Resolved,—1st. That our workers be instructed to withdraw from Hongo until such a time as an assurance is given us that they shall have the support of the superintendent of the work in Hongo; and that they devote their energies to the work in Komagome, Shitaya and Kakagara Cho, where, though there are many difficulties and much to try and discourage, they have the cordial support and co-operation of the workers in charge."

An Investigation Asked for and Refused.

On the 10th of January, 1893, there was another meeting of the Woman's Council, at which further action was taken on the subject as follows:

"After prayer, the Chairman reminded the members of the resolution passed at the last meeting of the Executive regarding the work in Hongo, and said that it had been forwarded to the Secretary of the Council of the General Board. Yesterday she was asked, 'Is it true that Miss Lizzie Hart began work in Hongo with fine prospects, but because of her poor interpreter and dry methods she has killed the work there?' The Chairman said that she felt the time had come when this difficulty should be thoroughly investigated.

"Moved by Miss L. Hart, seconded by Miss Munro: 'Since forwarding our resolution of December 31st, certain facts have come to our knowledge which lead us to desire an investigation of the work of the Woman's Missionary Society in Hongo, and of the causes that have forced our withdrawal; therefore,

"Resolved,—That we ask the Council of the General Board to make arrangements for said investigation, and to appoint a time which will give sufficient notice to allow the members not resident in Tokyo to be present."

This resolution was forwarded to the Council of the General Society, February 4th, 1893, and elicited the following reply:

"In reply to your communication and request of January 10th, it was unanimously resolved:

"That as no definite charges are before us, and no facts known which require an investigation, we deem it unwise to go into such investigation, especially since it would give unnecessary publicity to matters which belong to the two missions only. If there are any charges which need investigation, we are prepared to consider them; but we are of the opinion that as the only matter of interest to us on both sides is the good of the work, a meeting for consultation and mutual aid in forming plans of operation would be much more in place. If this meets your approval, we shall be happy in consultation to arrange for a meeting for that purpose."

The Women are Displeased.

In reply to the foregoing communication, the following was adopted by the Woman's Council, February 21st, 1893:

"That we express our regret that you have refused to grant our request for an investigation, and we beg to state that had said request been granted, the 'facts' would have been placed before you.

"Also, that the knowledge we possess of 'undue publicity' having been given to matters which belong to 'the two missions only'—a publicity calculated to injure the work of the Woman's Missionary Society—was, in part, our reason for desiring an investigation.

"We are entirely of the opinion that 'the good of the work should be the only matter of interest'; but a meeting for consultation would not 'be in place' as a substitute for the investigation desired by us and refused us by you.

"It is now some months since we expressed ourselves as of the opinion that a joint 'consultation' would result in benefit to the work entrusted to us. We also stated that it would afford us great pleasure to have some communication from you, re consultation, to lay before our Council.

"We now state that it will afford us great pleasure to receive from you some plan, re the above, to lay before our Council at its next regular meeting."

A Possible Compromise.

It appears that about this time a letter was sent to Dr. Macdonald by Mrs. Large, proposing as a possible compromise the appointment of any lady missionary to the Tabernacle who was willing to accept the appointment, "to be entirely under the superintendence of Dr. Eby, or of the Council to which he belongs; that her salary, house-rent, incidental and contingent expenses be paid by the General Board while this arrangement continues. The lady accepting this appointment to continue a teacher of the Japan Mission of the Woman's Missionary Society, and not to have a seat in the Council of that body pending this agreement."

The proposal was accepted by the Council of the General Society, as the following resolution shows:

"That the proposal made by the Chairman of the Council of the Japan Mission of the Woman's Missionary Society, re providing for the woman's work of the Central Tabernacle, be cordially accepted, and in accordance therewith this Committee request that Miss Cushing be set apart to that work."

A copy of this resolution was sent to Miss Cushing, and in reply she expressed her willingness to go to Hongkong. When the matter came before the Woman's Council, it appears that the members of that body, while admitting that Mrs. Large's proposal was the only way out of the difficulty if Dr. Eby's policy was to be followed, were strongly opposed to the scheme on other grounds, as their action shows, taken May 9th, 1893:

"Whereas past experience has proved to us that it is impossible for us to work in Hongkong Tabernacle work according to Dr. Eby's methods and maintain the present policy of our Council—a policy that continues to recommend itself—and appreciating the needs of woman's work there, we are of the opinion that the compromise proposed by Mrs. Large is the only way out of the difficulty if Dr. Eby's policy is to be followed, and that the only conditions on which such a compromise could be carried out are those stated, viz., That all expenses be borne by the General Board.

"We further request that no estimates for work in Japan be received, or appropriations made, save those sent by our Council through its Secretary. (This latter request is in the event of this plan being followed). But we beg to state that, as members of the Methodist Church of Canada, we protest against the unjustifiable expenditure of money that must follow such an arrangement.

"We beg further to say that we are more fully convinced now than ever before that the work can be better done from Azabu (in view of the expenditure called for), with a Bible-woman's home in Hongkong as a centre.

"Having recorded the above protest, and stated our unwillingness to have the funds for which we are accountable used in such a way, we beg to state that if this compromise be accepted, we disclaim all responsibility therein."

The compromise appears to have been frustrated, for the time being, by the resignation of Miss Cushing before the arrangement could be carried out.

Dr. Macdonald's Proposals.

I am not aware whether any action, based on the foregoing resolutions, was taken by the Woman's Council; but I find that one month later the following letter was addressed by Dr. Macdonald to Mrs. Large:

TOUKIJI, March 4th, 1893.

"DEAR MRS. LARGE.—The following action was taken by the Executive of the Council at its last meeting. It has been sent to the members of the Council out of Tokyo, and I now beg to submit to you the unanimous action of the Council of the Japan Mission of the Methodist Church.

"Referring to the relations of the mission of the Woman's Missionary Society with our mission, it was unanimously resolved. That the following statement be sent to the members of the Council for a correspondence vote, with a view to its

being submitted for consideration to the Council of the Japan Mission of the Woman's Missionary Society.

"We regret the estrangement that has existed between the two Councils for some months past. We would be glad if this past could be out of sight and memory.

"We have not the slightest wish and intention to interfere with your (Japan Mission of the Woman's Missionary Society) autonomy as a mission.

"We should be glad if we could have a united meeting of the two missions, not for control, but for consultation, in order to consider the needs of the work and utilise our strength to the utmost.

"We feel that a meeting of this kind could advantageously be held at the time of the meeting of the Annual Conference. If other meetings were necessary, they could be held on call.

"If the ladies could hold their annual meeting at the time and place of the holding of the Annual Conference, the presence of the ladies would add an interest to the Conference, and the united force would constitute a demonstration that would be of mutual advantage.

"We suggest these ideas as a basis for harmonious work in the future, and we beg to submit them to the Council of the Japan Mission of the Woman's Missionary Society for consideration."

"Faithfully yours,

"D. MACDONALD."

This communication was considered by the Woman's Council at a meeting held March 11th, 1893, and the following answer was promptly sent to Dr. Macdonald by Mrs. Large:

"DEAR DR. MACDONALD.—The following unanimous action was taken at a meeting of our Council, held March 11th:

"In reply to your communication of March 1st, we, too, have deeply regretted the estrangement which has existed between the two missions during the past few months. We shall be glad to put the past out of sight and memory, and to meet your Council in consultation respecting the work.

"But we feel that the propositions contained in clauses three and four must be considered at a time when all our members are present, namely, at our annual meeting in July next."

"Should you deem it desirable for the two Executive Committees to meet in the meantime to discuss the matter, with a view to a clear understanding, we shall be most happy to do so at any time.

"Yours sincerely,

"ELIZA S. LARGE."

An Unfortunate Contrasts.

It seemed as if everything was now on the way to an amicable adjustment, but unfortunately at this juncture a private letter was addressed by Mr. Cassidy to Mrs. Large, which had the effect of arresting further progress in the way of reconciliation, and stirring up very bitter feelings. The letter is as follows:

"TOKYO, April 6th, 1893.

"DEAR MRS. LARGE.—For an hour or more yesterday morning I lay waiting for rising time, and thinking over all that you have gone through during the past seven years. Very, very often do I think of you, and very, very deeply do I feel for you. To straighten out all the difficulties and misunderstandings that have arisen among us, our two missions, would be an almost endless task, if possible at all. But to strike straight at the root of the trouble and cure it at once, appears to me as easy and simple as anything could be. So I am going to say to you, in the simplest and most confiding way I can, just what seemed to dawn upon me with the morning light.

"The phantom that has embittered your life is 'self-protection.' As a lone lady in a hard world this has formed one of the chief elements of your anxiety. You were busy struggling with it when I came to Japan. Enemies were supposed to be planning mischief against you, and you were taking precautions with a view to self-protection. As an old friend I soon became one of your protecting corps. I remember how zealous I was under the delusion. I could have shed blood for you if necessary. Many others too were just as faithful. But a happy change came when you entered married life. You then had a noble natural protector, and you were at rest. Those were joyous days; but widowhood left you more than ever a lone woman in a hard world, and perhaps doubly sensitive to its trials.

"Then self-protection was taken up more vigorously than ever. Enemies seemed to rise out of the ground. Again I was in the corps. Well I remember the needless efforts we made to foil imaginary enemies. Later on a closer organization and a more perfect body guard left me out. The phantom grew more real. Enemies seemed to multiply, and precautions were increasingly necessary. Now this has become a chronic disease,

and the protector your tender nerves. Quickers are the perceptive approach of an enemy's heart, and your sensitive woman's position. You took in this, and intended injury, following the first took in any description for me and injured so that I will not be.

"1. Not for Ages."

"2. If any friend, or what may be fully snubbed."

"3. If any enemy creates any evil, devoutly and prayerfully."

"If this simple and the present real friends. No come right now."

"This, I think, from your trying to believe that you hope of your return to the work."

"Personal way, for I course of self-improvement, the slightest compromise, measure."

"No, this is known. Please something which I am sorry if I should apologize, too, I stances, but I gather out of p

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"REV. DR. S

"DEAR SIR this morning. I have no int time for his c more than at of my husband or conversation December on for his of this

"I am sent Ollum, who past seven ye

"I trust you

"P.S.—I neither could that Mr. C. w an hour in J arrival in Ja

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Mr. Cassi tion of the March 11th

"Moved b regret that tions of a pe of privacy, I ence to us

and the protectors are so thoroughly in sympathy with you that your tender nerves seem to throb in the very extremities of the corps. Quicker than the scent or the hearing of the bird are the perceptions of your numerous protectors; the remotest approach of an enemy is at once telegraphed to your poor, tender heart, and you writhe in pain and anguish. Poor, tender sensitive woman! My heart aches for you as I think of your position. Your real enemies are those who sympathize with you in this delusion of self-protection. And their unintended injury to you is in proportion to their earnestness in following the phantom. I am heartily sorry for any part I ever took in any such mistake. Now I beg to offer a simple prescription for the cure of this miserable trouble which has misled and injured so many of us. And I do not offer you medicine that I will not take myself.

"1. Neither use nor seek any protection but the 'Rock of Ages.'"

"2. If any friend brings a useless or unkind report of anyone, or what anyone said, let this friend be lovingly but faithfully snubbed."

"3. If any enemy, real or imaginary, plans any evil or creates any evil reports concerning you, let that enemy be devoutly and prayerfully let alone."

"If this simple course is taken, every enemy will disappear, and the present faithful but deluded protectors will become real friends. No difficulties need to be adjusted; everything will come right naturally, and peace and harmony will prevail. This, I think, is the only course by which you can be rescued from your trying position, and saved to the work. This represents my own individual convictions only. But I strongly believe that unless you can get rid of this delusion, there is no hope of your remaining here with comfort to yourself or profit to the work. Please do not think that I mean this in any personal way, for if any one of our mission should take up such a course of self-protection I would hold up both hands for his immediate return home. Unless this is got rid of I have not the slightest faith in any settling of difficulties or making compromises, nor do I wish to have anything to do with such measures."

"No., this is a strictly private letter, of which no other soul knows. Please try to see my meaning without noticing anything which I may have stated unhappily, for I should be very sorry if I should in any way grieve you. I ought almost to apologize, too, for addressing you at all under present circumstances, but I feel certain that you will not consider it altogether out of place."

"Faithfully yours,

"F. A. CASSIDY."

In transmitting a copy of the foregoing to the General Secretary, Mrs. Large wrote as follows:

"Tokyo, Azabu, April 7th, 1893."

"REV. DR. SUTHERLAND,

"DEAR SIR,—I send you a copy of a letter received by me this morning. Mr. Cassidy states that it is strictly private; I have no intention of making it such. Mr. C. has chosen a time for his communication when he thought he could cut me more than at any other time of the year (this is the anniversary of my husband's funeral). As I have had no communication or conversation with Mr. C. for some months, the last being in December on a matter of language-study, I can find no excuse for his of this morning."

"I am sending a copy to Mrs. Strachan, and one to Mr. Ollum, who knows much of what has transpired during the past seven years."

"I trust you will pardon me for troubling you at this time,

"And remain, yours sincerely,

"ELIZA S. LARGE."

"P.S.—I intend to make no reply to Mr. C., as his letter is neither gentlemanly nor Christian-like. I wish to state further that Mr. C. was no 'old friend.' Save for an introduction and an hour in his company I knew nothing of him before his arrival in Japan."

Action of the Woman's Council re Mr. Cassidy's Letter.

Mr. Cassidy's letter seems to have aroused the indignation of the ladies in no ordinary degree, for at a meeting on March 11th, 1893, they adopted the following:

"Moved by Miss Munro, seconded by Miss C. E. Hart: We regret that because of Mr. Cassidy's uncalculated communications of a personal character to our Chairman, under the cloak of privacy, insulting in their tone (directly to her and by inference to us as a Council), and also in consequence of Mr.

Cassidy's present attitude towards the work of the W.M.S., all of which tends to create bitter feeling, is opposed to a desirable spiritual condition, and consumes the time and strength that could and would otherwise be given to the work of the Lord to which we have been called. In order to protect the best interests of our work, and also our Chairman from further personal insult, we are forced to take the following position:

"Resolved—1. That hereafter all communications from Mr. Cassidy shall be considered as to the Council of the W.M.S."

"2. That our Shizuoka members be instructed to have no communication with Mr. Cassidy relating to the work of the W.M.S., while he continues in his present attitude."

"3. That we advise them to consult as freely as in the past with the superintendent of the Shizuoka circuit, and strive to work in harmony with him and also with the evangelists in charge wherever the W.M.S. has work."

"4. That a copy of this be sent to the General Secretary of the General Board of Missions, the Corresponding Secretary of the W.M.S., the Chairman of the Japan Council of the Methodist Church, to Rev. F. A. Cassidy, and to the members of the Japan Council of the W.M.S." (Carried unanimously.)

Mr. Cassidy's Rejoinder.

After this several letters were written by Mr. Cassidy, explaining his former communication, and demanding that the ladies rescind some of their resolutions. Some of these are quoted here, as covering the whole ground. In the first Mr. Cassidy vigorously combats the action of the Woman's Council; in the second he makes *l'apologie* honorable for his first letter to Mrs. Large. These are the two letters:

"SHIZUOKA, April 14th, 1893."

"To the Executive Committee of the Council of the W.M.S.:

"DEAR LADIES,—I am in receipt of your communication of the 11th inst., and beg to reply as follows.—In the first place my being a human being ought to entitle me to the treatment due to an ordinary criminal. In the second place so long as I am recognized and accredited by the missionary authorities and the Japan Methodist Conference, I ought not to be regarded as such an utter outcast as that there might not possibly be such a residue of manliness and honor left as would compel me to correct an insult or crime against a lady, if proper steps were taken to convict me of such a crime. On my part I do not for a moment think that I am at war with a lot of hopeless shrews. I believe I am in a bad tangle with a lot of noble and respectable ladies who are working for the glory of God, and who are my sisters in the Gospel. I beg to protest that on your part, too, there ought not to be such an utter abandonment of allowance for the least sense of decency or honor, until I have become a condemned apostate and outcast at any rate. I think that if we follow correct business methods, even in our wrath and indignation, we may find a way out of our difficulties which would leave nothing very disgraceful or humiliating for future contemplation. To do things properly, therefore, I demand:

"1. That you specify more clearly the points in which I have insulted your Chairman. Communications in writing are so capable of an entirely different interpretation that I think, before being condemned, I should have a brief statement of just what you consider insulting. I am utterly at sea as to why you should mention 'communications' in the plural."

"2. I demand that you withdraw entirely the second count in your charge, and Nos. 2 and 3 in your resolutions, on the ground that I deny there being any difficulty between the ladies here and myself which requires any interference on your part, to say nothing of such unreserved condemnation."

"I submit that your No. 3 is insulting to me not only personally, but officially as Chairman of the district. It implies that I am less worthy of confidence and respect than my own students and inexperienced evangelists under my charge. It is going out of your way to cut and insult the official head of the District. It is carrying the war into my own field where there is no *casus belli*. I call upon the ladies here to sustain me in this. How would you take it if the Japan Conference or my District or any other body would undertake to officially set your authorized head aside, and 'instruct' its members to deal through her subordinates?"

"I most respectfully beg you to consider these points, and I shall wait until the mail of the 21st inst. before sending any reply or protest to Canada, so as to allow you ample time to do yourself justice in the matter."

"Yours respectfully,

"F. A. CASSIDY."

Mr. Cassidy Apologizes.

Four days after the date of the above letter, Mr. Cassidy again addresses the ladies of the Woman's Council as follows:

SHIZUOKA, April 14th, 1893.

"In anticipation of any demands that you may make of me with reference to my letter to you of the 9th inst., I beg to acknowledge:

"1. That the letter being written informally and unofficially was entirely too abrupt and strong in expression, and several things in it were capable of unfavorable interpretation.

"2. That by omitting to state the contrary I seemed to lay all the blame on you for our present difficulties. This certainly would be unfair and unjust.

"3. That I entirely overlooked the date at which I sent it, thus giving you unnecessary pain, which I deeply regret.

"4. That it was not necessarily my duty to write such a letter to you at all.

"I hereby express my sincere and hearty regret for all these errors and oversights, and most sincerely apologize for them. And moreover, for the reasons above stated, I beg to withdraw the letter entirely.

"I must, however, insist on the withdrawal of Nos. 2 and 3 of your resolutions of the 11th inst., and the part of your preamble which accuses me of an unfavorable attitude to your work.

"I must also protest against any action being taken by your Council or Executive Committee upon matters in which I am concerned in my official capacity, before inquiry has been made, and I have been duly notified of the charges made against me.

"Hoping that you will forgive the errors and omissions that I have made, and believe me to be most sincere in trying to rectify whatever I have done wrong.

"I remain,

"Sincerely yours,

"F. A. CASSIDY.

"P.S.—I beg to acknowledge your communication of yesterday, which has just come, and I thank your Executive for their promptness in withdrawing clause No. 2 of their resolutions of the 11th inst. I think it is ungenerous, however, to base the withdrawal on the removal of 'barriers to harmonious working,' seeing I had to go to Tokyo to hear of the barriers. The resolution was based on my attitude only.

"I still insist on a modification of your preamble so as to eliminate a charge against me of such 'attitude' as is there described. As Chairman of the Shizuoka District I cannot accept clause No. 3 of your resolutions unless you include the Chairman of the district as well. I speak for myself and for my successor, whoever he may be.

"Yours sincerely,

"F. A. CASSIDY."

How the Women Received it.

On receipt of the first of these two letters the Executive of the Woman's Council took action as follows:

"Mr. Cassidy's communication of the 14th having been received, it was unanimously resolved, though we have had no communication from the Shizuoka ladies, 'That we express our extreme pleasure with Mr. Cassidy's assurance that all barriers in the way of harmonious working have been removed between himself and our ladies in Shizuoka, and that in consequence we have great pleasure in now withdrawing Clause 2 of our late resolutions.'

On receipt of the second letter the following was passed:

"Having heard Mr. Cassidy's communication of the 18th inst.,

"Resolved, That believing Mr. Cassidy to be sincere in the regrets expressed in the same, we therefore willingly accept his apology, contained in his communication of the 18th inst.

"As No. 3 of our resolutions is but the position that every agent of the Woman's Missionary Society is instructed to endeavor to maintain, we cannot withdraw what is therein contained. Our withdrawal of No. 2 restores Mr. Cassidy to the position we desire to hold with every member of the Council of the General Board. But as the work of the Woman's Missionary Society comes in no way under the jurisdiction of any District Chairman, we deny that any action has been taken which concerns that official capacity.

"That a copy of this be sent to those parties to whom copies of our resolutions of the 11th inst. were sent."

In forwarding copies of the correspondence to the General Secretary, Mrs. Large wrote:

"DEAR DR. SUTHERLAND,—I inclose the correspondence that grew out of Mr. Cassidy's letter to me. It is not necessary

for me to add anything, as you will see that the matter has been settled."

And so ended, for the time being, this very unpleasant episode.

Mrs. Large Resigns.

In the month of January, 1893, in consequence of the complications between the two Councils over the Tabernacle work, Mrs. Large resigned her position, as the following letter will show:

"TOKYO, JAPAN, January 20th, 1893.

"To the members of the Executive Committee of the Woman's Missionary Society of the Methodist Church of Canada:

"DEAR LADIES,—Eight years ago to-day I left my home in Paris, Ont., under appointment from you to mission work in Japan. It may be a mere sentiment, but I have purposely chosen this day to formally tender you my resignation, of which you have already heard from your Corresponding Secretary and President.

"I am compelled to tender this resignation, and ask that you will set me at liberty at the end of this school year—June 30th.

"In thus tendering my resignation before my term is completed, I am aware that I must pay my own return expenses and whatever you choose to decide of my expenses to Japan two years ago (it will be two years at the time asked).

"I will state as briefly as possible my reasons for the above. It is not from choice, but, as said before, I am compelled. It has been stated on several occasions during the last six months (that the work among the women (as done by your agents) has been, to a great extent, a failure; that the reason of this is the undue amount of influence Mrs. Large brings to bear upon the members of your Council here in order to accomplish her own ideas. It is said that Mrs. Large controls your agents.

"My years of service here have not been without some marks of success, and I can truly say that my conscience does not condemn me for the course I have pursued, even though the above accusation has been made. At the same time, my call to Japan was to *help* the work, not to *retard* it; and while I can cheerfully bear the responsibility of the work that is laid upon me, I cannot bear the responsibility of standing in the way of its progress and extension. Feeling, as I do, that the workers must be sacrificed rather than that the work suffer, I therefore respectfully request that you will accept this without further question, and appoint someone to take the position now occupied by me, and notify me of the same in time to, as far as possible and prudent in the knowledge of the accusation under which I resign, permit of my giving my successor an insight into the work of her office.

"I remain, dear ladies, yours most respectfully, and with sincere thanks for all your kindnesses during the years that I have represented you in Japan.

(Signed) "ELIZA S. LARGE."

The resignation was not accepted by the Woman's Executive, and Mrs. Large continued her work.

The Home Executive Considers the Situation.

During the spring of 1893 some reports of continued dissensions reached the Mission Rooms. At a meeting of the Executive held July 26th, 1893, letters were read from Dr. Macdonald and others respecting the relations between the two Mission Councils in Japan. The minutes contain the following record:

"These letters were read for the information of the Committee, and the General Secretary was instructed to reply as might be necessary, following the general lines of previous correspondence. At the present stage of affairs it does not seem to be necessary to add anything to what has been said in former letters further than to express the hope that all our missionaries will endeavor by kindness and forbearance, and a spirit of conciliation, to promote the most cordial relations between the two Councils.

"The members of the Executive Committee of the Woman's Missionary Society were introduced. A general conversation took place respecting alleged want of harmony between the agents of the two Societies in Japan. No formal action was taken."

During the summer I communicated to Dr. Macdonald what had been done so far by the Executive Committees of the two Societies, which was, in effect, that the proposed compromise would have to remain in abeyance for the present. Referring to this Dr. Eby, under date of September 9th, 1893, wrote as follows:

"Dr. Macdonald has communicated to me the results of your

negotiations with Committee. I am of work proposed the actions of M make it impossi tion with the Ta country and our Council and

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"DEAR SIR about a year I expressed m be present. the course of allowed himse the part he to our work, sh opinions had Kanazawa, h he was told f the story, etc. "Finally, as possible, I Saunby as th He was truly by others ag eyes."

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negotiations with the Woman's Missionary Society Executive Committee. I am sorry to have to say that not only is the kind of work proposed by the ladies of no use to the Tabernacle, but the actions of Mrs. Large and the attitude of their Council here make it impossible for me to permit them to have any connection with the Tabernacle whatever, so long as Mrs. Large is in the country and they maintain their present attitude towards our Council and the Tabernacle."

The letter concludes with an expression of great satisfaction at the appointment of Mr. and Mrs. Coates to the Tabernacle work.

Conference Between the Two Executives.

In April, 1894, there was a Conference between the Executives of the two Boards respecting the alleged want of harmony between the agents of the two Societies in Japan, but they did not think the information before them was sufficient to warrant any action at that time. In a communication to Dr. Macdonald, dated April 27th, 1894, referring to these matters, I spoke as follows:

"At the meeting with the ladies, to which I have referred in another letter, it was stated by Mrs. Gooderham that there was perfect harmony in their Mission Council, and also between all the missionaries of both Societies now in Japan. Our brethren who are here strongly question this statement, and I said in the Committee that I feared that the quiet at present prevailing was only an armed truce that might terminate any moment, and that I felt confident that there would not be, and could not be, harmony and goodwill between some of our missionaries and the President of the Woman's Council in Japan. I also stated that I understood distinctly that all along there had been no conflict whatever between yourself and Mrs. Large, and that there were several other missionaries concerning whom I had not heard of any conflict, but that there had been serious disagreement with certain other missionaries, and that this more or less affected the entire membership of both Councils. A further element in the conversation with the ladies was the suggestion that there might be at intervals informal consultations of the two Councils together, and that this would probably lead to a fuller understanding of all their work and methods, and consequently greater harmony."

It would appear that about this time Dr. Macdonald had written to Mrs. Large for some information, to which she replied, in part, as follows, May 1st, 1894:

"DEAR SIR.—In reply to your questions I wish to say that about a year ago Mr. Crummy sought an interview with me. I expressed my willingness, but on the condition that Miss Munro be present. This interview lasted two and a half hours. In the course of it Miss Munro referred to Mr. Crummy having allowed himself to be one of that memorable deputation, and to the part he took in it; he had no personal knowledge of us or our work, she claimed. Mr. Crummy acknowledged that his opinions had been formed on hearsay—that he had lived in Kanazawa, had heard much—would that he had not taken all he was told for facts, but had found there was another side to the story, etc."

"Finally, though he had been very careful to be as indefinite as possible, he brought in the names of Messrs. Cassidy and Saunby as those from whom he had received his information. He was truly sorry that he had allowed himself to be prejudiced by others against us—he had learned a lesson (with tears in his eyes)."

The Secretary Seeks Information—Dr. Macdonald's Letter.

We are now approaching a period when the strife between the missionaries had assumed such a form that the Board and Executive had to take more decided action. Foreseeing that troublous times were coming I resolved to secure what information I could, and wrote to Dr. Macdonald, desiring him, among other things, to inform me how matters stood between the two Councils. To this, under date of May 3rd, 1894, he replied as follows:

"From the time the Woman's Missionary Society began work in Japan, to February 6th, 1886, the ladies met regularly with us in our mission meetings. The last meeting they attended was on the above date. On inquiry, I find that the reason they did not continue to attend was that after that date they never received any notice of our meetings. In 1886 the General Conference organized our Council. In the constitution of the Council no provision was made for any representation of the Woman's Missionary Society's workers. I do not say there should have been; the point is that the ladies did not withdraw from us, but we seem to have, unwittingly, dropped them."

"Things went on very nicely until some difficulty arose be-

tween Mr. Cassidy in Shizuoka and the ladies there in regard to methods. I have heard both sides of the question, but I need say no more now than that matters have fallen into an adjustment, and in the opinion of the ladies the affairs of their school in Shizuoka are on a much more satisfactory footing than before."

"In September, 1891, Dr. Eby applied to the Woman's Missionary Society for an increase of the force at the Tabernacle. Mrs. Large told him that their Council was about to meet and that the matter would be considered. He replied, 'I do not wish this to be taken as a threat, but if I do not get what I want from you (meaning help from the W.M.S.) I will apply elsewhere.' They seem not to have been able to meet his demands, for it was after this that he applied to the General Board to appoint a lady to the Tabernacle. I do not know the extent of the Doctor's requirements, but I do know that in fixing his mind on his own work he is apt to overlook the fact that other places have needs, and that we are under limitation as to resources. For example, after Mr. Dunlop had become established in Nagano, Dr. Eby made up his mind that Mr. Dunlop should leave Nagano and come to the Tabernacle, and Mr. Dunlop was equally bent on going, so that it required the stoutest resistance to prevent the scheme from being carried out."

"I have an idea that if Dr. Eby had not felt pretty certain of reinforcements from elsewhere he would have made more of the help from the Woman's Missionary Society; but the above was the beginning of the slight 'unpleasantness' at the Tabernacle which led to the withdrawal of the ladies until an understanding could be arrived at."

"In the summer of 1892, Mrs. Gooderham and Mrs. Strachan visited their work here. Mrs. Gooderham asked me if I knew of difficulty between the ladies and some of the members of our Council. I replied that I knew of no special difficulty. Our Council met shortly after, and I found that I had something to learn as to the state of affairs. I think that I never saw quite so much fire and electricity in the Council as when the attitude of the ladies was discussed. I felt astounded, and said only, at the close of the discussion, 'I think the ladies will do better work if they are not compelled to pass under the yoke'; but considering the feeling of the Council, I think a deputation should be appointed to visit the ladies' Council while Mrs. Gooderham and Mrs. Strachan are here."

"The deputation went accordingly, and met the ladies' Council at the Kariuzawa summer resort."

"The deputation, however, did not seem to have had what in common parlance is called a 'good time'; Mr. Cassidy complained of it afterwards. I told him that I thought the resolution which our Council sent to the ladies had something to do with it—that it was well designed to put the ladies on the defensive. After examining the resolution he said that it was unfortunately worded."

"Things were at a sort of a dead lock. After several months had passed, I asked the ladies what could be done to improve the state of affairs. They said, 'You know very well what can be done. Cease your efforts to subjugate us.' I then thought that I would have a talk with Mr. Crummy; he was one of the deputation and was very pronounced in his views."

"In course of the conversation Mr. Crummy said that as he became acquainted with the work of the ladies his respect for it increased. He said that he began his connection with the mission at Kanazawa. The substance of what he said was that in regard to the work of the ladies, he had been 'stuffed.' Excuse the slang, but it expresses the idea which he conveyed. I told him that I thought I could draw up something which perhaps would be accepted by all. I drew up the following, which met with Mr. Crummy's approval:

"We regret the estrangement that has existed between the two missions for the past few months. We would be glad if this past could be put out of sight and memory. We have not the slightest wish or intention to interfere with your (Japan Mission of the Woman's Missionary Society) autonomy as a mission. We should be glad if we could have a united meeting of the two missions, not for control, but for consultation, in order to consider the needs of the work and utilize our strength to the utmost. We feel that a meeting of this kind could advantageously be held at the time of the Annual Conference. If other meetings were necessary they could be held on call."

"If the ladies could hold their annual meeting at the time and place of the holding of the Annual Conference, the presence of the ladies would add an interest to the Conference, and the united force would constitute a demonstration that would be of practical advantage."

"We suggest these ideas as a basis for harmonious work in the future, and we beg to submit them to the Council of the Woman's Missionary Society for consideration."

"The Executive Committee of the Mission Council took action as follows:

"Referring to the relation of the Mission of the Woman's Missionary Society with our mission, it was moved by Dr. Eby, seconded by Mr. Crummy, and unanimously resolved,

"That the following statement be sent to the members of the

Council for a correspondence vote, with a view to its being submitted for consideration to the Council of the Woman's Missionary Society's Japan Mission.

"On its being sent around, every member of the Mission Council voted 'yea.' Mr. Cassidy, while voting for it, sent a protest on a separate slip of paper. The ladies accepted this statement as a treaty of peace. This was submitted to them March 3rd, 1893.

"In September, 1892, the Council of the Woman's Missionary Society, of their own accord, sent to the Mission Council the following resolutions:

"That henceforward all plans for new lines of work, before being finally decided upon by our Council, must be laid before the Council of the General Board and receive its approval.

"That we will not receive proposition for opening new lines of work from the agents of the General Board unless said propositions have received the approval of the Council of the General Board, and are sent to us through the Secretary of the same.

"Some of the members of the Mission Council took offence at the second resolution, but it is a very useful one, and I could quote a marked case in illustration. It is really to prevent any one member of the Mission Council from springing any scheme; it must be considered and approved by the Mission Council to secure action on the part of the ladies.

"Their first experience with the first resolution was not very reassuring.

"A generous lady made an offer of funds to open work in a new place. The ladies wanted to go to Nagano, and sought an invitation in accordance with their first resolution. The matter came before the Council. Mr. Dunlop, who was superintendent at Nagano, said that 'if they would not go to the Tabernacle they should not go to Nagano,' and so the opportunity for opening work at Nagano was lost. Some considerable time afterwards Mr. Dunlop applied to the ladies to open work, but it was too late, the funds had been otherwise applied, and the agents had gone elsewhere.

"The ladies still have Nagano in mind, and will occupy it in accordance with the tardy request of the Mission Council, as soon as they can; but our good friends the Presbyterians talk of sending lady agents there, so that it may not be necessary, or rather not desirable, for our ladies to go.

"I believe that the degree of autonomy the ladies have is a safeguard, and tends to economy in the use of funds, and to the preservation of the equilibrium of our work. I could illustrate, but perhaps it is not necessary.

"If you could focus this whole affair you would see in the picture little else than personal feeling. This is the sand that gets into the machinery and makes the wheels grind roughly.

"An Irishman, new to America, was asked about his politics. He could not give any clear idea, but said that he was 'agin the government.' To me it seems that there is little else in this than a fight 'agin the government,' a persistent and determined effort to overthrow the present administration. I could illustrate without difficulty.

"A few days ago, Mr. Coates told me that this whole matter was coming before the General Conference. I do not know on what authority he spoke, but if the General Conference can eliminate personal ill-feeling from the equation, the system will work smoothly enough. I am sorry that so much time has to be spent on such matters.

"P.S.—I find that I have left the most important part of my letter for a postscript; that is the personal relations between the two Councils. Barring a little personal feeling that may exist on the part of some, there is no difficulty. The ladies are ready to meet with us for consultation whenever we ask them, but there has been no necessity for such a meeting this year. There is a little unsettled difficulty between Mrs. Coates and the ladies, but as Councils, we have nothing to do with that.

"Just about the close of our last Conference, Mrs. Strachan wrote to me about the trouble here. I replied that I was strongly of the opinion that the turbid solution would crystallize this year. This has been the case; so far as the work is concerned there is harmony all along the line, in Kanazawa with Mr. Idesaka, with Mr. Hiraoka in the Shinzuka district, with Mr. Kobayashi in Yamanashi district, and in Tokyo. The fact seems to be this: That the ladies and the Japanese pastors have no difficulty in working harmoniously."

The Strain Continues.

That the relations of the missionaries with each other were not improving seems to be indicated by the two following letters from the Rev. J. H. McArthur to the General Secretary:

"Tokyo, Japan, July 12th 1894.

"THE REV. A. SUTHERLAND, D.D.,
General Secretary of Missions.

"DEAR SIR,—I hereby request the Board of Missions to transfer me from the Japan Mission to the China Mission of

the Canadian Methodist Church. My reasons for asking for a transfer are as follows:

"(1) Previous to my coming to Japan I had a preference for the work in China. You will remember that about a year and a half ago I sent in my application, offering my services for mission work in that country. The present condition of affairs in that mission is not such as to alter my preference for the work in China. (2) I am not in sympathy with the practice that seems to obtain in this mission, of leaving the stationing of the foreigners in the hands of the Stationing Committee, composed principally of Japanese, who may allot to the foreigners a different work from that decided upon by the Mission Council, which this year was done in four cases. If I were convinced that in the future the stationing of the foreigners would be left to the Mission Council and the General Board, I would be willing to waive this consideration. (3) My third reason for asking for a transfer is the amount of friction existing among the missionaries of the Canadian Methodist Church in this country, which is such as to interfere with a man's usefulness. While there may arise from time to time some slight differences among the members of the Mission Council, as also between the Council and the General Board, I do not regard this as seriously militating against the work, but there are strained relations of a very serious nature existing between the Mission Council and the Woman's Missionary Society in Japan. I have but recently been told by the Chairman of the woman's work in this country that the members of the Mission Council are dishonest; that they are desirous of getting hold of the missionary money to squander it for the devil; that I was fast becoming like the rest of them; that it is next to impossible for a man to be connected with the Council and retain his honesty; and further, that she intended to give publicity to such views. Without indicating where the blame lies, it is easy to see how one's work will be greatly hampered, if not altogether destroyed, when such a state of things is found to exist, especially when it becomes known to those among whom we work, as obviously from Mrs. Large's statements as well as from the nature of the case it must.

"Sincerely yours,

"JOHN H. McARTHUR."

The second letter enlarges a little upon the first, and is as follows:

"Tokyo, Japan, July 14th, 1894.

"DEAR SIR,—The contents of this letter may, perhaps, surprise you, but from the nature of the case my action may not surprise you. My first and second reasons for asking to be transferred need no explanation. As to the third reason, you no doubt have some knowledge that such a state of things exists. It is nothing but fair to say that I told Mrs. Large that I had made use of some of her statements, though she said a great deal more than I cared to repeat. She replied that she did not use the word 'dishonest,' and as to the other statements she only gave them as her opinion.

"As to the word 'dishonest,' I think she did use it, though I am not positive, but she certainly charged the members of the Council with dishonesty in terms a great deal stronger. As to the statements that she made, whatever may have been her meaning, she did not give them as if they were merely her opinions, but as if they were facts."

Letter from the Rev. Wm. Elliott.

In a communication received from Mr. Crummy, as Chairman of the Mission Council, the deplorable estrangements between the missionaries are recognized, and a hope expressed that the Board may be able to do something to end the strife. This will make clear an allusion in the following letter from Mr. Elliott to the General Secretary:

"KAKUIZAWA, SHINSHU, JAPAN, July 30th, 1894.

"REV. A. SUTHERLAND, D.D., Methodist Mission Rooms,
Toronto, Ontario, Canada.

"DEAR DOCTOR,—The subject matter of this communication is in itself trivial, and one should hesitate perhaps to treat such things too seriously. But straws show the way of the wind, and this is forwarded chiefly as throwing light on the conditions that have now too long existed here, and which led up to the passing of that resolution at our Council meeting in which we ask whether the authorities at home cannot do something to bring to an end the deplorable and disastrous strife between the two missions.

"On Saturday, July 21st, Mrs. Elliott and I called to see the ladies of the Woman's Missionary Society. After shaking hands in the usual way with three of them, Mrs. Large appeared, and after greeting Mrs. Elliott, declined my proffered hand. She said, 'Before shaking hands with you, Mr. Elliott, I wish to tell you a little story. John Macdonald, of Toronto,

when riding alone immediately turned out to be a hypocrite, to believe that you are a hypocrite and surprised that you but recovering from not know by word and it would be discuss the question of honesty, but I did brought against charge of dishonesty for me personally know whether a few days ago, you had promised special excitement emphasis. Mrs. Large charged against 'I make no charge.' To w found out she w pardon, and we

"When Mr. curly, 'The o the back part our first meeti had that there was because I that I venture ladies of the h called on us a

"After a few following letter:

"DEAR MR since the unex met with at yo a state of con Will you kind "You will brought into Everyone spe your late hus College, and though tempo highly. Our in sincere ad with the year into a higher "Two year saw—for th that there wa that the resp credible that disappointing things, mean of doing ever self-respect, to time ever ago, no matt on the other sarcasm, or knew that an Christian co should be no say, in a wo have most d we have hop past. And ago we had any member of close int "During difficult to l associated w charitable v two mission there could whole-heart other circu the same Ch and effort n

"Such l hand has ne used to be. in hope tha that wherei acknowledg end. And

when riding along once on horseback, bowed to a man, but immediately turned around and said, 'Excuse me, but I can't be a hypocrite, I didn't mean that bow to you.' I have come to believe that your friendship for me is not sincere, and I can't be hypocrite enough to shake your hand.' I was completely surprised that even Mrs. Large should have taken such a stand, but recovering myself as well as I could, remarked that I did not know by what process she had reached that conclusion, and it would be very gratifying to know. She replied, 'I won't discuss the question. Until a short time ago I believed you honest, but I don't now.' 'I knew, of course, that you had brought against the members of the Mission Council a general charge of dishonesty, but I didn't know how far that was meant for me personally,' I said. 'O, did you?' 'Yes, and I didn't know whether you meant it when you treated me so strangely a few days ago, when I called with Mr. Baba to see the organ you had promised to lend him, or whether that was due to some special excitement at the time.' 'I meant it,' she said with emphasis. Mrs. Elliott then spoke, 'I think when you make a charge against any one it is only fair to give your reasons.' 'I make no charge.' 'I think you do make a very serious charge.' To which there was no reply, save that if ever she found out she was mistaken, she would most humbly beg my pardon, and we soon left.

"When Mr. Baba and I called for the organ, she had said curtly, 'The organ's broken, and can't go,' and wheeled into the back part of the house without another word. This was our first meeting since last summer, and gave me the first hint I had that there might be some estrangement on her part. It was because I knew something of her peculiar temperament that I ventured to call again at all, and partly because the ladies of the house, with the exception of Mrs. Large, had all called on us a few days before.

"After a few days' reflection, I wrote to Mrs. Large the following letter:

"KARUIZAWA, July 25th, 1894.

"DEAR MRS. LARGE,—You will not be surprised to learn that since the unexpected and decidedly embarrassing reception I met with at your hands on Saturday last, my mind has been in a state of continual unrest. My heart is very heavy and sad. Will you kindly allow me a few words?

"You will remember, of course, the first time we were brought into association. It was a great pleasure to me. Everyone spoke highly of you. There was another reason: your late husband was one of my intimate friends at Victoria College, and it was no small satisfaction to find myself housed, though temporarily, with one whom I had learned to regard so highly. Our short stay in the Jo Gakko resulted, on our part, in sincere admiration for your character and work. This grew with the years and ripened, under the saddest circumstances, into a higher regard and profound sympathy.

"Two years ago—after entering the mission here at Karuizawa—for the first time I heard with pain and astonishment that there was some collision between the two missions, and that the responsibility rested largely with you. It was so incredible that I could do little save express my wonder and disappointment, and I decided to wait and watch the course of things, meanwhile urging upon the other members the necessity of doing everything possible, consistent with right and a proper self-respect, to prevent friction. That I have urged from time to time ever since, and never more earnestly than a week or two ago, no matter what the provocation, or seeming provocation on the other side, to avoid to the utmost anything like anger or sarcasm, or standing on a false dignity. This not because I knew that any of the brethren had departed seriously from this Christian course, but to do what I could to make sure that there should be no unnecessary cause of strife from our side. May I say, in a word, that the hearts of both Mrs. Elliott and myself have most deeply ached with grief during these two years, as we have hoped against hope that the bitterness might soon be past. And it was most gratifying to us that up till a few days ago we had never had, personally, the slightest rupture with any member of the Woman's Mission, and had been on terms of close intimacy and real friendship with several of them.

"During these two years we have indeed heard many things difficult to believe in relation to yourself and some of those associated with you, and, while always trying to take the most charitable view, we have felt that so long as the relations of the two missions, as such, were so strained, it was impossible that there could be, on either side, the same perfect freedom and whole-heartedness of intercourse that would be natural, under other circumstances, to representatives of the same country and the same Church. Though not at any price, our constant prayer and effort meanwhile have been for reconciliation.

"Such being the conditions, of late my shaking of your hand has not, of course, been the same kind of hand-shake it used to be. Yet I claim it has been thoroughly sincere—sincere in hope that at least in part you may have been misunderstood; that wherein you may have erred you would sooner or later acknowledge it, and that the terrible strife might somehow soon end. And for nearly a year now I have been simply waiting an

opportunity for a straight talk privately with you, on several points, in the name and spirit of Christ. I have been told that when others have gone on an errand of this kind 'she has simply cut them out—cut them sharply,' but it seems to me the only right course, and I still hold for the opportunity. You said that if ever you found out that you were mistaken you would beg my pardon. You must surely see that, having impeached my sincerity and honesty, you owe it to me to give me a chance, at the earliest possible moment, to show whether you are mistaken or not. I press upon you to fix a time and place where we may meet and see how matters really stand between us.

"Mrs. Large, before God I solemnly vow that, in purpose at least, I know nothing of dishonesty or insincerity. If in word or act I have seemed to belie this statement, I ask no greater favor than that such inconsistency be pointed out to me. If you can do it, please be good enough to do so before the clouds grow any darker.

"This I write and send to you after due prayer and meditation. The Lord judge between us, and help us to understand each other.

"Yours sincerely,

"WILLIAM ELLIOTT.

"The next morning I received her reply as follows:

"KYU, KARUIZAWA, July 26th, 1894.

"REV. W. ELLIOTT,

"Dear Sir,—Yours of yesterday before me. I find that you acknowledge, because of what you have been hearing of late, the hand-shake you would have given me on Saturday would not have been such as it used to be. Yet you, without further proof than 'hearsay,' when it was within your power from the time you first began to 'hear' things, two years ago, at any time to have heard the other side of the story. At least, it was within your power to 'ask' for that 'other side.' Had the 'sharp cuts' of which you have been told, frightened you from approaching me, you still had those members of the Woman's Missionary Society Mission, with whom you acknowledge you were on 'close terms of intimacy,' to refer to. But you say you decided to 'wait,' and leave me under suspicion rather than take the manly and only Christian one of learning for yourself the truth. You say you have heard during those two years 'many things difficult to believe regarding myself and those associated with me,' yet you have chosen to believe them, difficult as you confess them to have been, to the straightforward course of investigating for yourself. Having confessed all this, you plainly tell me my duty and say I 'owe you a chance at the earliest opportunity,' etc. You seem to have overlooked the fact that you have 'owed' me something for two years, especially if the statements made on pages 1 and 2 of yours of yesterday to me are true. In the face of those statements and your professed friendship, how could I possibly feel for a moment that the course you have pursued for two years has been sincere. You have permitted clouds to gather too dark to be now dispersed. Your own inaction, in one direction, brought about what took place on Saturday. The time for any explanations between you and me has passed for the present, even if I were physically strong enough to endure such a meeting; and I am here under my physician's orders to avoid all unnecessary excitement, lest it end in a complete breakdown that will leave the little one entrusted to my care without a breadwinner.

"I did say that if I ever found that I was mistaken I would beg your pardon for having misjudged you, as well as for my action of Saturday last. I now feel, by your own confession, that a time cannot come when that apology must come from me, and that if ever you and I are to stand on the footing of years past, it must be by an acknowledgment from you of your having been untrue to your professed friendship, in that you have been willing to wait, hoping that I would see the error of my ways; when you had no reason but 'hearsay' for thinking that I was the sinner. It is not so much for what you have done as for what you have not done that I impeach your professions of honest friendship.

"I do not intend in this to try and justify my course. I have laid that justification in higher hands. 'I know in whom I have believed, and am persuaded that He is able to keep that which I have committed to Him.' Though He permit my enemies to slay me, yet will I trust Him.

"On page 7 you say, 'I have been told that when others have gone to you for a straight talk, she has simply cut them out, cut them sharply.' Now, whoever made such a statement wandered from facts, as I am able to prove by more than one witness. Let me recount: In September of 1892, Mr. Cassidy called for an interview. It was granted; something over two hours being taken up with it. The day following Mr. Dunlop called, and the same length of time was spent to a straight talk, and I regret that at that time I still had sufficient confidence in their honest friendship not to feel that a third party was a necessity. In the early part of 1893 Mr. Crummy called for an interview. It was granted in the presence of Miss

Munro, and was upwards of three hours long. On Good Friday of the same year, Mr. Dunlop called and expressed a wish to have a talk with me. This was in the presence of a third party. I replied that it was Good Friday, a day that was full of memories, and I could not talk with him then, but that at any other time I would gladly do so. My offer has never been accepted. On the 7th of April of the same year I received a letter from Rev. Mr. Cassidy; later on the same day a second was received. These the Executive of our mission thought fit to deal with. You have before you the requests for 'straight talks,' and the manner in which they were 'out.' It may help to suggest to you the truthfulness of much else that has been poured into your ears—I cannot but feel—not unwilling ears.

"In conclusion, let me say that the bitterness to which you refer does not exist in my heart, and, so far as I know, there is no such feeling among the members of the Women's Missionary Society Mission. Having taken your course, you must abide by it. Justice and righteousness must prevail, even though in the meantime Ahab gets the vineyard; and all these things will but bring me on into a broader place, and work for me a far more exceeding and eternal weight of glory."

"That the God of the fatherless and the widow will deal with all those who have either actively or passively carried on this war, as these same have dealt by me, is my faith. No further correspondence will be received."

"I remain, sincerely yours,

"ELIZA S. LARGE."

Mr. Elliott then proceeds:

"My letter was meant to be as conciliatory as possible, and I purposely left out some points I could have mentioned, and, humanly speaking, felt very much like mentioning. A few of these points I would have considered it necessary and right to speak of at an appointed meeting, or in a second communication, if she had not, as you see, unjustly closed up the way with a single unfairly put reply. These will come out now in a short criticism of that reply."

"She says, 'I acknowledge that the hand-shake I would have given would not have been such as it used to be.' This certainly, as the connection shows, cannot be read apart from, and must be explained by, my statement about the impossibility that there could be, under existing conditions, 'the same perfect freedom and good-heartedness of intercourse,' etc. That, surely, does not seriously conflict with 'sincerity.'"

"Again, she says that I had no 'further proof than hearsay.' My letter does not necessarily imply that, and it is not true to fact. Two years ago, as I was out walking with Mr. Saunby, he told us, and in her own peculiar fashion carried her head away to the other side until we got past. I asked Mr. Saunby what this meant. He said, 'I don't know. She has been treating me that way for some time now, but I can't possibly understand it.' 'Is that so? But why does she ignore me?' Mrs. Large has frequently spoken kindly to me since, but never once offered an explanation for the rudeness of that time. Last summer I called to ask whether her Japanese servant would not read a Japanese letter I had just received, and write a reply to it? 'Yes,' she said promptly, and called her. When the letter was read and the servant about to write the reply, she broke out, 'Mr. Elliott, the girl is very busy, and can't spend any more time with you now; she must go to her work.' Just in that way—that and nothing more. Again, it was my lot once to read one of her letters to Dr. Eby, written at the time of the final break between them—a letter which I think you have seen."

"Then as to the 'hearsay' itself. Shortly after the walk with Mr. Saunby, above referred to, his little one died in Karuizawa. At the time of the funeral she wrote him saying that she would have gone over, but felt that her presence would not be acceptable. This, when he was feeling most keenly his sad loss, and was about to lay the body away; and when, too, as above, he could not understand her attitude to him, and was trying to make peace with her. I knew there could be no manner of doubt about this 'hearsay,' and she herself would never think of denying it. Much that I have 'heard' is of a more serious character than this, and as little open to doubt. No man who knows anything of her disposition, especially since her return to Japan, could possibly imagine that, after branking completely, one after another, with nearly all the members of our Council, from Dr. Cochran down to Mr. McArthur and myself, and with several of the choicest members of the Woman's Mission itself, she was entirely in the right, and what I had heard might possibly be found to be all wrong, or mostly wrong, had I only conferred with her."

"Then you will see how manifestly unjust she is in interpreting my policy of 'waiting and watching,' as believing everything, particularly after I had claimed to have 'always tried to take the most charitable view.' I insist most strongly that I have always done this, and that I have had anything but a 'not unwilling ear.' She says it was 'within my power at any time to have heard the other side.' Probably so, by mail; but at

first I hoped the strife would very soon be ended, and had no wish whatever to touch anything relating to it; and latterly I felt that nothing but a talk face to face would serve. For this there has been but little chance, as I live so far out in the country."

"She claims not to have 'cut' any one when called on for an interview. As I wished to get this off as soon as possible, I had no time, were it even necessary, to confer with Messrs. Cassidy, Saunby and Crumby; but Mr. Dunlop is at hand, and I have asked him about his interviews. He says that the first case referring to his business was very little, and all done in a few minutes; and that most of the 'two hours' were taken up by Mrs. Large in rehearsing, unasked and unnecessarily, all the wrongdoings she could think of in the twenty years' history of our Mission; that he had hardly a word to say, and was rather disgusted with the whole affair. On the second occasion the mere mention of an interview threw her into such an hysterical fit of weeping that he could hardly take in, or remember, what she said; and when he proceeded, as she still gave way to uncontrollable tears, to speak to the 'third party,' she got up and virtually showed him the door. He maintains that he was 'cut sharply.'"

"Finally, there is certainly a pathetic side to all this. No one can take in Mrs. Large's nervous condition, and read her references to the 'fatherless and widow,' and to herself as the only 'breadwinner' for 'the little one entrusted to her care,' without having his feelings of humanity deeply touched, though I hardly expected her to appeal to these circumstances here just as she has done. She has indeed experienced sore distress, and it would be impossible, therefore, unless I greatly misjudge, for any one 'either actively or passively, to carry on war' with her. I do not believe for a moment that anything has ever been done that could reasonably be so characterized. On the contrary, I am persuaded that this pathetic side is one of the chief reasons why her singular, her grievously disturbing, course has been so long and patiently borne with. For myself, there is not the slightest feeling of 'bitterness,' far otherwise. But I think of the work of God, and of our beloved Church—bound always to do so. And I must say that Mrs. Large's exceedingly nervous condition, not to use any stronger term, is one great reason why her early removal from this field would be a great boon to herself and to all concerned. The sooner the better, depend upon it. It might be possible to find some other congenial employment for her. But it would certainly be better every way to pay her to stay at home than to pay her to work here. It is altogether unlikely, of course, that she would accept such a relation as that. But surely the wisdom of those at home can devise something."

"I need hardly say that you are at liberty to make use of this communication in any way you think may help to an adjustment of affairs. What steps you take at the General Conference or elsewhere will, I presume, be taken in consultation with the officials of the Woman's Missionary Society. Let them see this if you think well. I am, personally, entirely responsible for it, and have written it with a feeling of downright sadness, praying that in some way it may be the means of advancing the cause of God, especially among this Japanese people, still in such great need of the most perfect examples possible of Christian working and holy living. May His own divine help and guidance be ever vouchsafed to us for Jesus Christ's sake."

"Faithfully yours,

"WM. ELLIOTT."

The General Board of 1894.

At the meeting of the General Board in 1894, a considerable quantity of correspondence relating to the Japan difficulties was referred to a committee, which subsequently reported as follows, and the report was adopted by the Board:

"We regret to find that the personal relations between certain missionaries of our Society and of the Woman's Missionary Society in Japan are not such as should obtain between Christian workers. We find that the difficulties are not only known to the parties themselves and to the officers of those Societies at home, but that they have become known to many of our people in this country and to many of the natives in Japan. The results cannot but be disastrous both upon missionary contributions in this country and upon spiritual results in Japan. We are strongly of opinion that the authorities of the two Societies should take immediate steps to put an end to this unfortunate state of affairs and at once grapple with and settle the troubles that have existed for some time."

Statement by Miss Munro.

Before speaking of the action taken by the Executives of the Home Boards, I present a statement by Miss Munro,

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one of the missionaries of the Woman's Society in Japan. It was sent to Dr. Macdonald, and is as follows:

"DEAR DR. MACDONALD.—As far as I know, there was no friction whatever between Mr. Cassidy and our Council, or any member of it, until the year of Mrs. Large's absence in Canada—that is, the year 1890-91. During the year friction arose in the following way:

"Some months before Mrs. Large's return to Canada, Mr. Cassidy had been asked to form one of a sort of Advisory Committee for the aid of our work in Shizuoka, and Misses Morgan and Hargrave were also members of the committee.

"During the year of Mrs. Large's absence this committee sent in to our Council a document relating to the work in Shizuoka. After the Council meeting, all needed information was sent home by our then Corresponding Secretary, Miss Lund. Mr. Cassidy was very much annoyed because only the information, and not the document, was sent home. I believe it had been worded by Mr. Cassidy. For a time we feared that Mr. Cassidy would permanently refuse to work with us in this way, and we were not a little troubled, as we dreaded a break with our missionary. Miss Wintemute (now Mrs. Coates) spent part of the summer of 1891 at Mr. Cassidy's, and before our annual meeting we knew that an apology would soothe Mr. Cassidy's ruffled feelings. We believed that Mr. Cassidy had no reason whatever to feel ruffled; nevertheless, desiring to live in harmony with him, we decided to send an apology for not having made the nature and powers of that committee sufficiently clear to him at the beginning. I do not remember the wording of the resolution, but know that it was meant to be conciliatory. This resolution was passed in September, 1891, immediately after Mrs. Large's return from Canada. This little episode, which at the time caused us some anxiety, left no irritation on our side, although Mr. Cassidy fell in my esteem as a manly man of business. It was not said that the information sent home had been insufficient, but that after all the trouble he had taken the document went no further than our Council. My longer experience in work, and my better knowledge of Mr. Cassidy, has made me see that the wiser course would have been not to have paid any attention whatever to Mr. Cassidy's annoyance.

"The break with Mr. Cassidy in the spring of 1893 was immediately occasioned by a letter to Mrs. Large, written by him; but this was only the final act. Mr. Cassidy was one of a band who individually and collectively were trying in every way to gain control of us in our work. He was one of the most aggressive of that band.

"Mr. Cassidy's antagonism to Mrs. Large, not for any personal fault in Mrs. Large, but as the strongest member of our Council and our official head, was daily becoming more apparent and more offensive to us. All the little incidents and slights and stings I have forgotten, as I conscientiously tried to forget them, nevertheless, when a greater offence came, we were more affected by it than if it had been but the beginning of difficulties.

"I said above that I have forgotten much, but there is one incident that was so immediately connected in date with the receipt of the letter that it stands out clearly in my memory. During the Easter holidays of 1893, I spent a few days in Shizuoka. One evening Miss Hart and Miss Robertson told me of some opinions expressed and urged by Mr. Cassidy, relative to the control of certain so-called Sunday Schools gathered together by the senior Christian pupils of the girl's school in Shizuoka. We knew that if Mr. Cassidy's opinions were carried into effect, it would mean the closing of those schools and the deprivation of the children in them of any Bible teaching, and the pupils of the girl's schools of the reflex influence of such work. This, not only in Shizuoka, but in Tokyo and Kofu. The ladies saw still further cause for anxiety in that Miss Hart feared, from words and interchanged glances, that Mr. Cassidy had been expressing his opinions to the young men who worked with him, and who joined with him in urging that these schools should be controlled in the manner outlined by Mr. Cassidy. This was the trouble, as I understood it, and remember it.

"The ladies wished me to tell it all to Mrs. Large and you, together with their replies and reasons for believing it best for the Christian work of Shizuoka, that they should retain control of those private Sunday Schools. They wished advice especially as to the legality or constitutionality of their work.

"On waking the next morning I found that, owing to my tiredness the previous evening, I could not remember details—whether Mr. Cassidy and the young men had been together when they expressed their opinions, what reasons the young men gave, and what special words had called forth Miss Hart's fear, etc.

"This matter of Mr. Cassidy having criticised our work adversely to the Japanese, seemed to me a matter of much importance. We knew that Dr. Eby did so. We felt that we would never talk over our side of the question with the Japanese, and feared their alienation from us, and the consequent ruin of our work.)

"I had also forgotten some details of Mr. Cassidy's reasons

for desiring to control this work, and so asked the ladies to write out for me their conversation with Mr. Cassidy, as it was too important to permit of mistake. This led to another conversation on the subject. The ladies said that as they had been spoken to by Mr. Cassidy when they were not together, he would (judging from their past experience) deny having made such statements. I asked if it might not be possible to have another meeting with Mr. Cassidy in such a way that he would be induced to express himself when both ladies were present. The ladies doubted that he could be made to speak as he had done before, in the presence of a witness; he would modify some of his statements. However, it was decided that it was best to have a meeting with him. If he could not be induced to speak freely before a witness, then he would most certainly deny having made the statements in private. Before the conversation ended, it was decided to have another meeting with Mr. Cassidy, and we rather reproached ourselves with having such a low opinion of a fellow-worker, and decided that this meeting would give him a chance to be straightforward.

"Meanwhile, I was to tell Mrs. Large. I returned to Tokyo, and told all that I could remember. Mrs. Large entirely approved of the plan of giving him another hearing, and I think wrote to the ladies that she thought it was a good thing to do.

"Before Miss Robertson wrote to Mr. Cassidy, he was in Tokyo. Indeed, having learned of his absence from home, she delayed writing until his return. You may remember that Mrs. Large told you of the state of affairs in Shizuoka. Mr. Cassidy, having heard from you that the matter was reported to Mrs. Large, returned home and wrote an angry letter to Miss Robertson. She, having heard of his return, and not knowing that he knew of the matter before she received his letter, wrote to him according to the prearranged agreement. Their letters crossed; he receiving hers after having mailed his own. The tone of Miss Robertson's letter evidently pleased him. The two ladies and Mr. Cassidy met, but the meeting failed in getting a straightforward opinion from Mr. Cassidy. The statements in the last ten lines of the matter as communicated to us at the time.

"This happened but a few days before Mr. Cassidy sent his letter to Mrs. Large (the letter which, as I said before, was the immediate cause of the break). I forgot to state that in the conversations with the ladies re S.S. control, before my visit to Shizuoka, Mr. Cassidy had irritated them by insinuating that the opinions expressed by them had been received from Azabu. Indeed, this constant ascription of all opinions and decisions to Mrs. Large, at first ridiculous and laughable, was becoming unbearably irritating. More than that, it was growing extremely harmful to Mrs. Large. The frequent attempts on the part of certain members of our Council to interfere with (control) the work committed to us we resisted. These checks to their ambitions irritated them, and as they ascribed all opposing acts of our Council or of individual members to Mrs. Large, there was a growing dislike to Mrs. Large. This dislike spread to the new members of your Council, who accepted statements against Mrs. Large made by older members. This dislike had called forth many offensive words and actions towards Mrs. Large.

"All this, and the nervous strain consequent upon it, had already begun to have a very sad effect on Mrs. Large's health, and we were led to fear a break-down. Sympathy for Mrs. Large, our duty to our own Society and the work at large, required us to take some measure to prevent recurrence of these things. Parallel to all this, and adding fuel to the dislike to Mrs. Large, was the difficulty between our Council and the work under Dr. Eby. We asked for an investigation; it was refused. Mr. Cassidy's letter to Mrs. Large, which contained so much concentrated venom, and an equally offensive and unkind letter sent by him to the Rev. Mr. Hiraiwa, led us to see that Mr. Cassidy was an unsuitable adviser for our ladies in Shizuoka. Desiring to relieve Mrs. Large of the responsibility of replying to such offensive letters, and feeling that such letters sent to our official head were an insult to our Council, we decided to receive none but official communications from Mr. Cassidy in future. As I was one of the chief actors in this break with Mr. Cassidy, I have given this account according to my own reasons for action.

"P.S.—In regard to Dr. Eby's account of his work, given before the Mission Conference in Tokyo, I have heard it said by those who were present, and know one of these persons is still in Japan, that among other things, he said the work in the Tabernacle was so great that 'if he did not get help he would be compelled to ask the Almighty to stay His Hand.' Some members of other missions were so much astonished at the account he gave of his work, that they arranged to visit the Tabernacle to see if these things were so. They went at different times, and found that Dr. Eby had entirely overrated the state of affairs. My informant's name I am able to give it necessary."

Postscript by Dr. Macdonald:

"Mrs. Large knows the particulars of this statement. I am.

not the only one who cannot take Dr. Eby's glowing statements as a basis of procedure.

"Mr. Cassidy told me that he intended to support Dr. Eby's views because of the Board's cruel treatment of him (Dr. Eby). It was a part of the fight against you and the Board."

Action of the General Board and Executives.

The time came at last when the Executives of the two Boards felt that they must take action, or otherwise abandon their work in Japan. There seemed to be no hope that the antagonism among the missionaries would subside. The General Board had appointed a committee to confer with a like committee of the Woman's Board as to what steps should be taken. These committees met in Toronto, and after consideration agreed upon the following report to their respective Executives:

"The Joint Committee of the Executives of the two Missionary Societies, having considered carefully the relation of various agents of the societies in Japan, as shown by the correspondence, beg leave to report as follows:

"1. That in our opinion, in order to restore harmony, it is absolutely necessary that several changes be made in the personnel of both missions. We therefore recommend to the Woman's Missionary Society the withdrawal of Mrs. Large from the Japan work not later than the close of the present school year.

"2. The Rev. Dr. Eby having tendered his resignation as missionary to Japan, we recommend the Executive of the General Board to accept said resignation, to take effect forthwith.

"3. We are further of opinion that it is not expedient that the Rev. F. A. Cassidy should return to Japan, and we recommend to the Executive of the General Board that he be retained permanently in this country.

When the report came before the Executive of the General Board on December 19th, 1894, the following action was taken:

"The Report of the Joint Committee was read clause by clause.

"On motion of Dr. Sutherland and Hon. J. C. Atkins, first part of clause 1 was adopted.

"On motion of W. M. Gray and Dr. Galbraith, second part of clause 1 was adopted.

"In connection with clause 2 the Secretary read a letter from the Rev. Dr. Eby tendering his resignation, on, whereupon, on motion, it was resolved, That the resignation of the Rev. Dr. Eby as missionary to Japan be accepted, to take effect at the end of the current Conference year, and that in the meantime his relation continue as a missionary on furlough.

"Also resolved, That the Treasurers be authorized to settle any unpaid balance of travelling expenses of Dr. Eby or family from Japan to Canada, and the necessary freight on the library and effects still to come from Japan.

"In connection with clause 3, it was on motion resolved, That we concur in the judgment of the Joint Committee representing the two Missionary Societies that it is inexpedient under existing circumstances that the Rev. F. A. Cassidy should return to Japan. It is ordered therefore that Mr. Cassidy's connection with the Japan mission terminate with the present Conference year, and that his relation to the Society as a missionary on furlough be continued during the interval.

"The Report as a whole was then adopted."

Letters from Mr. Cassidy.

When this action was communicated to Mr. Cassidy, he replied as follows:

"POINT AUX TREMBLES, QUE., Jan. 10th, 1895.

"The General Secretary, Methodist Mission Rooms, Toronto.

"DEAR DR. SUTHERLAND,—Pardon my delay in acknowledging your favor of the 21st ult., as I scarcely knew what to say in reply. I would be much obliged if you would give me a little fuller information in regard to the causes which led to my dismissal from the mission with which I have been connected for the past eight years. According to the resolution passed by the Executive, its action rests entirely upon the matter of the difficulties existing between the two missions in Japan. Now, if I am responsible for these difficulties to such an extent as to justify my dismissal, I must be guilty of something definite and serious. I beg to know, therefore, what the points are which have been raised against me.

"By giving me this information you will greatly oblige,

"Sincerely and faithfully yours,

(Signed) "F. A. Cassidy."

A few days later the following letter was received:

"CHESTERTVILLE, ONT., January 15th, 1895.

"The Rev. Dr. A. Sutherland, General Secretary of the Missionary Society, Methodist Church.

"REV. AND DEAR SIR,—Permit me through you to address a few lines to the Executive Committee of the Missionary Society, as follows: If any of our ministers in this country should be impeached, or any exception taken to the manner in which he had discharged his ministerial duties, we have a regular disciplinary method of reaching him; on the other hand, if any minister feels himself aggrieved, he has his channel of appeal through the District Meeting and Annual Conference. In our Japan Conference the circumstances are quite different. We would never think of trying one of our missionaries before a District Meeting or an Annual Conference in which all, or nearly all, the members are Japanese, unless it were for some act of immorality, which would be equally well understood by both nationalities. And on the other hand, if one of our missionaries feels himself to be aggrieved by the action of a brother or sister missionary, he cannot appeal to a Japanese District Meeting or Conference for redress. We must therefore look to the Missionary Boards under which we labor, or their Executives, to make up our deficiency in this respect. We have no other channel of appeal.

"In the light of these facts I look at my own case, and it stands thus: I was requested, without application on my part, to become a member of the Japan Mission, and was appointed as such in July, 1886. I went to the field with as warm a heart toward the Missionary Society and as single a purpose toward its work as any man could possess. For the first three years I did a great amount of secular work for the Japanese Government, and with the greatest pleasure turned over all my earnings to the credit of the Missionary Society. I have earned at times as much as yen 110 per month, and neither was I profited personally by as much as one single yen of that money, nor did I give it to the work as my personal subscription. From my fourth year onward I earned less, but administered the proceeds myself for the good of the work and with the approval of the Mission Council. It was at this period that I built the Shizuoka Eigo Semmon Gakko, without a cent of aid from the Mission Funds—a building which has been of untold advantage to our work in Shizuoka, both as a school for the training of our young men for the work, and to take the place of a church when for two successive periods of nearly a year each we were left without a place to worship by the fires that destroyed our churches.

"In my second year I was, at the request of the chairman of the then Japan District, appointed superintendent of the Shizuoka station, and from that time took charge of the finances of the Society for that field, as well as the supervision of the work. My aim, my ambition, was to let the Society have the full benefit of my secular work, and render at the same time as full service besides as any ordinary missionary could be expected to do. Providence favored me with such excellent health that I think I succeeded in doing this. As I became able to do so, I took full charge of all the details of the work on my field, both financial and otherwise. During my term of service, eleven churches and four parsonages were built, all of which were under my management, and were carried through without the loss or misuse of a cent of the Society's funds. This involved the purchase of seven lots, all of which belong to our church to-day without a foot of rented or encumbered land.

"The organization of the Shizuoka district is chiefly my work, and I had at least as much as any other man to do with the organization of our Japan Conference, having been English Secretary for the first four years in succession.

"In all this business, as the agent of the Missionary Society, I am thankful to say that I discharged my duties with diligence, and with the most scrupulous care. I have, moreover, the most hearty testimonials as to my faithfulness and successful management in all these matters.

"In addition to these, my duties as missionary and as District Chairman, I have been an earnest and enthusiastic promoter of the work and interests of the Woman's Missionary Society on my field. They have had no *amis* friends with the Japanese that I did not help to negotiate, no work of building that I did not chiefly plan and superintend. The nucleus of their school was gathered by my wife before their time and handed over to them, and after their numbers were increased by my personal efforts on their behalf. When their impatience once imperiled their position, and they well-nigh lost their influence with the Japanese, I threw myself into the breach, and succeeded in restoring them to their position and saving a most unpleasant crisis. As I was continually on the field, and the representatives of the Woman's Missionary Society were frequently changed, I doubt whether any of them could know how much anxiety and care I have experienced for the welfare of their work. There were often little matters connected with their relations to my work which I wished to have improved, but of their work in the main, and of these

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"A short time before the time of my return, viz., in April, 1893, feeling greatly depressed and grieved by the bad relations which had long existed between our two missions, I felt that it was my duty to say plainly to Mrs. Large what I believed to be the root of the trouble. Having known her long and intimately before either of us went to the mission field, I felt as though by following the scriptural method of stating the facts directly to the person concerned I certainly would make no mistake. So I wrote her a private letter, in all sincerity and frankness, being burdened by most grievous circumstances that came to my knowledge at that very time. The letter was not written with diplomatic skill or care, but it was truthful and honest, and as a private letter is quite defensible. But even if I were to concede the wisdom of it altogether, it was only a private letter. It was frank, honest and well intended; and if you think it was unwise, I can assure you that a statement of the circumstances under which it was written would greatly alter your views. But whatever its contents, it seems to me that the only intentional evil connected with it was in the use made of it. There can be no good interpretation put upon such a malicious misuse of private correspondence. I cannot understand on what ground you can take this up and use it against me. But if you do, then there are other private letters on the other side which ought to come to light and be dealt with.

"Now if you have really taken action on the strength of this letter alone, I consider it a most unreasonable thing that you should take up a private letter, at least well intended, make it official, and by it cancel seven years of faithful and blameless service, and harshly dismiss, unheard, one of your staff who is said by all concerned to be well suited to the work of that difficult field, the Japan Mission.

"But it may be said that there are other charges against me; if so, I ought to know what they are. I have asked several times, but have not been given a single point. I know of a few attempts made against me with a view to justifying Mrs. Large's course, but they were so groundless and self-contradictory that I don't think anyone would state them in my presence before a committee.

"Now having given you this brief outline of the case as I see it, I appeal through you to the members of the Executive Committee, all of whom occupy positions of responsibility, and ask how they would like to be impeached in their absence, condemned on trivial rumors raised by those who have but a slight knowledge of their work, and summarily dismissed without an opportunity of reply?

"I most respectfully submit that a private letter ought not to be used in such manner and for such purposes as my letter of April, 1893, has been used for. But if such use is to be made of my letter, you cannot blame me if I follow a similar method in self-vindication. There are at least five or six letters in my possession, any one of which would be much harder to explain or justify than the one that has been used against me. Now when I am being injured by an unfair use of one private letter, you surely cannot expect me to submit in silence, when I have several in my hands which will easily throw the blame on the other side. While I cannot justify the method followed by my accusers, I have only to follow the same method to put them in a very unenviable light.

"Now in fair play to me, in the interests of the common cause which we love, and in mercy to the Woman's Missionary Society, I most respectfully ask that you rescind your action, which rests upon my letter of April, 1893, or upon similarly unfair statements, and that all reference to it be at once dropped.

"Hoping that you may see your way clear to grant this my most respectful prayer.

"I am, yours sincerely and truly,

"F. A. CASSIDY."

Further Action by the Executive.

At a meeting of the Executive Committee held on April 15th, 1895, Mr. Cassidy's letters were read, after which it was resolved,—“That Bro. Cassidy, having expressed dissatisfaction with the action of the Committee in dealing with his case without his personal presence, be allowed the opportunity of meeting the Committee, or making any explanation he may wish.”

At a further meeting of the Committee, held April 26th, Mr. Cassidy, being present, was heard at length in regard to his own case, and permitted to say whatever he wished. On the following morning he was heard again, after which it was moved by Rev. S. J. Shorey, seconded by W. G. Smith, Esq., and resolved,—“That it having been represented to this Executive that its former action respecting Rev. F. A. Cassidy has been interpreted as a reflection

upon his ministerial character; therefore, be it resolved, that while this Executive has not thought it expedient that Mr. Cassidy should return to the Japan work at present, yet we desire to assure him that our action in this matter is in no sense an implied reflection upon either his administration or his character.”

Further Letter from Mr. Cassidy.

On the 17th of May, 1895, Mr. Cassidy addressed the following letter to the Executive Committee:

“DEAR BRETHREN,—Whereas your action of December last (of which I have official notice dated December 21st, 1894) dismissing me from the service of the Missionary Society was taken on the recommendation of a Joint Committee appointed to deal with certain troubles existing between our two missions operating in Japan, and therefore implies that I was, at least in part, responsible for these troubles, and that my recall was necessary to the restoration of harmony, and is therefore a severe act of censure upon me;

“And whereas the official statement which appeared in the *Guardian* of February 6th last, over the signatures of your Chairman and Secretary, recognizes and reiterates said responsibility and censure;

“And whereas this action was recommended by said Joint Committee and confirmed by you without any specific charges being preferred against me, or opportunity given me to defend myself, or explain my points that may have been raised against me, though I have urged repeatedly my right to a fair hearing, and full investigation of whatever complaints have been made against me;

“And whereas your action has given rise to reports which are calculated to injure my ministerial standing;

“Therefore, I hereby demand that you withdraw your action, referred to above, and give notice of such withdrawal through the *Guardian*, and that if you, or anyone else, has any charges to bring against me, or any complaints to make in regard to my personal or official actions, such charges or complaints be made definitely in writing, and I be given an opportunity of reply.

(Signed)

“F. A. CASSIDY.”

In closing the account of this most unhappy affair, I will read the following letter from the Rev. Y. Hiraiwa, in reply to one of mine in which I had asked him to give me some account of the trouble from a Japanese point of view. In compliance with my request he wrote as follows:

“SHIZUOKA, July 26th, 1895.

“MY DEAR DR. SUTHERLAND.—Your letter of the 15th ult. was to hand in due course, and in complying with your request to communicate on the present mission trouble from the Japanese standpoint, I beg to write in answer as plainly as I can, according to my knowledge of the case and my judgment concerning it. And my answer shall be somewhat in order of your questions.

“1. As to the influence of Dr. Eby and Mr. Cassidy in regard to the peace and harmony among the missionaries and between the two Mission Councils:

“Though I do not know whether Mr. Cassidy was the direct cause, or one of the causes, of the trouble or not, it always seemed to me that Dr. Eby was the leader or centre of the present troublesome movement or disturbance among the missionaries. As it chiefly arose first from the work of the Central Tabernacle, while the other missionaries, except Dr. Macdonald, being all in sympathy with Dr. Eby's plan of the work, rally round him. And Mr. Cassidy and Mr. Crumphy were, according as the affair appears to me, his prominent and ardent assistants among them in the movement. I think a natural affinity has existed from beginning between Dr. Eby and his allies, as they came from Canada to the mission field in Japan through his enthusiastic persuasion or influence. Bros. Dunlop, Crumphy, McKenzie and Elliott all came here to work with Dr. Eby through his ardent invitation as men of the Self-supporting Band. Dr. Eby obtained for them remunerative positions in the government schools, while they, in turn, contributed largely out of their earnings to build the Central Tabernacle, and helped to maintain the work till the Band was dissolved. Though Bro. Condes did not join the Band on arrival in Japan, for a certain reason he had and for a time worked independently for himself, he came also for the same purpose and in the same way, and his heart, of course, was for Dr. Eby's work. And Bro. Cassidy, too, made up his mind to come to Japan, and offered himself to the Missionary Society through his influence. It was a little before the idea of the Self-supporting Band was started. So it is no wonder that they all should go for Dr. Eby as they do.

“Now, the work of the Central Tabernacle occupies a peculiar and strange position in the works of our Methodist Church here.

The name itself is significant; it is called 'Tabernacle,' and was never intended to take the name of a church, as its work was to differ entirely from that of any ordinary church. The work was to include every grade of means of attracting the people, as from a Boston Monday lecture down to the Salvation Army tactics, and also all pleasant social and literary entertainments. Some benevolent works besides, I understand, such as some help for the poor, for the sick, for the orphan, etc., etc. It is very great and comprehensive in its scope. Tokyo being the capital of the Empire, all the young and promising generation flock into it from all the parts of the country, and the Institution was meant to draw them in, and exert influences over them, and then over the whole nation through them. So it is to be the centre of the mission work, and it is not only to be the centre of the radiating influences, but also the centre of contributing or concentrating the mission forces. Not only those men of the Self-supporting Band did render their means and influence to build up the cause of the Institution from different parts of the country where they used to live, but others of our connection were led, if possible, to concentrate their helps. A Central Mission, in fact; and indeed it has been sometimes called by that name too. The work is so grand and so important, and that of the other churches so wayside and insignificant to the eye of the originator, that it was called the 'lion-trap,' while that of other churches, 'mouse-traps' by him, which statement once appeared in one of the American papers, to which Mr. Whittington first attracted my attention while he was yet here, and I myself read it. The only point which purposely connects itself with our Conference is the little organized body of the converted members within, that is sometimes popularly called the Central Church, in distinction to the larger body in which it exists, and to which a Japanese pastor is appointed by the Conference, and Dr. Eby the superintendent of the Tabernacle.

Moreover, the Central Tabernacle was not only to be the centre of our mission, but was also to go beyond our circle. It was frequently and publicly announced to be undenominational or pan-denominational in its nature, so that all the Christians and Christian workers could or should join in the work, if they had any noble desire to convert the Japanese nation to Christ, and their sympathy and interest were solicited. One Mr. Brown, who had no connection with our mission whatever, and who was from the States, had once actually joined in the work, and was employed as the authorized Corresponding Secretary of the Central Tabernacle. He frequently wrote to a certain paper in the States on behalf of the work of the Tabernacle, in which he once stated to the effect that Dr. Eby left Canadian Methodist Mission for the work of the Tabernacle, and was working on the basis of self-sacrifice, etc., etc. Some American or British Christian passengers through the country, now and then visited the Institution, who usually gave their contributions or lectures. Some of them happened to ask me while I was in Tokyo whether the work was really undenominational or not, and what was Dr. Eby's relation to the Canadian Methodist Mission. The subject of the Institution was brought. I understand, before the notice of all the missionaries of other denominations in Japan, so as to enlist their sympathy and co-operation.

"All those things go together to show that the originator of the Institution intended to make it not only to be the centre of our mission, but also the centre of all the missions in Japan."

"But as the desired substantial help and co-operation did not come from the source of other denominations, on the one hand, while the Self-supporting Band was dissolved and those men were taken up by the Society; on the other hand, Dr. Eby had to come to depend entirely on the sympathy and resources of his own Society to maintain and carry the work on to its goal. Here came in the occasion for the real and actual 'friction' between him and Dr. Macdonald."

"The plan of the work necessarily involves a very large expenditure of money, and Dr. Macdonald could not agree to go with him, supply and pore on the financial ground. His reasons are well known: (1) that the resource of the Society was limited, and could not well supply Dr. Eby's extraordinary demand; and (2) that, if the Society would try to supply his needs, there is a consequent danger of swamping the work of our other churches in Japan, on account of the limited resources. But Dr. Eby and his sympathizers of course thought differently. They could not see such a plan of the work as that of the Tabernacle as a new thing in Japan at the present hour, and was the only means by which Japan was to be won for Christ, and to convert those who were not in sympathy with such a movement or a new departure, was to be stigmatized as men behind the times or strangers to the evangelistic need and work in the present Japan. In Macdonald was taken to be one. Thus the Mission Council was divided; Dr. Macdonald on one side and Dr. Eby with his allies on the other side. Dr. Cochran remained neutral when he was here. I judge Mr. Whittington was somewhat on the side of Dr. Macdonald when he was here. I am not here blaming one or

the other, nor criticizing the work of the Tabernacle, but simply stating the facts as I see them, and how the peace and harmony came to be disturbed among the missionaries."

"Dr. Eby wanted different sorts of workers for the Tabernacle, and the lady-worker was one of the sorts. He approached the ladies of the Asabu girls' school, and asked them to send a lady or ladies to the Tabernacle, where they would make another headquarter for the women's work, so that there should be two headquarters in Tokyo—Asabu and Hongo. This request or proposal did not meet with the approval of the Woman's Council, and only a lady and a Japanese Bible-woman were sent from Asabu to help the work in Hongo, just in the same way as the other churches of ours in that city (Tokyo) are helped by the Woman's Society. Of course this was no satisfaction on the side of the Superintendent, and it is said that those ladies sent were not properly treated or kindly received by the Tabernacle, and consequently they were with drawn, very unpleasant feelings being naturally created on both sides. The Woman's Council, some time after, proposed to open and establish a girls' school at Nagano, in Shinshu, where Mr. Dunlop was then working. He opposed the proposal on the ground that if there were ladies to spare they should be sent to the Tabernacle, instead of Nagano, where a girl-school was not wanted, according to his judgment. Then unpleasant feelings, or 'friction' between Mr. Dunlop and the Woman's Council was begotten. Before this, or after, I do not know exactly which, some cross feelings were created between the ladies at Kanazawa and Mr. Saunby, in regard to some work for the orphanage or some other matters. Mr. Cassidy, too, had some trouble with the ladies of Shizuoka girl school concerning the Sunday-school work, and some bitter correspondences were carried on between him and Mrs. Large. You can imagine what will be the result, when all these men and the other members of the Council come together and talk about the matters. Similar experiences and one sympathy united them together, and thus the harmony between the two Councils was disturbed."

"Now the above somewhat lengthy yet outline statement of the relations and inter-relations of the persons and affairs will, I trust, give you the meaning and force of my statement in the beginning of this paragraph."

"2. Their attitude towards the Woman's Council and toward Dr. Macdonald:

"They were not all along satisfied with the actions of the Woman's Council; that body did not move exactly as they wished, or as they judged it ought. They thought that if that body continued to exist as a distinct and separate body, they could not go on with the work very well, and wished to unite the two Councils into one, under one control. I think if the two Councils could unite in some way, and the men and women all come together at the time of the Conference, it would be pleasant, and the effect would be very beneficial. So I think their proposal in itself was plausible; but though a proposal in itself may be good, yet the motive and purpose of making it is often misunderstood. The pure motive for uninterested good is very rare either. Poor human infirmity goes into everything of the human affairs; at all events the proposal was not well received by the Woman's Council, that thought it meant or intended the subjection of women to men's power. And besides the ladies had their own good reason to remain as they were. Dr. Macdonald, who did not see any difficulty for the harmonious work if they were separated, was in sympathy with the ladies. Here again their plan for the work was frustrated, and consequently their attitude towards the Woman's Council and Dr. Macdonald was very unhappy."

"3. The apparent reason why they were opposed to Mrs. Large and Dr. Macdonald:

"I presume, that all those statements made in the above two paragraphs would, of themselves, explain to you the probable reason why they were so much opposed to Mrs. Large and Dr. Macdonald. They thought that it was Mrs. Large who controlled the Woman's Council as its head, and that she was having her own way too much. So Dr. Macdonald, too, as the head of their Council, according to their notion. And both were, they judged, too obstinately and too powerfully standing on the way of carrying their plan of the work to its legitimate end. They wished, therefore, to have them removed out of the way by all means possible, or else they thought they could not remain in the work. They are desperate, in fact. The following three incidental items will give some light on the point."

"(a) Mr. Cooke spoke to me freely about the position of him and his friends, mentioning how they were offended against the Board, against you, and against Dr. Macdonald, and that how finally they came unanimously to the point to declare they could not stay in the work, if the state of things remain as they are, and that the mission trouble was attributable ultimately to one person (he meant Mrs. Large). I am giving here his sentiment, not his words, and this talk was a few weeks after Dr. Macdonald came back from Canada the last fall. (b) Mr. W. H. Stewart wrote me a letter on the date of March 4, 1895,

from Yokohama, brethren in Tokyo, leaving his own work a year ago, and himself, being controlling the Oriental missions and just this alliance should ascertain, how it was started, but the air of the mission spirit aspiring for force to attack anybody else who

Speaking of Mr. Cassidy to not be bad on the understanding concludes as follows:

"If Dr. Eby for him, or his good and sanctified, saying of trouble, capability for self-expanding another trouble adjusted. Some I do earnest and soon, and among the solid common enemy trouble, I judge, mixed; but gr unnecessary ex made, self-justi some intrigues corner, perhaps, complicating grow to the pro difficult for solu present I think alities are not m

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from Yokohama, in which he said, 'I have seen all the Canadian
brethren in Tokyo, I should think that Rev. Dr. Sutherland is
having his own way too much.' (6) A Japanese prospector told
me a year ago, that it is said that Dr. Macdonald, Mrs. Large
and myself, being on good terms, formed tri-alliance, and were
controlling the Church affairs arbitrarily, without considering the
sentiments and judgments of the workers, and so some think that
this alliance should be broken up. I do not know, nor did I
ascertain, how and where the notion of this 'tri-alliance,' etc.,
was started, but it is evident that such a notion was floating in
the air of the mission field here.

"I suspect there exists somewhere at the bottom an ambitious
spirit aspiring after the power, that was leading every available
force to attack you, Dr. Macdonald, and also Mrs. Large, or
anybody else who was the authority."

Speaking of the possibility of the return of Dr. Eby and
Mr. Cassidy to Japan, Mr. Hiraiwa thinks the effect would
not be bad on the Japanese, "if all the missionaries come
to understanding and good terms among themselves," and
concludes as follows:

"If Dr. Eby comes back with his work definitely outlined
for him, or his plan of the work clearly and definitely under-
stood and sanctioned by the authority at home, it will be a great
saving of troubles. Apparently there is no limit to his expansive
capability for schemes, and so, if the resource to support the
over-expanding and ever-changing schemes be not limitless,
another trouble will rise, even if the present one be properly
adjusted. Some precaution in that line may be in need."

"I do earnestly hope and pray that the present trouble be at
once and soon, and instead of making attacks upon one another
among the soldiers of the Cross, all march along against the
common enemy, the evil of the world. The origin of the
trouble, I judge, was quite simple, no personal elements being
mixed; but gradually many side issues were brought in,
unnecessary exaggerations and even false representations were
made, self-justification and false accusation were not excepted;
some intrigues and partisanship were also playing in the dark
corner, perhaps. So the trouble has been of cumulative and
complicating nature, and it has taken quite a long while to
grow to the present magnitude, and consequently it is very
difficult for solution. Surely no personal elements at first, but
at present I think it is very difficult to say where the personal-
ities are not mixed in. Yours faithfully,
"Y. HIRAIWA."

SUMMARY AND CONCLUSION.

Summary.

The nature of the preceding Review has been such
that condensation has been virtually impossible. To re-
member so long a document, treating such a variety of
topics, would be equally impossible. Permit me, then, to
recall the main divisions, and concrete each in a few sen-
tences. For this purpose I will mention the divisions in
their order:

1. THE MISSION COUNCIL.—It has been shown that
the Council was not essential; that it was formed chiefly
at the wish of one of the brethren; that it developed
tendencies inimical to peace and harmonious working—
tendencies to undue interference, to extravagant expendi-
ture, to make common cause of the demands of individ-
uals, and, in late years, to antagonize the Board on all
occasions. Such tendencies the Board was bound to
check, but did so with courtesy, with dignity, and with
moderation.

2. CHILDREN'S ALLOWANCES.—Here it has been shown
that the Board gave timely notice of a change, and had no
considerable reason for its course of action; that the
protest of the missionaries was so dictatorial in tone and
extravagant in demands as to alienate sympathy, and com-
pelled the Board to speak in words of rebuke; that the
arrangement finally made by the Board indicated a liber-
ality not known in any other of our mission fields, which
has constituted the Japan missionaries a privileged class;
and that, had the demands of the missionaries been fully
conceded, stipends and children's allowances on the Japan
field would have become a contract, collectable by civil
procedure in a court of law.

3. COMPLAINTS OF HARSH TREATMENT have been
squarely met, and it has been shown that they have no

existence save in the heated imaginations of those who
uttered them. In no single instance can it be pointed out
that the Board has rendered an unjust decision, or that any
decision has been conveyed to the missionaries in harsh
language or in an unkind spirit; while provision for the
support of the missionaries has been so liberal as to cause
sore complaining on some other fields. Or if a lingering
doubt still remains the missionaries are challenged to pro-
duce a single authenticated fact in support of their com-
plaint.

4. CONCERNING THE SELF-SUPPORT MOVEMENT, it has been
shown that it was unwise in its conception and fruitless in
results; while it brought into the Mission Council elements
that were completely out of sympathy with the Board and
its policy, and made it one of the main factors in the strife
that has disturbed and threatened to destroy the mission.

5. THE CLAIM FOR EXPENSES on the part of Messrs.
McKenzie and Crumphy has been shown to be untenable,
and that the Board was justified in refusing it. One of the
missionaries received his expenses from the fund of the
Self-support Band; the other had the same right but waived
his claim; that both spent three years or over in the Self-
support Band, and were fairly entitled to their expenses
from that source, which one of them actually received; that
coming into the regular work was an advantage to them
and not a sacrifice, as it gave them a permanent position,
pay on a gold basis, with incidental advantages which they
would not have elsewhere.

6. THE CENTRAL TABERNACLE SCHEME has been care-
fully reviewed, and it has been clearly shown that in its
inception it was wholly a visionary and impracticable
scheme, and that even in the form it eventually assumed,
it was not only exceedingly expensive, but because of the
exorbitant demands of its promoter it became a disturbing
force, and has caused most of the unhappy friction between
the missionaries. This is a strong statement, which should
be proved or withdrawn. I pause, therefore, long enough
to state the circumstances that have made the Tabernacle a
disturbing element in the Mission:

(1) The very nature of the movement.—While leaning
upon the Church for support it stood apart from our
regular work—was conducted on different lines—even went
so far as to proclaim itself non-denominational.

(2) Dr. Eby's exorbitant demands, which Dr. Mac-
donald and the home authorities had repeatedly to resist.

(3) The vast expenditure.—This was a cause of dissatis-
faction to many, natives and foreigners alike, who felt that
the same amount of money expended on small churches
worked in the ordinary way, would have produced vastly
better results.

(4) The inflated reports, in which Dr. Eby not only
greatly exaggerated his own work and results, but by
implication, and even by direct statement, minimized the
work of his brethren.

(5) The necessity which it created in working the Coun-
cil into line with Dr. Eby's policy, made possible through
the coming in of the Self-support movement.

(6) By antagonizing the Women's Council and its work.
The women could not submit to Dr. Eby's domination.
They knew the weakness of his work and the unwisdom of
his plans, and felt that it would be wasting their efforts and
resources to follow his lead.

7. THE RETURN OF DR. EBY AND HIS FAMILY, though
somewhat irregular, was met by the Board in a spirit of
kindness and liberality, and expenses were provided on a
liberal scale. But the negotiations in regard to Dr. Eby's
return again revealed the vacillating character of his move-
ments, the uncertainty of his plans, and also the determina-
tion of the Council to maintain the demands of one of its
members against the judgment and decisions of the Board
and Executive.

8. THE REQUEST OF THE MISSIONARIES TO BE RE-
CALLED.—It has been shown that the reasons assigned by
the missionaries for this step were chiefly based on misap-
prehensions, and even were it not so, they were insufficient
to justify so grave a proceeding. There is also reason for

believing that the real design of the request was, as the Presbyterian missionary put it, to "force the Board."

9. DR. MACDONALD—I have clearly shown that Dr. Macdonald's whole course, from first to last, was wise, loyal, judicious, conciliatory; that his work has been successful, and that he has devoted his powers, as well as the results of his medical practice, to our mission interests; that the complaint that he does not preach is only an appeal to prejudice among those who do not know the facts of the case; and that to allow him to be dismissed now would not only be an ungrateful return for long and faithful service, but a most injudicious thing for the future of the mission.

10. Upon the SHIZUOKA CHURCH AFFAIR I make no comment, save to say that it shows the value of having a man like Dr. Macdonald to handle a crisis.

11. THE STRIFE BETWEEN THE MISSIONARIES has been presented chiefly in records from Minutes of Councils, Executive Committees, and letters from missionaries, and these make it clear that Tabernacle, Councils and individuals have each had their share of responsibility, and that less selfishness and more of the spirit of Christ would have averted the whole trouble.

Questions Answered.

And now, looking for a few moments beyond the Board to that wider constituency, the Methodist people, who furnish the sinews of war and have a right to know how the missionaries on the one hand, and the Board and its officers on the other, are discharging their respective duties, I proceed to answer, in few words, questions that were first suggested by the two returned missionaries, and have since been repeated, with varying degrees of emphasis, by hundreds if not thousands of contributors to the missionary fund who know only one side of the story and that side very much distorted.

Do you ask, then, I say to the Methodist people, *What are the causes of the friction and strife between the missionaries of the two Societies in Japan?* I answer that, as regards estrangements between individual missionaries, they seem to have begun in little sparks of misunderstanding that, fanned by the breath of gossip and tale-bearing, kindled smouldering fires of mutual suspicion and dislike, and rendered more difficult the adjustment of wider differences. As regards friction between the two Councils, this may have had its real starting-point in the suspicions and jealousies of which I have just spoken, but truth compels me to state that a potent factor was the persistent endeavor of certain members of our own Mission Council to dominate the work and workers of the Woman's Missionary Society. Dr. Macdonald calls it a "crusade," and it looks as if the word were none too strong.

Do you ask, *Why has the Board of Missions and the Executive Committee treated the missionaries harshly and cruelly?* I answer, there is no ground whatever for the question. I have shown clearly in my Review, and still maintain, that the Board and Executive have always treated the Japan missionaries with a degree of consideration and liberality that has no parallel in any of our other missions, and the more fully this matter is inquired into the more clearly will it be seen that the missionaries have not the shadow of a reason for complaint upon this point.

Do you ask, *Why has the Secretary been so harsh and arbitrary in his dealings and correspondence with the Japan missionaries?* I answer emphatically that the Secretary has been neither the one nor the other, and he challenges the production of a single letter or document of his, or any well authenticated incident, to prove the contrary. In not one single instance, in matters of any moment, has he acted on his own responsibility, but always by direction of the Board or Executive. He affirms that in his private or semi-private correspondence, which has been considerable, his letters have always been most brotherly; while in his official correspondence with the Council, through its Chairman, even when under necessity, by order of the Board or Executive, of speaking in terms of remonstrance, or possibly of rebuke, the language has always been courteous and dignified, and the spirit kind. In a correspondence extending

over two-and-twenty years, the Secretary can recall but a single instance in which he might be said to have forgotten the admonition, "Rebuke not an elder, but entreat him as a brother," and that instance belongs to a period far antecedent to the present troubles.

Do you ask, *Why is Dr. Macdonald retained in Japan, as representative of the Board, against the wishes of the missionaries?* I answer, because he was never more needed there than now; because from the first he has been the main strength of the mission among both natives and foreigners; because he has always been thoroughly loyal to the Board, maintaining its policy and carrying out its decisions, and it is this very fidelity that has been the chief cause of the antagonism of other members of the Council. Do you still ask, *Is not Dr. Macdonald merely a practising physician, and does not this disqualify him from being the Executive head of the Mission?* I answer, Dr. Macdonald is a medical missionary, as much a missionary as Mr. Crumphy, who is head of the theological department of the college, as much as any other man in the field. I affirm after twenty years of intimate acquaintance with the Japan Mission, that Dr. Macdonald has done as much and as good missionary work as any man we ever sent into the field, and is doing to-day, in my judgment, more and better work than some of those who clamor for his removal. And if further evidence is needed that his medical practice does not disqualify him for ministerial duties and functions, you have it in the action of the Japan Conference, which year after year, with singular unanimity, reelects him to the presidential chair. To dispossess Dr. Macdonald's services at the present juncture would not only be to lose the chief factor in the success of the Mission, but would weaken very materially the bond of union with the Japanese, and very likely precipitate the racial conflict that has already disturbed the peace of other missions.

Do you ask, *Why are well-qualified men like Dr. Eby and Mr. Cassidy kept in this country, while workers are needed in Japan?* Waiving for the present the question of qualification, which has many sides, I answer: It is because they have troubled Israel; because they have been a disturbing element in the Mission and the Mission Council, and between the Council and that of the Woman's Missionary Society; because it was clearly perceived there would be no peace in the Mission while they remained, and that to send them back would increase the existing friction instead of allaying it. They would go to antagonize Dr. Macdonald, to antagonize the Woman's Council, to antagonize the Board and its policy, unless that policy were completely reversed.

Finally, do you ask, *Who are chiefly responsible for the friction and strife in Japan?* I answer, unhesitatingly, so far as our Mission is concerned, Dr. Eby and Mr. Cassidy—the one by his exorbitant demands, his visionary schemes, and his efforts to dominate the lady missionaries; the other by his fateful genius for intermeddling, for interviewing individuals, and leaving false impressions, and while professedly acting in the interests of peace and harmony, setting other people at variance. It is notorious that, at the present hour, the Church is agitated as it has not been for years, over this Japan matter, and that this agitation has its source and vitality in the statements and representations of the two brethren named, and it is not difficult to believe that what they have done in Canada they also did in Japan. It is not for me to say how much responsibility rests upon the ladies of the Woman's Mission—their own Executive will deal with that question; but suppose what has been said of them were true, it is well known that it takes two to make a quarrel, and if our missionaries found they could not agree with the lady missionaries, they had still the alternative of quietly letting them alone. Whatever may be true of the course pursued by these ladies, I am bound to say that had Dr. Eby and Mr. Cassidy been more concerned for the peace of the Church and the success of the Mission than for carrying out their own plans and views, there would have been no quarrel in Japan.

Conclusion

I have thus tried, in all honesty of purpose, to lay before the Board a fair and candid statement of the facts which touch the difficulties in the Japan Mission. Where there

seemed to be fault to the truth and have passed by statements, I suffice to vindicate my administrative such I have sent who have in the past, know to prevent need dissensions with kept silence under administration it represented, my and Executive been hoping, to alone the strife have been sadly have diligently possible, by means of the Board in

[The General Review, dis Whole].

Mr. J. A. M. the mode of pro Dr. Eby or Mr. nents now. I that we should so far as state action of the E some others. to give reasons called upon to

THE CHAIRMAN Here is the offi whole ground. and it may no Dr. Eby and H as will make i in the officio grantate any Dr. Cochran to Mr. ATKINS of procedure Dr. Eby is res we should adj Dr. SUTHERLAND and properly b that this statu on the table, t (It was de immediately.)

Dr. ENV-- I had better procedure. T what this doc view. Dr. S remarks, if I ne, stated th Board. Is th ere, or is it Dr. Sutherland ne traversed it gent represent so ask. I ju that it is.

THE CHAIRMAN misapprehen the document the Board, bu

seemed to be faults, I have stated them as gently as fidelity to the truth and the interests of the work would permit, and have passed over much that might have emphasized my statements, being anxious to say only as much as would suffice to vindicate the Board and Executive, and justify my administration of the Society's affairs. And even that much I have said with great reluctance. Those now present who have been members of the Board and Executive in the past, know that from the first I have done my best to prevent needless publicity, and to keep these unhappy dissensions within the narrowest possible limits. I have kept silence under strong provocation; have allowed my administration to be impeached, my acts and words misrepresented, my motives impugned, but outside the Board and Executive have said no word in reply; for I had still been hoping, though sometimes against hope, that if let alone the strife would ultimately subside. In this hope I have been sadly disappointed. The returned missionaries have diligently kept up the agitation, being determined, if possible, by means of outside pressure, to force the action of the Board into harmony with their own views. Hence

there was no alternative but for me to speak as I have done.

I exceedingly regret the necessity for making these statements, but it is not I who have forced the issue, and I can but hope and pray that such decisions may be reached by the Board now in session as may put an end, once for all, to unnecessary agitation, and open the way for the Japan Mission to regain its former prestige.

But while we deplore the dissensions that have occurred, and still more the persistent agitation that has greatly augmented them, it would be a lasting reproach to the Methodist people if they suffered these things to lessen, in the slightest degree, their interest in the work or their liberality in sustaining it. Human imperfections may seem to retard the coming of Christ's Kingdom, but cannot prevent the final triumph. Let us humble ourselves before God, and pray that He will make even the wrath of man to praise Him, and overrule these unhappy occurrences for the more rapid spread of His truth and Kingdom in distant Japan.

END OF THE GENERAL SECRETARY'S REVIEW.

[The General Secretary having concluded the reading of his Review, discussion was resumed in Committee of the Whole:]

MR. J. A. M. AIKINS.—I suppose it is in order to settle the mode of procedure after this. I am not aware whether Dr. Eby or Mr. Cassidy are prepared to make their statements now. If not, it would appear to me only regular that we should continue the other side of the case, that is, so far as statements may be received in support of the action of the Executive. You have Dr. Cochran here and some others. The position was that the Executive were to give reasons for their action before Dr. Eby was to be called upon to make his statement.

THE CHAIRMAN.—Any others that are here as witnesses. Here is the official statement. It is supposed to cover the whole ground. These other parties are here as witnesses, and it may not be necessary to call one of them, because Dr. Eby and Brother Cassidy may give us such statements as will make it unnecessary to substantiate anything that is in the official report. If it becomes necessary to substantiate anything, then I suppose the time comes for Dr. Cochran to speak, or members of the Ladies' Mission.

MR. AIKINS.—All I wish to know is, what is the course of procedure that the Board intends to adopt now? If Dr. Eby is ready to give a statement, I see no reason why we should adjourn at the present juncture.

DR. SUTHERLAND.—Perhaps to get the question formally and properly before us, it would be well to have it moved that this statement that I have read be received and laid on the table, to be called up as occasion may require.

(It was decided to distribute the printed copies immediately.)

DA. EBY.—Perhaps before the documents are distributed I had better ask a question or two. It is on the line of procedure. The first thing I would like to ask is just what this document is, I mean from a technical point of view. Dr. Sutherland, last evening, in making some remarks, if I correctly understood the words that came to me, stated that this document was the defence of the Board. Is this a document that represents the brethren here, or is it a document that represents a statement from Dr. Sutherland, and which is before this Board, that may be traversed in all its bearings impartially, or is it a document representing the Board? That is the question I wish to ask. I just wish to get a distinct understanding of what it is.

THE CHAIRMAN.—I think Brother Eby is probably under a misapprehension. If my memory serves me it was not the document that Dr. Sutherland said was the defence of the Board, but the matter came up in connection with our

books and papers and everything of the kind. The Doctor said that all the official documents of the Board were the defence of the Board, not this special document. This is the way I understood the matter at the time.

DR. PORTA.—That is the way I understood it.

DR. EBY.—In the first place, I just wish to say that I am exceedingly glad to have his full statement of the case, to understand just the kind of a Brother Eby you have had in your minds all these years. Very glad to find it out. The next thing is, that so far almost every statement from beginning to end of this document, that is to my detriment, with very few exceptions (of course a man makes some mistakes, and nobody is more willing to acknowledge his mistakes, when shown to him, than I am), but to any serious thing—and there are a great many serious things there—every serious thing that has been brought forward in that document I wish to say that I am absolutely not guilty. I take this as a very serious list of charges against myself, against Mr. Cassidy, and against my brethren, and it covers a lot of ground; it covers a great many incidents and facts and phases that are entirely new to me. Nine-tenths of what is in that document is absolutely new to me. Now the whole put together is a most terrific indictment of a man, and I want, if possible, to have this thing settled as speedily as possible. But more important than speed is to have it thoroughly settled, if possible, on all sides. I confess that just at the present moment I am a little perplexed as to what had better be my next step. I would like you to give me this evening to consider and take the advice of some of my level-headed and legal-minded brethren. I think that a little pause on my part to look over the situation, and talk about it with a brother, a member of this committee—simply as a brother—to look over the situation and help me with his legal mind, for this is the first instance in which I have had to act as a lawyer, and it is a very serious case; it is as serious as if I was on trial for my life. I feel that it is a trial for my life. I am made the central figure of the charges. I am not afraid to meet them, in the fear of God, and in the consciousness of my own heart, and life and record, when thoroughly and squarely brought up. At the same time it is just possible that I may need witnesses that are not here. It is possible that I may need documents that are not here. You will see this is a document prepared by a gentleman who has been for a great many years at the head of this department, a man of very powerful diplomatic, legal and oratorical skill. The whole thing has been prepared in such a way that its culmination cannot but have a wonderful influence on the hearts of every body here. He has behind him all the documents and

letters that have come through all these years. He has had beside him the help of brethren in the administration, and the help, to a certain extent, of the ladies' administration and lady missionaries. The whole has been prepared in a most thorough and legal form, and is complete and in such a shape as will be very convenient to meet it, also, when I am properly prepared for it. We have here witnesses that are supposed, I presume, to be in favor of the facts as produced. There are other persons in this country that have cognizance also of these things, and are touched by them, directly or indirectly. I want just to think over the situation and see what will be the wisest and best step to take. I want to do it in such a way as to feel that we are dealing with it with brotherly feeling and impartiality, and in the fear of God; and if I am found guilty I will be most willing to accept my punishment. But at the same time, as I said before, there is that right that I think I have of a complete hearing. I do not know how it is—I have not studied procedure in law—but it seems to me that when a man is brought face to face with a serious charge like this, that is so voluminous, taking two whole days nearly to read, full of facts that are so numerous and so serious, that a man before he is called upon to answer those charges ought to have had them in his hands for some little time. The opposite side, who brings these charges, is provided with a long entry of correspondence, and has gathered witnesses around him. He has prepared the whole statement, which is brought out in full, and to me it is absolutely new, with the exception of, perhaps, four or five points in it. I just simply ask that I have this evening to consider the matter and think it over, and have the advice of a brother. Then on Monday morning the further proceeding, as far as I am concerned, would be in place; to go on and find out just what I could do between this and then. I fancy there are a great many things that this Board would be able to do in the meantime. But that is my request.

DR. SUTHERLAND—Just to prevent any misapprehension at this stage: As I understand it, this document that I have read is not a charge or series of charges against the missionaries, individually or collectively. It is an answer to the charges the missionaries have made against the Secretary and against the Executive; and it is also an answer to the demand of the missionaries that we should say why they were called home from Japan.

MR. GURNEY—In the initial stages of the meetings of this committee we found ourselves with both feet and hands in the air. We had no point to start from. We were all desirous of knowing the whole truth with regard to the whole Japan matter. But we had no *modus operandi*. Dr. Sutherland was called upon, Dr. Eby was called upon, Mr. Cassidy was called upon. We looked to every source for information. No other source of information was afforded to us except that of the General Secretary. We have sat here for two days, and traversed perhaps the whole ground. We have heard a succession of facts since 1888, covering the whole history of the Mission, and its association with the Woman's Missionary Society from that day to this. Now it seems to me that having been over this ground once, that this is the ground and the course of travel which should be followed by this Committee from beginning to end. It seems to me that anyone that dissents from the documents, as representing facts, or from the facts as stated by Dr. Sutherland, or by any other persons who are brought here as witnesses,—anyone who objects to the conclusions that are included in that document,—should follow the line of the document, and if, in justice to anybody who is connected with this movement, who is connected with this Mission, it is necessary that there should be a deflection from the course followed by this document, that deflection can be followed when we arrive at that point in the document; but it appears to me that having been led over this ground, we should follow the lines that have been laid down, as no other lines were afforded to us from any other source.

THE CHAIRMAN—The motion before you is that the statement, as made by the General Secretary, be received and kept upon the table for constant use as may be required. (Motion carried.)

THE CHAIRMAN—That gives the document a status such

as Brother Gurney has spoken of. You have now heard Brother Eby's proposition.

DR. PORTS—Is it likely Brother Cassidy will be here Monday morning?

DR. EBY—I think so. I think he will be able to be here and take part. Probably he will be almost well.

MR. LAMBLY—I would move that the delay asked for by Brother Eby be granted.

MR. J. A. M. AIRKINS—I would suggest a meeting this evening.

THE CHAIRMAN—It is moved and seconded that this Committee should rise to meet Monday morning on the adjournment of the Board.

The Committee then rose and reported progress. It was arranged that the Saturday evening session be given up to Committees. (Adjournment until 8 p.m.)

The Saturday evening session of the Board was devoted to the consideration of miscellaneous appropriations, etc.

MONDAY MORNING, OCTOBER 7TH, 1895, 9 A.M.

After the Minutes of the Saturday evening session had been read and confirmed, the Board resolved itself into Committee of the Whole.

THE CHAIRMAN—The committee arose immediately after Dr. Eby's statement, in which he made a request for time; the supposition was, and in a measure the understanding, that Dr. Eby would be prepared this morning. We are in committee, and whatever Dr. Eby has to say in the matter the committee will be prepared at once cheerfully to hear. I suppose it is the proper thing to call upon Dr. Eby.

DR. EBY—I wish the stenographer would be kind enough to read what I said on Saturday night. I am very much obliged to the Board for the opportunity of rest on Saturday night, so as to talk over the situation, think over it, and get myself rested a bit, so as to make up my mind to exactly the course of action I would take. And then I am very thankful to the good Lord for the Sunday that came in between and gave me a rest, to make it possible for me to appear here this morning. Of course I would not spend the Sunday for the purpose, nor on Saturday night did I spend very much time in actual preparation; but I am prepared with some preliminaries to clear the way, and then I shall try, after a brief interval, to complete my statement, and if possible do it before we go to rest to-night. That is my object. I asked the stenographer to read the report of my words on Saturday night, because there are some things in that statement that I would wish to modify. If I recollect rightly I denominated this statement of the Secretary's "a terrific indictment." The correction I want to make is just this, that after a little fuller consideration and rest and conversation, I have made up my mind that it is not so terrific after all, and the solemn way of pleading not guilty to crimes that are perhaps largely imaginary, was not necessary. That is the position. I just wish to take all that back. This morning, as I said before, I would just simply state some preliminary points, and I shall use as few words as I possibly can, so as to save the time of the committee. I want to treat the whole question from beginning to end just in the way that I can as a missionary and a brother. Unaccustomed to legal forms or procedure, or technicalities of that kind, I am simply going on the line of personal experience. Then you will see just where all these points touch in that experience, and how they affect me, and how I have seen the situation as it evolved in my experience. I want to be perfectly open, perfectly frank in everything. There is one thing that I have always tried to follow, and that is, "make me ye children;" in malice and in manipulation I am a perfect child. The first piece of experience I want to tell is about the attitude of mind in which I came to this meeting, and just where I stand at present. We had, of course, a good deal of conversation in public and in the press; there have been a good many things said and done, back and fore, and I had an experience last year in the

Joint Commission little dubious about feeling that I had. And this was not invited to come in which the involved. The 1895, from Dr. Toronto:

"Enclosed you meeting of the was a printed send this for you attend the session your accommodation the Rev. Dr. Dr. Hunter the

To this I reply

"DEAR DOCTOR hand appraising enclosing print strikes me as your presence is decidedly kindly inform Board meeting

To that com

DR. SUTHERLAND that Dr. Eby is before I received read, so that written before a reply.

DR. EBY—Dr. Sutherland other side.

THE CHAIRMAN ruption. I v anybody that

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"In sending General Board was unnecessary Executive Committee to present sh this you agree will receive several return evidence regional knowledge the best judgment Board meeting others who v you to notify

This was for something of witnesses that Dr. S ment, and intimidation, say that the happen, and the way is to me. A Sutherland

"DEAR I that he this during the of expense which is al

Joint Commission, and in the Board, which has made me a little dubious about having perfect fair play; that was the feeling that I had along for a considerable length of time. And this was not removed in the manner in which I was invited to come to this meeting. I will just read the way in which the invitation came to me, and how this was evolved. The first is a document dated 13th of September, 1895, from Dr. Sutherland, addressed to me in the city of Toronto:

"Enclosed you will find an announcement of the annual meeting of the Board of Missions in Montreal." (That was a printed document that you have all seen.) "I send this for your information, so that if you decide to attend the session of the Board, provision can be made for your accommodation. Will you kindly communicate with the Rev. Dr. Hunter respecting a billet. I have told Dr. Hunter that I would ask you to do this.

"Yours faithfully,

"A. SUTHERLAND."

To this I replied in a few words:

"DEAR DOCTOR,—Your favor of the 13th came duly to hand apprising me of the meeting of the Board, and enclosing printed programme of the services. The notice strikes me as very ambiguous. I cannot tell whether my presence is desired by the authorities or not. Will you kindly inform me whether I am officially wanted at the Board meeting or not, and greatly oblige,

"Yours,

C. S. EBY."

To that communication I received this reply:

DR. SUTHERLAND—Will you allow me to say that this that Dr. Eby is going to read was dictated and typewritten before I received the note from him which he has just read, so that this, which is in a certain sense a reply, was written before receiving the note to which it seems to be a reply.

DR. EBY—I was just going to say that the statement of Dr. Sutherland was not interrupted by explanations on the other side.

THE CHAIRMAN—I will try and keep you without interruption. I will say "hands off." You go ahead. Let anybody that has anything to say make notes.

DR. EBY reads:

"In sending you a notification of the meeting of the General Board, I forgot to inform you, although perhaps it was unnecessary, of a recommendation of members of the Executive Committee that a statement which you wished to present should be made to the Board instead, and to this you agreed. It is altogether likely that Japan matters will receive much attention at the Board meeting, and that several returned lady missionaries will be present to give evidence regarding matters of which they may have personal knowledge. With these facts in view you will be the best judge whether it is in your interest to attend the Board meeting. Your name was sent to Dr. Hunter, with others who would probably require billets, and I requested you to notify him whether you will be present or not.

"Yours faithfully,

"A. SUTHERLAND."

This was the first intimation that I had of a preparation for something that seemed like an indictment with a score of witnesses provided. I did hear indirectly, I forget how, that Dr. Sutherland was preparing a very serious document, and here was this preparation going on, and the intimation, even this second one, comes to me simply to say that there is probably something of this kind going to happen, and if I find it to my interest to get to Montreal the way is open. That is what that seemed to imply to me. A day or two later I got this also from Dr. Sutherland:

"DEAR DOCTOR,—I am requested by Dr. Carman to say that he thinks it advisable that you should be in Montreal during the session of the Board. Regarding the question of expense I cannot speak definitely, as that is a matter which is always considered by a committee of the Board.

"Yours faithfully,

"A. SUTHERLAND."

Here was an intimation that I had better be in the city. It looked very much as if there was a movement on hand to have me in the neighborhood, so that I could be called in, perhaps, as on the 20th of January, when a bit of a trap seemed to be sprung upon me, without an opportunity of preparation. No intimation whatever, no request to come to the Board. Then I got a fourth communication from Dr. Sutherland, dated the 1st of October. It came to me just the morning before I started. I would not have got it if I had gone as I expected by the morning train:

"DEAR DOCTOR,—In conversation with several members of the General Board within the past two days, the opinion has been expressed that it is very desirable you should attend the session of the Board in Montreal, and I think they will expect you to make the statement of which you once spoke in the Executive Committee.

"Yours faithfully,

"A. SUTHERLAND."

Here, at the fourth effort, we have the invitation at last to come to the session of the Board in Montreal, under pressure from the General Superintendent, and then afterwards from members of this Board. After I came to the meeting, the steps in the way of course threw no particular light on the subject. Friends were very cordial. When the statement was made, or at least partly under way, I asked for documents. Dr. Sutherland seemed to wish to prevent me getting out documents so as to be able to make a full reply, and the plan seemed to continue, to make it very inconvenient for me to be able to make a full reply to the Board. Whereupon the brethren in the Board promptly suppressed that sort of thing. I saw at once that the brethren here this year determined to have fair play on all sides, and I felt at once that the environment in which I was moving was a different one from that in which I found myself last year, so far as this Board is concerned, and I made up my mind at once that I would throw myself upon the Board, and present the whole case as briefly and as fully as I could.

DR. T. G. WILLIAMS—Would Dr. Eby allow me to ask the date of the last notification?

DR. EBY—The 1st of October. The first is the 13th of September, the second is the 18th of September, the third is the 27th of September, and the fourth is the 1st of October.

Then, I come to the document as a whole. The heading of the document I had not seen when I asked the other day what the document really was, and I find it is headed "A Review of certain matters connected with the Japan Mission of the Methodist Church, prepared by the General Secretary for the information of the General Board and the Methodist people, and laid before the Board October 4th, 1895."

I think, perhaps, I am justified in taking this document as not a preparation of the Executive Committee. I take it that the Executive Committee did not see it; did not test its statements, its documents, and find out whether they were true or not. So that I feel in my heart like taking off responsibility for that statement from the shoulders of every other body but Dr. Sutherland.

During my time of rest I had an opportunity, as I desired, on Saturday night, to consult with a few of the brethren, not as to details, not as to merits, but simply as to mode of procedure, and from a legal standpoint I found that, taking the document as true, that is assuming for the time being that all the statements in that document be accepted as true, or subject to discussion, what is the result? I am charged with a great many things, apparently, and yet after all when sifted by legal minds there seems really to be very little of a serious character in it, except that I was a little over-sanguine, that my enthusiasm ran away with my better judgment, and overran the judgment of my brethren at home and abroad, and that I interfered, as a result of that enthusiasm, unduly with the agents of the Woman's Missionary Society. That seems to be the sum and substance of the whole difficulty. Then looking at it from the standpoint of a layman and business man, it seemed to me, so far as I could find out from the

one or two that I spoke with, that after all, supposing this be all true, there are some things which a man might wish he had not done, errors of judgment in a few cases, and yet, after all, nothing to militate really against a man's character morally, or as a minister, or otherwise; that life was before him as good as before, and that there was no occasion to be called a disgraced missionary on account of anything that was there. That seemed to be the impression from two standpoints.

Then the question arose as to whether these matters in the document are true or not. To that, of course, I must address myself. Because, as a matter of fact, I cannot take this statement as a true statement of facts. That whole document, from beginning to end, is a very cleverly prepared historical fiction. There are here and there a few facts that serve as links to connect together a large amount of pure imagination; a fine work of imagination it is, and if I were not so implicated in it myself I should enjoy the psychological study that is brought out in the conflict of mind in that work of imagination. There is not in that statement, so far as I remember (for I have not been able to carefully go over it a second time); there is not in that statement a single page, I think, aside perhaps from the description of Dr. Macdonald—(of course, there is very little in that that I do not agree with perfectly)—aside from that, in matters that refer to myself particularly, and to the Mission Council, there is not a page that I would not traverse, and bring documents or call for documents, that would show that almost everything is either put in its wrong setting, and in such a way as to give a wrong impression, or is actually contrary to the facts of the case. If I did that, and began at the beginning and went over every item of that description, it would take a long time for us to get to the end of it, especially if my statements were controverted, and arguments were instituted, and witnesses were made to speak. You might be kept here a whole month.

THE CHAIRMAN—We are here, brother, to stay. We will put it through.

DR. EBY (resuming)—We have fifty-five pages of closely printed matter that took two whole days to read, and if we begin at the beginning of that, and go through it seriatim, it will take a long time. But my proposition is not to take a long time, and to go through it in detail in that kind of a way. If this thing strings out a long distance, the responsibility will have to be on somebody else. What I wish to do is to have just a short time to take the document and make groups of statements that seemed to be nearly alike, so as to make little groups of facts, and then present a statements regarding that group of facts, and take one out of the whole simply to prove my point, and leave the whole of the rest in your hands with my statement to be controverted or not, as Dr. Sutherland or anybody else may require. That is the plan that I have in my mind just now. I want to get documents, not for everything that is there, but for three or four principal points, and then you will allow me to elaborate so as to make each one very clear to the brethren, and that will be enough as specimens of the whole. Then I want to go over as briefly as I can, the history of the Self-support movement, the history of the Tabernacle evolution, the history of my contact with the Woman's Missionary Society, or their agents in Japan, and then leave the matter with you. Now, in order to do this, to just systematize it, so as to save your time, and present this statement in the briefest and clearest manner, I ask you to give me until this evening, and if it suits your convenience we can have an evening session. I will try, if I can, to make the whole statement before midnight, if I have strength; but if not, if my strength fails, or I do not appear to repeat what seems to me necessary to make a complete whole, I will ask a little time again to-morrow morning. But I shall aim, in the first place, at clearness for myself and for your sakes brevity, so that you will understand the situation, and then it will depend upon yourselves to say how long the discussion will continue afterwards. That is just the substance of what I wish to say. I of course will confine myself largely to my own particular individual case. Mr. Cassidy will attend to his, I presume. He will be able to be here to-morrow. He possibly may be out to-night, but at all events he will be able to speak

for himself to-morrow. I do not speak as a representative of the six men in Japan; but it seems to me that what I bring out will be a background that will, perhaps, make it very convenient for the Board to discuss the matter of the six missionaries there after I am done. That is the thought in my mind. And then about the documents. Dr. Williams suggested the other day that I make a list, and that they be ready, and that I call for the reading, and I agreed. I would be perfectly willing, but this difficulty confronts me, that is that some of these documents are voluminous, and in them perhaps there may be a yard of reading out of which I want to get only an inch of matter; and if you get the whole yard of reading, and reading out of twenty documents, it will take up a lot of time, and I was thinking that perhaps it would be better for me to make out a list of the few I want. There will not be so many as I had thought the other day; but there are a few, and they are very important. I would like to suggest that if the Board will allow it, I would take a list of these documents and hand it to Mr. Shannon, or Dr. Shaw, or the Secretary, and then when the documents are produced, some hour this afternoon, I will be able to meet Dr. Shaw or Mr. Shannon, and look over those documents and mark the places that I require, so that he will be able to read just the point I want, and save the time of the brethren. That, I think, is about all I care to say this morning; just permission to spend the day in preparation, and begin to-night to make my statement, and the opportunity of seeing documents.

MR. CHISHOLM—If it is necessary for a motion, I move that we accede to the request of Dr. Eby.

MR. GURNEY—I second that.

MR. J. A. M. AIKINS—Before this motion is put, it seems to me it ought not to be understood that in carrying this motion it will be intended that we are not to proceed with the investigation of the Japan question.

DR. EBY—Oh, no. The request I make is only for myself; in the first place, to have the time until the evening, and in the second place, a look at the documents. That is all it involves.

MR. AIKINS—Because this matter of Dr. Eby's is perhaps, except in the way of throwing light upon the very serious questions before the committee, a matter almost purely personal. Dr. Eby has resigned. His resignation is accepted. The other question before the committee is as to the confirmation of the act of the Executive in recalling Mr. Cassidy. Should that be concurred in or not? The most serious question of all, and one in which this Board is asked to take the initiative and must act, is what is to be done with the request for recall of the six missionaries in Japan. In order to act wisely it will be necessary for us to get all possible light on that subject. Dr. Cochran, and many of the ladies here, will be able to give us that, and I see no reason why we should not at once proceed with the other questions, although Dr. Eby may have a delay so far as he is personally concerned.

(Mr. Chisholm's motion was put and carried.)

A lengthy conversation ensued as to whether the request of the six missionaries for recall should be taken up in the absence of Dr. Eby and Mr. Cassidy. The question was decided in the affirmative, and notice was sent to the two brethren above mentioned, who subsequently returned to the Board Room.

THE CHAIRMAN—The motion was that the committee continue in session to consider the application of the six missionaries in Japan for recall. What will you have done? Will you have the documents read?

MR. COX—To bring the matter before the Board, I move that the request of these six gentlemen for recall be granted.

MR. AIKINS—Before going into the question I think we perhaps had better have a little more light upon the subject. I understand that this is to bring the matter up. Before we decide on that question, I would like to hear from Dr. Cochran. I would therefore move that Dr. Cochran be heard.

THE CHAIRMAN—Dr. Cochran said to the Chair that if he were called upon he would require some documents. He has gone to fetch them.

REV. DR. SUTHERLAND—As far as I am aware, Dr.

Cochran is not give evidence knowledge, as him to make a which he is no

THE CHAIRMAN—the doctor at a give us a gene

MR. MACLACHLAN—to consider is whole or any subject matter Japan, the re course, the co subsequent m we have in pr ought to just the re-reading like to move, having been a the Executive a considerable contents prett think this is t

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REV. DR. WOODSWORTH—of this b worth whil yea or may be postpon time has n THE CHAIRMAN—read, and

Cochran is not here to make a statement. He is here to give evidence upon any point of which he has personal knowledge, as you may ask for it; and therefore to ask him to make a statement is asking from him something for which he is not here.

THE CHAIRMAN—We will be glad, of course, to hear from the doctor at any time, but we will hardly suppose he is to give us a general review of his work.

MR. MACLAREN—I think the first matter for the Board to consider is whether they require the re-reading of the whole or any part of the three documents that embody the subject matter. That is, the first communication from Japan, the reply of the Executive Committee, and then, of course, the communication from Dr. Macdonald, and the subsequent matter. The last letter from the missionaries we have in print before us. I think, when we begin, we ought to just see whether the members of the Board desire the re-reading of any part of the documents. I do not like to move, because I am tolerably familiar with them, having been at the previous meetings of the Board and of the Executive, and having read them and heard them read a considerable number of times. I think I know their contents pretty well. If they are to be read at all, I think this is the right time for it.

THE CHAIRMAN—The motion before us is that the brethren should be recalled. It has to be considered whether the motion should not contain a provision of this character: As soon as proper provision can be made for the work there; not to have it peremptory, that it is done at the sacrifice of the work; but the expression of the Board that they be recalled as soon as provision can be made for the work there, by the Executive Committee. Will you have the reading of the documents?

MR. INCH—I move that these letters and documents be taken as read. They have all been read.

DR. SUTHERLAND—Would that preclude the calling up of these documents at any time? Might I say this, that as we go on members of this committee may be in doubt as to what is really said in any one of these documents on a particular point, and I suppose we would be at liberty to have the document called up, and any portion of it read.

THE CHAIRMAN—The motion before you is this, that a call having been made for the reading of the documents and correspondence in this case, it is moved that the documents, having already been read, be taken by the Board for the present as read. Shall we take them as read? (Carried.) Now the main question is before you, that these brethren, according to their request, be recalled.

MR. AIKINS—I would suggest that Dr. Cochran be now heard, particularly on the point mentioned in the last letter, respecting which question is made about Dr. Cochran's resignation, and the reason of it. I would think it necessary, for instance, for that motion to have a preamble of this character, that allusion having been made in the statement of the six missionaries to Dr. Cochran's connection that you now hear Dr. Cochran on that matter.

MR. MACLAREN—I thought of putting it in this way: To move that the first paragraph on page 14 of the printed reply of the missionaries be read, and also the concluding part of the paragraph on page 15, and that Dr. Cochran be invited to speak on the subject.

MR. AIKINS—I will put that in writing. It is as follows: "Moved by Mr. Aikins, seconded by the Rev. Mr. Woodsworth, That that part of the printed letter of the missionaries on pages 14, 15, 16 and 17 relating to Dr. Cochran be read, and that Dr. Cochran be requested to make his statement respecting it." (Carried.)

HON. J. C. AIKINS—The printed statement is not officially before the Board. I would suggest that the printed statement be put in as one of the documents, because the resolution refers to the pages of the printed document. (Suggestion adopted.)

REV. DR. BRIGGS—I ventured to interrupt the reading of this by the General Secretary to say, would it not be worth while to stop for a moment and let Dr. Cochran say yes or nay; but you suggested that that question should be postponed and asked at another time. Perhaps that time has now come.

THE CHAIRMAN—The motion is that this statement be read, and that now the Chair request Dr. Cochran to say

what he has to say with regard to that. Will Dr. Cochran kindly accede to that request?

REV. DR. COCHRAN—I will present the facts in the case, as I happen to have some memoranda. At the meeting of the Board at Winnipeg, in October, 1891, a new scale of salaries, etc., was adopted—

REV. DR. SUTHERLAND—We are getting into a mistake here. The meeting referred to was in 1891. It is the name of the place, and not the year, that should be corrected; 1891 is right. I think the place was St. John, New Brunswick.

REV. DR. COCHRAN—I have made no minute of the place, but simply the date, October, 1891.

THE CHAIRMAN—Is that this matter where we have been told already to correct the date?

REV. MR. SHORRY—Yes.

THE CHAIRMAN—So that instead of correcting 1891, we should correct "Winnipeg."

REV. DR. SUTHERLAND—It was at St. John, New Brunswick.

REV. DR. COCHRAN (resuming)—It was intimated that this scale of allowances should take effect the following year. It was supposed by us in Japan that it would affect all, the older missionaries as well as those who were younger in the field. Here is a copy of a letter to Dr. Sutherland, from which I will read certain extracts that are relevant to this point:

"TOKYO, JAPAN, December 15th, 1891.

"DEAR DR. SUTHERLAND,—Your letter of the 10th September last reached me October 13th, and, as there was nothing that called for reply, I deferred writing until now. The official letter to the Chairman of the Mission Council, reporting the action of the General Board with reference to the work in Japan, which came by the last mail, opens the way for a few words respecting my own relation to the Society's work in this field. I will esteem it a favor if you will kindly lay before the Committee of Finance, in your own way, the substance of what follows, and let me have the decision of the committee at as early a date as may be convenient. I have carefully considered the new regulations adopted by the Board respecting applicants, etc., etc., and can heartily say that I consider them reasonable and fair. The Board has left itself room to consider special cases, or special features of ordinary cases, that must frequently require attention, and I would now avail myself of this provision."

Then I mentioned something in reference to the matter of my expenses in returning to Japan which were not allowed when I returned from my furlough, part of which were afterwards paid. In regard to this matter of my salary, I say:

"May I mention another thing. When I came to Japan in 1884, the committee was good enough to fix my stipend at \$1,500 per annum, with what seemed to me a promise that it should remain at that figure. Indeed, the late John Macdonald said to me in a kindly way, 'That will be the amount of your salary while you remain in Japan.' Now I lay no undue emphasis upon this, for I do not suppose the committee had either the disposition or the right to bind itself in such a case, without liberty to change or revise its action. All I ask is to be informed whether in the new scale of stipends, which as I apprehend takes effect next year, it is contemplated that mine should be reduced to \$1,250.

When an answer to this came the matter was brought to the notice of the Mission Council. Here is another letter to Dr. Sutherland:

"TOKYO, JAPAN, March 15th, 1892.

"Rev. A. Sutherland, Toronto, Canada:

"DEAR DOCTOR,—Your letter of January 21st in reply to mine of December 10th informing me of the action of the Committee of Finance, with reference to whether by the new regulations of the Society my stipend may be reduced to \$1,250 from the 1st of July next, as well as the reference to the same subject in your letter to Dr. Macdonald, raises the question as to this matter. As your letter to Dr. Macdonald was read in a full meeting of the Council last week, the matter came to the notice of the brethren. At their request I made a statement of the case, mainly in the terms of my letter to you of December 15th, a copy of which I read to them. I also stated that I did not wish the Council to interpose any expression of opinion, one way or the other, but just to let the subject be considered on its merits by the General Board next autumn. The brethren, however, did not view it in that light, but passed a resolution which the Chairman of the Council will forward to you in due



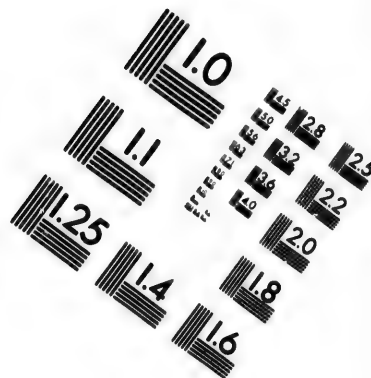
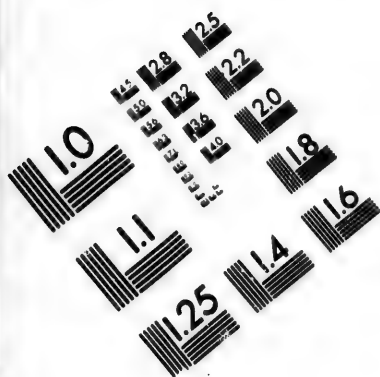
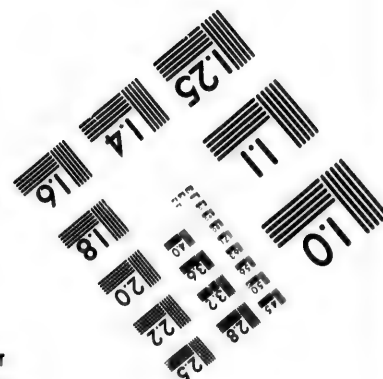
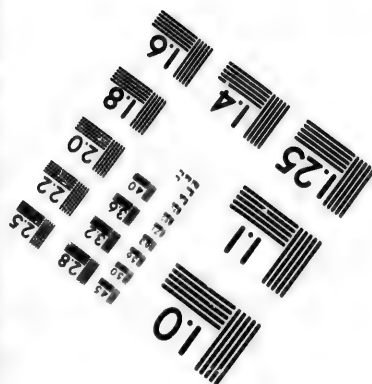
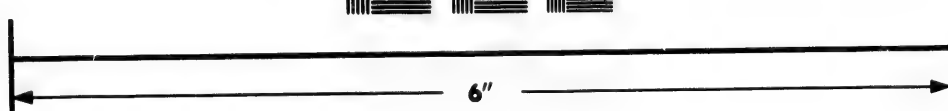
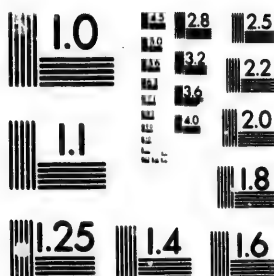


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course. I feel that the uncertainty of my position should be known to the Council, in order that steps may be taken to provide for the work in case I retire."

THE CHAIRMAN—Did that depend upon financial considerations or health?

REV. DR. COCHRAN—I was going to say I have another statement that bears upon that. It refers to what was already pending, and which will appear in this letter of mine to Dr. Sutherland of July 26th, 1892. It relates to a matter that had been pending a considerable time, viz.: whether on other grounds, grounds entirely independent of financial considerations, I could continue in Japan:

"*Rev. A. Sutherland, D.D., General Secretary, Methodist Mission Rooms, Toronto, Canada:*

"**DEAR DOCTOR**,—The Council have placed in the estimate an item to cover the expenses of my return from Japan to California a year hence. As I have intimated in a letter to you, of May 17th, 1892, I suppose the question is an open one, whether or not, by Article 5 of the general regulations of the Society, adopted at the last meeting of the Board, I am excluded from a claim for travelling expenses on account of not completing a term of service. The Council, however, consider that as I retired on account of the ill-health of my wife, and as that in the same Article No. 5 the matter is still at the discretion of the Board or committee, the question be raised so as to bring it distinctly to the notice of the Board. There can be no doubt, I suppose, that as I am finally leaving the field, I am entitled to the other allowance, whether I am allowed travelling expenses or not. I attach to this note the certificate of Dr. Haines, of Los Angeles, respecting the inability of my wife, on account of ill-health, to return to Japan.

"I remain, yours faithfully.

"**GEORGE COCHRAN.**"

Here is a copy of Dr. Haines' certificate:

"*LOS ANGELES, CALIFORNIA, May 31st, 1892.*

"*Rev. George Cochran,*

"**DEAR SIR**,—Since your departure from Los Angeles, your wife has been far from well. Recently she asked my opinion concerning the advisability of her return to Japan. Let me state that under no consideration should she do so, either now or in the future." etc.

Now, in the second letter from which I read, March 15th, 1892, I put this statement, and if you wish the extract from the Mission Council Minute Book, in regard to the action of the Council in this matter, I can give it to you; the date is 7th and 8th of March, 1892.

"Dr. Cochran made a statement of the circumstances of his return to Japan, and of the matter of the reduction of his stipend through the new salary regulations. It was moved, seconded, and resolved, That the Chairman be authorized to correspond with the committee, urging that there be no change in Dr. Cochran's salary, and asking for an answer as soon as possible."

Then on the next day, March 8th, 1892, it was

Moved, seconded and resolved, that in Dr. Cochran's case the following resolutions be substituted for the resolution that appeared in yesterday's minute:—That we have heard with regret of the application of the new regulations in regard to salaries to the case of Dr. Cochran in such a way as is likely to result in his withdrawal from the field. As we feel this to be a very great loss to our educational work, and a very inappropriate termination of a long term of efficient service in the field, we respectfully and urgently request the Committee of Finance to make a full presentation of the case to the General Board, urging that his allowance be continued as it was, as long as he is able to remain on the field."

In regard to this, I wrote to Dr. Sutherland, as I had resigned my connection with the Mission, asking that the matter should not be brought to the notice of the Board at all; and I believe it was not carried to the notice of the Board. Of course it was unnecessary, but I have only to say that my stipend was paid according to the former allowance to the last day that I remained in Japan, and no action was taken by the Committee of Finance other than to say that they would pass it on to the General Board. Before it had time to get to the General Board, the condition of my wife's health in California rendered it necessary for me to retire from the Mission. Therefore, the matter did not come to the notice of the Board at all. You have the facts.

THE CHAIRMAN—And it did not turn on the financial question?

REV. DR. COCHRAN—It did not turn on the financial

question. My request to the brethren of the Council was to pass no resolution, and take no action on this question; leave it with myself and the Missionary Secretary, who would represent the case before the Board; but the brethren there said, this is a case that concerns us all, and we wish to express our opinion and our desire. Hence their resolution.

REV. DR. POTTS—I think the point we wish to know is if Dr. Cochran has anything to say concerning what these men in Japan say that he said about the Board. That is the point.

REV. DR. SUTHERLAND—At this point I think we should have the letter to Dr. Cochran.

REV. DR. POTTS—Will you allow Dr. Cochran to answer this question?

REV. DR. BRIGGS—Dr. Potts' question is the vital question.

REV. DR. COCHRAN—I never so represented the case as to give any person authority to say that my remaining in Japan would turn upon the settlement of that question by the Board.

MR. MACLAREN—That is not an answer to the question. Through the Chair I would request that Dr. Cochran state whether this is a fair presentation of what he said to the Council. He is represented as saying that he could not think of entrusting his old age to a Board which thus refused to be governed by common sense business principles. Did Dr. Cochran say that, or anything of which that is a fair interpretation or construction?

REV. DR. COCHRAN—I can very distinctly affirm that I never said that, or anything that would lead to such a construction of my conversations respecting the Board. I distinctly affirm that.

REV. DR. SUTHERLAND—It should, in justice to all, be said that at the time when this statement is said to have been made the Council was not composed exactly as it is to-day. What I mean by that is that some, at least, of these six brethren have had their information from hearsay. They were not in the Council at the time when this statement is said to have been made.

A MEMBER—How many were in the Council?

REV. DR. COCHRAN—It was March the 7th and 8th, 1892, according to my memorandum.

REV. DR. SUTHERLAND—I think I am correct in saying that there was only one out of the six now in the Council in it then,—that is Mr. Dunlop.

THE CHAIRMAN—Now, we will take these letters.

REV. DR. SUTHERLAND—They are brief references and can be very quickly presented. The first is a letter dated 21st of January, 1892:

"*TORONTO, January 21st, 1892.*

"*Rev. Geo. Cochran, D.D., Asaba, Tokyo, Japan:*

"**DEAR DOCTOR**,—Your recent letters were duly received. Last week there was a meeting of the Committee of Finance, and some of the points about which you wrote were carefully considered. It was agreed that in case of your remaining in Japan, the committee will provide for the return expenses of Mrs. Cochran and your daughter from California, but they did not see their way, in view of the deliverance of the General Board, to recoup the amount of your own expenses on your last return journey. Touching the question of salary, many members of the Committee expressed themselves in favor of allowing it to remain as at present, but the committee do not feel competent to decide, and have referred it to the next meeting of the General Board. I think, however, that those members of the Committee of Finance who are members of the General Board will support the view just stated.

"Yours faithfully,

"**A. SUTHERLAND.**"

On the 14th of April, 1892, I wrote as follows to Dr. Cochran.

"*TORONTO, April 14th, 1892.*

"*Rev. Geo. Cochran, D.D., Asaba, Tokyo, Japan:*

"**DEAR DOCTOR**,—Your letter of March 15th reached me just two days after a meeting of the Committee of Finance had been held, and consequently I could not lay your letter before them. In any case the question of stipend will have to go to the General Board, and it may be just as well that the other points raised should be considered by the same body. Emergencies can be dealt with by the Committee of Finance; but questions touching general regulations adopted by the Board can be more

satisfactorily. You will remember my opinion that and fair, and the special of nothing in Japan; the Indian in fact, so far feeling all that have been to social and of the belief in isolated in will not in these obscure were sitting make plain work in all Board and

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"DEAR I my saying seem in you I was hoping or nearly foreign were in this Cochran's pose nothing however, I service who farewell to year will be in a way that

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satisfactorily considered where those regulations originated. You will remember that in a former letter you expressed the opinion that the new regulations were, on the whole, equitable and fair, and you asked for consideration only on the ground of the special circumstances growing out of your illness. There is nothing invidious in the regulations of the Board as regards Japan; the same regulations apply to China, and also to the Indian work in British Columbia and the North-West. In fact, so far from discriminating against Japan, the general feeling all through our Conferences is that the brethren there have been treated with exceptional liberality; while as regards social and other disadvantages incidental to missionary work, the belief is that circumstances are much less favorable in our isolated Indian stations than in Japan. I feel sure you will not misunderstand either the meaning or the spirit of these observations. I am speaking just as I would if we were sitting together in your study, and am only trying to make plain the fact that in the provision made for the Japan work in all its aspects, we have gone as far as opinion in the Board and out of it will sustain.

"Yours faithfully,

"A. SUTHERLAND."

Then again on the 20th of June, 1892, I wrote to Dr. Cochran as follows:

"TORONTO, June 20th, 1892.

"Rev. Geo. Cochran, Azabu, Tokyo, Japan:

"DEAR DOCTOR,—You will readily understand, even without my saying it, that I very much regret the circumstance which seem in your judgment to necessitate your return to California. I was hoping, as were many others, for a full term of service or nearly so before you would feel obliged to relinquish the foreign work. But to spend years in Japan while your family are in this country is scarcely to be thought of, and as Mrs. Cochran's health will not permit of her return to Japan, I suppose nothing more can be said. In common with yourself, however, I shall have the recollection of your years of faithful service which will bear fruit in Japan long after you have bid farewell to her shores. The matter of stipend for the coming year will be submitted to the Board, and I trust will be arranged in a way that will be satisfactory to you.

"Yours faithfully,

"A. SUTHERLAND."

And in accordance therewith the matter was considered in the Board in that year. That is in October, 1892, and the amount formerly promised, as Dr. Cochran has stated, \$1,500, was cheerfully and unanimously voted by the Board.

THE CHAIRMAN.—Now, as to that statement just made. Is there not a point where the connection is required? Dr. Cochran says he never said such a thing, nor anything that would justify this assertion. Then the point is called up that only one or two of the present missionaries were in the Council at the time. Well, who were in it? Where did they get their information? Where did this come from? Who were in it? Messrs. Eby and Cassidy were in it. Very well. What does that mean, on the bearing of this present matter?

REV. DR. COCHRAN.—And Mr. Saunby.

THE CHAIRMAN.—Messrs. Eby and Cassidy were in it. I do not know what they might want to say in opposition to that.

MR. MACLAREN.—They can be asked when they come.

THE CHAIRMAN.—That is where I see a difficulty in this investigation. I am ready to proceed.

MR. MACLAREN.—I do not think that need create any difficulty. When Dr. Eby and Mr. Cassidy come here they will make their statements. I presume Dr. Cochran will not have gone, and if there is any further question to put to Dr. Cochran it can be put. I do not think any difficulty will arise. Then, through you, Mr. Chairman, I would ask Dr. Cochran whether directly or indirectly he attaches any blame to Dr. Sutherland in connection with his salary and travelling expenses?

REV. DR. COCHRAN.—I attach no blame to him nor to the expression he conveyed to me from the Committee of Finance. On the contrary, I regarded it as highly satisfactory, as really more than I might have expected.

MR. J. A. M. AIKINS.—This statement is made on page 15 of the printed letter of the missionaries, of September 11th, 1895, the latter part of the paragraph: "We felt at the time that we, the younger men of the Council, could

afford to suffer some degree of injustice in silence, but we did feel sorry that some means could not be devised for prosecuting mission work which would not render it necessary to heap insult upon the head of a veteran missionary and honored minister who stood so high in the regard of the whole Church as Dr. Cochran." Has he any reason to complain of the action either of the Board, or of Dr. Sutherland as mentioned in the paragraph which I have read?

REV. DR. COCHRAN.—None.

MR. AIKINS.—Was there any reason why you should suspect, even, that there was an insult contemplated in respect of yourself?

REV. DR. COCHRAN.—There was no reason. On the contrary, I regarded myself as treated with the utmost courtesy by Dr. Sutherland and the Board, in accordance with the extracts that have been read from the Doctor's letters to me.

MR. AIKINS.—Then I would like to ask a further question. It is mentioned on page 17 of the printed letter that "Dr. Cochran and Mr. Saunby, even if the primary cause of their retirement had been removed, would have found it impossible to re-enter the work of a Board in the promises of which the one could not feel that he could repose confidence, and in the service of which the other found himself so cumbered by the Board's machinery that he had to spend a large portion of his energy to remove the obstructions which the Board itself threw in the way of his work." As I understand it, Dr. Cochran is referred to as the one who could not feel that he could repose confidence in the promises of the Board. What have you to say in respect of that, Dr. Cochran?

DR. COCHRAN.—I have this to say, that I have just read from my letter to Dr. Sutherland in regard to the promises of the Board. Let me read it again, that the impression may be distinctly before the minds of the brethren: "When I came to Japan in 1884, the committee was good enough to fix my stipend at \$1,500 per annum"—(I had no claim on the children's fund, according to the rule, and my children were still dependent upon me, and I required the increased salary)—"with what seemed to me a promise that it should remain at that figure. Indeed, the late John Macdonald said to me in a kindly way, 'That will be the amount of your salary while you remain in Japan.'" (He said that privately after coming from a meeting of the committee.) "Now, I lay no undue emphasis on this, for I do not suppose that the committee had either the disposition or the right to bind itself in such a case without liberty to change or to revise its action. All I ask is to be informed as to whether in the new scale of stipends which, as I understand takes effect next year, it is contemplated that mine shall be reduced to \$1,250." And I have not said anything to the brethren or to anybody contrary to the statement that is made there. So that so far as the promise to me of the committee in 1884 is concerned, I looked upon it as a promise, of course, but I felt that that promise was given to me in private by Mr. Macdonald, and that there might be reasons why that arrangement should be changed; and I felt this, that my children were now provided for, in part at least; my expenses were not so heavy; the brethren around me in Japan were doing the same work as I. It appeared desirable that I should fall into the same channel with them in the matter of salary, and that I should be an equal amongst equals, and therefore I did not complain. But I wanted to know what I should rely upon; whether I must make up my mind to do with the \$250 less per annum, or whether it should still be given to me.

MR. AIKINS.—Did you still retain your confidence in the promises of the Board?

REV. DR. COCHRAN.—I did.

MR. AIKINS.—Or did you feel they were unreliable?

REV. DR. COCHRAN.—I felt that the Board was treating me kindly and justly.

REV. MR. SHERRY.—I would like to ask for this item of information from Dr. Cochran. After the action of the Board the Executive in Japan passed a resolution which stated in effect that this action of the Board would probably lead to the loss of a missionary such as Dr. Cochran. You wished them to take no action. Did you protest against that as misrepresenting your attitude? They evidently took that action in your presence. You say you wished them to take no action at all. Did you protest

that that entirely misrepresented your attitude touching the action of the Board?

REV. DR. COCHRAN—I looked upon their action as simply expressing their own opinion and desire in the matter and nothing further; and as they persisted in their wish to make an expression to the Board I felt that I had no reason to protest against it.

REV. MR. SHORRY—I just wished to reach your standpoint—how you viewed it; that is all.

MR. AIKINS—in order that we may have the statement officially before the Board, who at that time were the members of the Mission Council?

REV. DR. COCHRAN—Dr. Macdonald and myself, Dr. Eby, Mr. Cassidy, Mr. Saunby and Mr. Dunlop; I believe these constituted the Council at that time.

DR. SUTHERLAND—I think Mr. Whittington had already retired, had he?

REV. DR. COCHRAN—He had already retired before I returned to Japan.

JUDGE CHESLEY—May I ask the date of that resolution of the Mission Council? I think it was in March?

REV. DR. COCHRAN—Yes, sir; it was March the 7th and 8th, 1892. The resolution was passed on the 7th of March, and then they called it up again and passed a stronger one on the 8th.

REV. MR. SHORRY—Could we have the names of the mover and seconder of that resolution in the Council?

REV. DR. COCHRAN—I did not take the names of the mover and seconder. I only noted in my private memorandum the resolution itself.

REV. MR. CHISHOLM—I should like to ask if Dr. Cochran made statements to the Council when they were taking such action under that resolution as he has made here to-day, that he was perfectly satisfied with the treatment he received at the hands of the Board and the General Secretary?

REV. DR. COCHRAN—I must have informed the brethren. It is very difficult to recall words that were spoken, but I must have informed the brethren, in accordance with what I have written here, that I had confidence in the Committee of Finance and in the Board, as I always have had confidence in them, and until they had dealt with the matter in some way to shake my confidence, I had no reason whatever to complain. The matter was dealt with in a kindly way by the Committee of Finance. I arrested it before it came to the Board, and there it remained.

REV. MR. CHISHOLM—The thing that surprises me is that, in the face of such information given to the Council by Dr. Cochran, they should have seen their way clear to pass a resolution declaring that the treatment that he had received at the hands of the Secretary of the Board led to his loss from the Japan work.

THE CHAIRMAN—But they did not do that.

REV. MR. CHISHOLM—They have it here in this printed letter, and such a resolution was passed.

REV. DR. COCHRAN—But their resolution does not do that.

DR. T. G. WILLIAMS—I noticed the reading was that Dr. Cochran still modestly abstains from making any application to the Board on his behalf. It does not say he gave these reasons to the Board, but that the Council may have heard these things. I take it from Dr. Cochran's unequivocal and open declaration in his letters and before this committee, that he never said anything either in the Board or outside of the Board, in the Council or outside the Council, to warrant anybody in saying such a thing; but for the sake of explicitness I would ask that Dr. Cochran answer this question: Have you any reason to believe that outside the Council, in talking in Japan, you used language which would give them sufficient justification for the expression which is used here—"Was before he left as heard to give among the reasons why he could not continue in the work, that he could not think of entrusting his old age to a Board which thus refused to be governed by common-sense business principles?"

REV. DR. COCHRAN—Well, I must unequivocally affirm that I did not say anything to anybody that would lead to such a conclusion as that—that I really could not and did

not, because the matter had not gone far enough to call forth an expression of opinion or feeling.

[NOTE.—Dr. Eby and Mr. Cassidy arrived in the room at this stage of the proceedings.]

REV. MR. CHISHOLM—I should like to have the reading of the resolution which was passed by the Council at that time, for it runs in my mind very forcibly, in listening to the reading of it, that there was some statement bearing upon the enforced resignation of Dr. Cochran.

REV. DR. COCHRAN—There is one clause in which they put it that way strongly. I will give you the second resolution, the resolution of March 8th, 1892: "It was moved, seconded and resolved, That in Dr. Cochran's case the following resolution be substituted for the resolution that appeared in yesterday's Minutes."

THE CHAIRMAN—Suppose you read them both?

REV. DR. COCHRAN read as follows: "Dr. Cochran made a statement of the circumstances of his return to Japan, and of the matter of the reduction of his stipend through the new salary regulations. It was moved and seconded that the Chairman be authorized to correspond with Canada, urging that there be no change in Dr. Cochran's salary, and asking for an answer as soon as possible."

That resolution is not full. The matter came to the notice of the Council through the letter of the General Secretary which has been read. That was read in the Council. They asked me then for a statement of the case, and I told them that I came to Japan, that my salary was fixed at fifteen hundred dollars a year, and the promise made to me by one of the members of the committee that it should remain at that figure while I continued in the service of the Society in Japan; and that now, probably, under the new scale of regulations for salaries, furloughs, and so on, mine should drop, and I enter the new scale; and out of a desire to do me a favor, as the brethren sincerely felt, they passed this resolution.

The second resolution is this: "That we have heard with regret of the application of the new regulation with regard to salaries in the case of Dr. Cochran in such a way as is likely to result in his withdrawal from the field." It will be clearly seen that what is stated here as having been done was not yet done; that it could not have been done. It was not yet applied in my case. It was probably thought it would be applied, and it was to influence the Board in reference to such a future application that these resolutions were passed.

THE CHAIRMAN—Well, was that done at all on your request or motion?

REV. DR. COCHRAN—No, sir; it was done contrary to my request.

REV. DR. HEARTZ—Was it on account of the proposed reduction of your salary from \$1,500 to \$1,250 that you withdrew from the field?

REV. DR. COCHRAN—No sir, it was not.

REV. MR. CHISHOLM—I should like to ask for information. Here is a document, signed by six men, containing certain statements. Has Dr. Cochran any knowledge of any documents being in the hands of the Council, or of any transactions of that Council, through which these men could get the information referred to here?

DR. COCHRAN—There are no documents but those that appear in the Minutes of the Council which have been read here. You have all the documents that are in existence on the subject before this Board. I do not know whether I ought to say to the Board—it is consuming your time, but it may be worth my while to say it—I had in that Mission, from the beginning, throughout the whole of my career, with the exception of a few occasions, the confidence of all the members of the Council of the Mission. We differed occasionally in judgment, as you might expect, but the love and the confidence of the members of the Mission were given to me all the way through, and when it was felt by the brethren that there was a probability that my salary might be reduced \$250 they were good enough in their regard for me to desire to put in an expression that might weigh with the Board. Nothing had been done by the Board. The action of the Committee of Finance had been taken according to the report in the Secretary's letter to us. The meeting of the Board

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was still in the distance, and they wished to influence the Board through the Committee of Finance first, and it was an act of good will to myself, personally, on the part of those in whose confidence I believed I lived and, I trust, live to the present day.

MR. MACLAREN—There are other matters upon which I, for one, and I have no doubt other members of the Board, would like to have information from Dr. Cochran. My own judgment is that if we have got to the bottom of this matter, so far as Dr. Cochran can aid us, that we might take up some other phase of it, with the understanding that Dr. Cochran is not released from attendance, because there are other questions that I would like to put to him before he goes. But they refer, perhaps, to some other phases than the narrow one we are now considering. I would just like to have that understanding.

THE CHAIRMAN—I think Dr. Cochran proposes to remain with us.

DR. COCHRAN—I can remain until Thursday. If necessary, I can remain until Thursday night.

DR. T. G. WILLIAMS—There is another expression on page 17, which is a portion of what has been read: "Nor as we understand are these the only valuable workers of experience that the Board has driven from its service." As Dr. Cochran has been a long time in connection with our work, I would like to ask him if he possesses any knowledge which will throw any light upon that sentence, which insinuates a good deal and yet gives no definite information.

MR. MACLAREN—They go on and give names.

DR. SUTHERLAND—At the bottom of the paragraph it says Dr. Meacham is the one referred to.

MR. MACLAREN—They give five names, Eby, Cassidy, Cochran, Saunby and Meacham.

THE CHAIRMAN—Then the Board is charged with having driven five men from the service?

DR. COCHRAN—I can give information in regard to Dr. Meacham. The Board is here accused of having driven him from the field. Dr. Meacham returned to Canada on furlough. Before he was due in Japan, I believe communications came to the Mission Rooms that it would be undesirable that he should return to the field. His furlough was prolonged. It was finally determined that he should come back to Japan to be connected with our educational work.* It was the judgment of the Council that our educational work did not require an additional teacher, that it would therefore be better if the Society, instead of sending Dr. Meacham back to join in our educational work, would send a younger man who could go into the evangelistic work. That judgment of the Council, I believe, weighed strongly with the Committee of Finance, and he was not sent to us. Afterwards, he greatly desired to come into the Mission and be connected with our educational work, and the matter was put before the Council again. It was put before the Council by myself. I desired an expression. He wished to return to the missionary work rather than to be engaged in independent work to which he was invited. It was the judgment of the Council that he should not go into the Mission. Therefore, the application for his going into the Mission was not forwarded to the Missionary Board. So that if Dr. Meacham has been excluded from the work of our Mission, the Council has excluded him, and the Board had no hand in it at all. These are the facts.

REV. DR. POTTS—Was it because of friction between the members of the Council that Brother Meacham was not desired back in Japan?

DR. COCHRAN—That is the remembrance that I have.

DR. SUTHERLAND—Excuse me if I rise to a point of order. We are not considering Dr. Meacham's case. There is no appeal from him, or anything of the kind, and I do not think we ought to go into the personal relations of the missionaries.

DR. POTTS—We are considering the case of Japan in all its bearings.

DR. SUTHERLAND—I know that perfectly well, and we are considering whether the statement of these missionaries is true, that Dr. Meacham was driven out of the work

by the Board. Dr. Cochran has given us conclusive testimony that he was not driven out by the Board; that if anybody was responsible for that it was the Mission Council; and I do not know that we have any call to enquire as to what reason the Council had, as Dr. Meacham's case is not up for consideration.

DR. POTTS—I asked the question. Let the Chair decide.

THE CHAIRMAN—The Chair can see no reason for denying a general statement, "Not driven out by the Board." Then, the question, "By what driven out?" I think Dr. Potts would have a right to ask this question, especially in this connection.—Was it by reason of a disagreement there? Dr. Cochran himself said communications came. Now, then, I understand the force of the question to be, "Was it because of disagreement there that the communications came?" I think it is a legitimate thing to have that question answered. It will reflect no further upon anyone.

DR. COCHRAN—Partly disagreement, and partly judgment. There was disagreement between the brethren. There was a judgment on the part of two that it was not desirable that Dr. Meacham should return; that he was not suitable for the work. That, in brief, is the fact in the case. Dr. Eby and Dr. Macdonald and Dr. Meacham did not agree. They were the only missionaries in the field at the time Dr. Meacham's furlough took place. They did not see eye to eye. I do not know that that would have been sufficient to recall Dr. Meacham from the field, or to prevent, probably, his return to the field; but it was the judgment of the two brethren who were there that he was not suitable for the work.

MR. MACLAREN—Who composed the Council then?

DR. COCHRAN—There was no Council at that time.

MR. MACLAREN—Then it was the individual members?

DR. COCHRAN—There were three. From 1879 to 1884, Dr. Macdonald, Dr. Meacham, and Dr. Eby; from 1879 to 1884 these three brethren were our missionaries in Japan. I returned to Canada in 1879. I went out first in 1873. After six years of service I returned and remained five years in this country, and went back in 1884.

MR. ATKINS—Before Dr. Cochran leaves, I would ask that the Board permit Mr. Cassidy or Dr. Eby to ask Dr. Cochran any questions that they think proper or pertinent to the subject we are now considering. I will move that as a resolution. (Carried.)

THE CHAIRMAN—The subject in hand is certain statements in the communications of the six brethren in Japan. If these brethren here desire to ask any questions of Dr. Cochran, the Board gives the opportunity.

REV. MR. CASSIDY—I do not quite understand what Dr. Cochran meant by saying that Dr. Meacham's furlough was extended. Was that how you understood it, Doctor?

DR. COCHRAN—Yes, it extended over two years.

MR. CASSIDY—I happen to have a little recollection about that. When I was in St. Catharines in 1885, Dr. Meacham came to attend missionary meetings there, and he told me a day or two before it was decided he should not return to Japan; that he was feeling very badly over it. Was that a final decision?

DR. COCHRAN—I could not say as to the date. I only know, if I am not incorrect in this remembrance that I have of it, that his furlough did not continue for one year, but was extended over two years. If that is not correct, I am under correction, of course, but that is my remembrance of it.

MR. CASSIDY—What I meant by it was, it appeared, as he stated it then, that it was not an extension of furlough, but that it was decided by the Executive that he do not return to Japan at that time.

THE CHAIRMAN—The question is whether you are talking of the same time.

MR. CASSIDY—My recollection of the two occasions on which his name was brought up in the Mission is very similar to that of Dr. Cochran's. I will just offer a word as to my recollection of it, if you do not object. On the first occasion it was decided that it is not the judgment of the Council that he should be invited to enter the Mission, chiefly because other arrangements seemed to stand in the way.

THE CHAIRMAN—Was the Council then in existence?

*This is a mistake. The Board did not decide to send Dr. Meacham back to Japan for the educational work. Perhaps the Council so decided.—A. S.

MR. CASSIDY—Ob, yes.

DR. COCHRAN—I think not.

MR. CASSIDY—We regarded it as a Council.

DR. SUTHERLAND—Is not Mr. Cassidy talking of something which took place before he himself was in the Mission?

MR. CASSIDY—No; I am not.

DR. COCHRAN—Mr. Cassidy was on the ground.

MR. CASSIDY—The first occasion of which I spoke was before I went, and which came to my knowledge in St. Catharines. I was stationed there. The second was after I went; the question was brought up, and because of other arrangements conflicting, the case was not decided favorably. The next time, the feeling of the Council was very strongly in favor of inviting Dr. Meacham back to take part in our work, but, as the Doctor said, the old relations stood in the way; the old objection; and so we dropped him.

THE CHAIRMAN—The Council had not been organized under the name as such by the General Conference; it was simply a conference of brethren.

MR. CASSIDY—Oh, yes, Mr. Superintendent; I went there in 1886. In 1886 it was organized, so that there was a Council from the time I went there.

REV. MR. KETTLEWELL—There is just one point: Dr. Cochran was present when the Council passed a resolution suggesting that if Dr. Cochran's salary was reduced he would perhaps be lost to the Japan work. That resolution was transmitted under his protest to the Board. I would like to know whether Dr. Cochran protested on the ground that that was not true in fact.

DR. COCHRAN—I simply requested the brethren not to take action in the case, but they felt that they ought to take action, they said, and they did. And I did not protest.

MR. KETTLEWELL—But was your protest based upon the fact that that was simply not true.

DR. SUTHERLAND—He did not protest.

MR. KETTLEWELL—Dr. Cochran requested that that resolution be not transmitted.

DR. COCHRAN—No, I did not request that it be not transmitted. I simply wished the brethren to take no action; but, as they desired to take action, I did not arrest their action. I permitted them to do according to their wish.

MR. KETTLEWELL—Some of the members of the Board fail to see my point. The point is that that resolution contained a statement which Dr. Cochran has told us was untrue. Did Dr. Cochran tell them it was untrue? It is on record that, in Dr. Cochran's presence, the Council formulated a resolution in which they said, if Dr. Cochran's salary is reduced we may lose him from the Mission. Did Dr. Cochran object to that on the ground that they were mistaken—that there was no danger of his being lost to the Mission?

DR. COCHRAN—I think no objection was made.

REV. MR. BETTS—I was looking to see if they were speaking from a resolution or from memory.

DR. SUTHERLAND—It could not be from memory, because they were not members of the Council when the thing was done. It could be only from report.

MR. BETTS—If there is a resolution on the Minutes of the Council concerning that matter, we might be able to get at Brother Kettlewell's question by turning up the resolution.

DR. COCHRAN—The resolution which I have read a couple of times is on the Minutes of the Council, and those Minutes, I have no doubt, are in the possession of the Council to this day in Japan.

THE CHAIRMAN—The point is this: There is a resolution affirming that the likelihood was Brother Cochran would be lost to the Mission on the salary issue. Now, the question is, whether the only proper answer to that would be that Dr. Cochran should rise there and protest that he would not be lost to the Mission on the salary issue; or whether it was what any ordinary man would have done in the case, just simply to request them to take no such action; whether any man would go to the extent of protesting, and committing himself wholly on that question just there and then.

MR. MACLAREN—The time had not come for action. It had not been dealt with.

MR. KETTLEWELL—But perhaps this is more important than it may seem on the face of it. If brethren who entered the work subsequently found a resolution on the journals of the Council, in which the brethren who were then members of the Council, and in Dr. Cochran's presence, passed a resolution in which they state that if this reduction is made that in all probability it will lead to the severance of Dr. Cochran's connection with the Mission, I say that they afterwards would be justified in assuming that that was the primary reason of Dr. Cochran's severing his connection.

THE CHAIRMAN—That is, his request not being on the Minutes; there is no protest there, and there is not even a request there.

MR. MACLAREN—I would suggest that the members of the Board do not enter upon the discussion of what was the effect of anything that was written. I think we had better get the evidence in, and then we will try and make up our minds as to the effect of it later on.

DR. SUTHERLAND—There should be a statement of facts here, as it is not complete. These brethren had not only the resolution on the Minutes of the Council, but they had the fact, in the appropriation of the same year, that his stipend was not reduced, and therefore his severance could not have been on the ground that the Board reduced his stipend.

JUDGE CHESLEY—Do I understand that under the arrangements decided upon a year before that, it could have affected him at all before he actually did resign?

DR. SUTHERLAND—I do not understand your question.

JUDGE CHESLEY—If I understand correctly a re-arrangement was made in the autumn of 1891, to take effect in July, 1892. In March, 1892, the Mission Council passed a resolution, but by July, 1892, owing to the condition of his wife's health in May, 1892, Dr. Cochran resigned, and returned in or soon after July, 1892. Is that correct? Or, did he wait until 1893?

DR. COCHRAN—I retired in July, 1893.

JUDGE CHESLEY—That had not been made clear. I was under the impression all along it was July, 1892.

THE CHAIRMAN—Dr. Cochran has unequivocally said he did not retire on the salary issue.

REV. MR. BETTS—I move that the committee rise and report progress. (Adjourned.)

The committee resumed at 2 p.m.

THE CHAIRMAN—The motion before us is, that the six brethren in Japan that have requested to be recalled should be recalled. We are considering these different matters, and only matters that have a bearing upon them. The stenographer spoke to me just as we dissolved the morning meeting, asking whether he had not better read to Brothers Eby and Cassidy the notes of what took place before they came in, and, on the direction of the General Secretary, he did so, and it has been noted on the Minutes that they entered the room at 11.35. I think it would be well to take that report from the Chair also, and note it, that the stenographer consulted with the Chair and the General Secretary, and read what Brothers Cassidy and Eby had not heard relating to the matter. The resolution, as it stands, would test the mind of the Board on the main question, but the brethren, of course, will see that some measures must be taken by which the interests in Japan would be protected even so; and it is hardly likely, if that is the mind of the Board, that it could be passed, because it must be followed by detailed action.

MR. GURNEY—It appears to me to be desirable at this stage that we should ask anyone in the room to volunteer information that will shed light on this subject, and if no one here is willing to volunteer it might be well for the Chair to ask anyone in the room that might be designated as to any facts that they may have in their possession, and which will give us light that we have not got from the reading of this report and from the reading of the papers that have come to us from Japan. I would not like to give a vote at this stage of the discussion. I feel as though

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there might possibly be some information that should come to us. Mr. Cassidy was here this morning. Dr. Eby is here, and representatives of the ladies are here. Now we have the distinct question before us, and that is, first, as to why we should not accept the proposition that is made to us by these six men in Japan. They say, Recall us. We write to them, at least our representatives write to them, and give every reason they know as to the policy, and as to our preference why they should remain there, and they in turn again give us a letter which is peremptory in its tone and character, and indicates that they must be recalled. Now, sir, if there be anybody here, lay or clerical, male or female, who can give me any information upon that which I have not got, through you I call upon him or her to give me that information, and while I do so in that general way I should like to have it known that we would like to hear from Mr. Cassidy or Dr. Eby, or any of the ladies. I simply want to know any facts that may be in the possession of any of these men or women that bear upon this subject, and I therefore move that the Chair give the invitation to which I have referred, and if there is no response that the Chair ask the people whom I have thus designated to give us any facts which are in their possession that are not included in the correspondence.

Dr. Potts—I hope the ladies will not be asked to speak on the question touching those missionaries. I think they have nothing to do with it.

Mr. Gurney—I did not say they had. I have not indicated in any way that I thought they had. I am talking now about hypothetical people who may have something to do with it. There may be someone here who has facts.

The CHAIRMAN—Is the motion seconded?

Mr. Atkins—For the purpose of bringing it up, I will second it.

Mr. Cox—At this stage I will ask for permission later on to make that resolution somewhat larger; to make a preamble, and add the clause that you suggested. It will be nothing that will affect it. There will be no objection to that, I presume, and your suggestion saying, "as soon as other provision can be made for the work," can be incorporated. But, to my mind, there is no other alternative but for this Board to accept the twice-repeated request of these gentlemen to be recalled. We cannot, with dignity and with common justice to ourselves, do anything else. The Board has been arraigned, and the officers of the Board and members of the Board have been charged with cruelty and injustice; and in simple justice to ourselves, and in justice to them who have for the second time urged their request for a recall, we should grant it. There is no other possibility.

The CHAIRMAN—The question is, whether we give a general invitation for information.

Rev. Mr. Huestis—I intended to refer to the remarks made by Mr. Cox. Of course it is information we are seeking. I do not know that I would be prepared to record a vote even now, until at least we heard from Mr. Cassidy, who, in some sense, may be claimed to represent the six brethren in Japan. As they elected him a member of this Board, I suppose they intended, by doing so, that he would represent their views, and it does seem to me that it would be only proper that we should give Mr. Cassidy an opportunity to say anything he has to say on behalf of these brethren. And again, I did hope that there would be some modification of the resolution as proposed by Mr. Cox; that at least the way would be left open to any one of those six brethren in Japan to withdraw the statements they have made respecting the administration, and if they did so and desired to remain there they could do so. I hope there will be something of that sort done, so that, if necessary, one or two of them, if they choose to become reconciled to the administration, if I may use that term, could be permitted to remain. I think it is possible that some of them, on reconsideration, might change their views and remain as our agents, and I did hope that in passing the resolution the door would still be left open to any who felt disposed to remain.

The CHAIRMAN—The scope of the correspondence is something to this effect: These brethren allege that they desire withdrawal, first, because of the Secretary's state-

ments in the General Conference; second, because of their impression that the Church has lost confidence in them as missionaries; the second substantiated, as they say, by subsequent legislative and administrative action. Now these are the pleas of their withdrawal.

Mr. MacLaren—And that they cannot consistently consent to act under Dr. Macdonald.

The CHAIRMAN—The Chair did not state that. Now these are the points they allege, and they desire their withdrawal on these grounds. If we are prepared to placate those brethren by removing Dr. Macdonald, by withdrawing all statements that have been made, by promising them that we will change the discipline at the next General Conference, that we will change the policy and the administration right off; if we are prepared to appease the brethren and satisfy their demands, very likely they will remain, I suppose.

Dr. T. G. Willis, Jr.—In this printed letter which we have before us from the six brethren, I find all these points to which you refer, and it seems to me it could be stated in general terms in this form: it is an arraignment of the administration of the Board through the press. They are not satisfied with that, and they do not give us any alternative. They shut us up to a pretty narrow course of procedure, and I see no way out of it but the one way; but at the same time they understood, or at least they hoped, that Mr. Cassidy would be admitted to a seat on this Board, and have evidently looked to him to present their case. Mr. Cassidy is a little late this afternoon in coming, but I think we ought to call upon Mr. Cassidy, just to ask him if he has anything further to state before the Board than has yet been stated to justify the six missionaries in their arraignment of the Board and their imperative demand to be recalled; for I take it to be a recall, unless we change the policy of the Board, acknowledge we have erred in the past, and that our administration has been unjust.

Mr. MacLaren—It strikes me that perhaps it would be unfortunate at this stage to pass the resolution, even with a suitable introduction or preamble. To my mind there are difficulties in connection with this matter. I allude to the main resolution, the resolution of Brother Cox.

The CHAIRMAN—The resolution that is really before the Board is one asking for information.

Mr. MacLaren—As regards the request for recall, if those brethren were laymen it would have been settled long ago. They are ministers, and their position as such, I think, perhaps entitles them to some special and separate treatment. I think we ought to give every indulgence and every latitude, and I think even if we come to a conclusion on the main resolution of Mr. Cox, we ought to proceed with caution in regard to the appointment of the Treasurer and Corresponding Secretary in Japan. Then, after the Board has made its choice, we might perhaps settle one of the questions in dispute, and then it would be open to consider whether an appeal should be made to the loyalty and Christianity of these brethren, to see whether they could settle down to work under the agent who is the choice of this Board. Of course it would be premature to consider who that agent would be, but my impression is that we ought not to close the door finally until after the selection of the agent, because that may decide us as to the subsequent course, and perhaps as to the form of the appeal that should be made to these brethren. We did make an appeal. The Executive Committee in its wisdom, and I think it was wise, sent a communication that was shorn of anything that could possibly give offence. I am sorry that the conciliatory part of that communication appears to have been taken as a sign of weakness. That is the way it has been read on the other side of the Pacific. I do not think it was so intended. I do not think it was really a sign of weakness, but it was an appeal to brethren, by the highest consideration, to waive some of these petty matters and let us have peace, and let us work together for the cause of Christ and the Methodist Church. However, the last communication which has come to our hands shows that an entirely different interpretation was put upon it by the brethren on the other side. I am in favor of one more appeal being made. Let us take our action, and then let us make one more

appeal for peace, an appeal to the loyalty of those brethren, and if they will fall in, and if the agent whom we may choose can work with them, after all that has taken place, then I say we ought all to let bygones be bygones and do the best we can for God and the Church.

THE CHAIRMAN—I suppose Brother Maclaren meant the difficulty in making arrangements here?

MR. MACLAREN—That is all.

MR. CHISHOLM—Do I understand the scope of Mr. Garney's motion, seconded by Mr. Aikins, is to throw the method of procedure for this afternoon in the hands of the Chair to call up people promiscuously?

THE CHAIRMAN—The idea was to call on anybody I see in the room.

(The motion referred to was then put and carried.)

THE CHAIRMAN—The Chair will not undertake any great range without suggestions from the Board; but the Chair may, by a sort of concurrence, make this statement, as it has been repeated here, that Brother Cassidy, having been elected by the brethren there—by the Council to the Board, and having been precluded from taking his seat by the decision of the Chair, still is, in some measure, a representative of their thought and feeling. It would seem to the Board that by such action they had perhaps desired that he should represent, as far as he could, their views. With that in view, there is a desire on the part of the Board to hear from Brother Cassidy what he might have to say, if he knows further than we have in the document, as to the mind of these brethren and as to their disposition to continue the work, and what their grounds of complaint are, and the tenacity with which they are held. Now, if Brother Cassidy would have anything to say pertaining to the welfare of the six brethren there, or their relation to the Board, now is the proper time to speak. That will be the sole subject at present.

MR. CASSIDY—I think I should say one word, simply that I have nothing to say. I have no responsibility in the matter whatever and no knowledge of it, any more than any other brother. I never saw this letter until I saw it in this room. I was not appointed to represent anybody in that sense. I had no knowledge of my election until I heard of it in the cablegram. I am not instructed to do anything or to represent anybody in any such sense, and, moreover, I do not know of a single idea in the letter that was ever suggested by me in any way. There were some things dealt with this morning that I wish particularly to assure you were never suggested by me, were not thoughts that I had in my mind at all, and that I have nothing to do with whatever. I happened to be just in when the case of Dr. Cochran was under discussion, and I just wanted to say that whatever was said on a line of that kind I had nothing whatever to do with. I am sorry I have not been able to be here and get the drift of the discussion throughout, but as far as that is concerned I represent nobody.

THE CHAIRMAN—The stenographer read to you or gave you the benefit of the notes that had been entered before you came in at 11.30?

MR. CASSIDY—Yes. He read them over.

MR. NIXON—I think Mr. Cassidy should be told that there has been no discussion. We have had the reading of the documents. The matter has not been discussed in any way, and he should know that.

THE CHAIRMAN—A brother thinks you should be told that we have not discussed the merits of the case. We spent our time last week reading the Secretary's Review of which you have seen a copy, and then you had most of the morning. We are now dealing simply with the case of the brethren there, and that is all we want information upon.

MR. CASSIDY—The question was raised as to their desiring to continue in the work. I know nothing to the contrary. Everything I have heard from them indicates a spirit of intense anxiety for the work, and anxiety to see some door open which would bring everything into harmony and enable them to stay in the country. That is as far as I know. As to their having offered themselves to some other missions, I never heard of it. My own conviction is quite the contrary.

DR. EBY—Might I ask, has there not been a suggestion handed in by the editor of the *Guardian* about this matter?

Might I ask for the reading of it? I do not know whether I am in order, but that has come into my mind. It seems to me that it is on the line of a possible solution of the difficulty.

THE CHAIRMAN—If I know the document Brother Eby is referring to, and I presume I do, it does not relate to what we have before us. If it comes at all to the Board it would come when we are considering what arrangements we may make as to the future. Is it the same as was handed in to the Executive Committee?

DR. EBY—I really do not know. I simply heard a suggestion that it was put in here, and that it contained a suggestion to have some person go to the ground and see the situation, having power to act. That was about what I understood, and I understand there is a resolution to accept their recall.

THE CHAIRMAN—That resolution is now before the Board, that they be now recalled.

MR. COX—Will you allow me, at this moment, to amend the resolution with the preamble as I proposed it?

THE CHAIRMAN—It can be read.

(Mr. Aikins then read the motion as filed with the Secretary.)

"Moved by Geo. A. Cox, Esq., seconded by Thos. Nixon, Esq., That this Board has heard read and considered the letters of Revs. E. Crummy, J. G. Dunlop, D. R. McKenzie, Wm. Elliott, H. H. Coates and J. H. McArthur, dated 6th December, 1894, 28th March, 1895, 11th September, 1895, and 17th May, 1895, enclosing the letter of the Executive of same date, and that letter and the statement of Rev. Dr. Sutherland and letters therein referred to, and has heard and considered the statements of the Rev. Drs. Cochran and Eby and the Rev. Mr. Cassidy and others.

"The Board endorses the action of the Executive Committee in respect of the said six missionaries, and has entire confidence in its veteran medical missionary, Dr. Macdonald; and as the said six missionaries have expressed dissatisfaction with, and dissent from, the administration of the Board and of the Executive, and with the work of Dr. Macdonald, and although the Executive Committee has asked the said missionaries to reconsider their request for recall, they still persist in urging their request to be recalled; therefore be it resolved, That the request of the missionaries, the Rev. Messrs. Crummy, Dunlop, McKenzie, Elliott, Coates and McArthur, be acceded to, and that they be recalled, such recall to take effect so soon as the Executive Committee can arrange for supplying their places; and that should any of such missionaries desire, on reconsideration, to continue his work in Japan, the Executive, if it think prudent, may continue therein those desiring to remain."

MR. COX—I think that fully covers the suggestions of Mr. Huestis and leaves a way open for any of these men, if they so desire it, to ask to be allowed to remain there; and I think that is as far as this Board could go with proper respect to itself and the officials of the Board.

MR. AIKINS—I might say here that Mr. Maclaren has called my attention to the fact that they are dissatisfied with the administration, not only of the Executive, but of the Board.

THE CHAIRMAN—I suppose just now the exact terms of that resolution is not a matter of great importance. Now we will hear Dr. Eby.

DR. EBY—I do not represent the young men in any sense whatever.

THE CHAIRMAN—Can you give us any information why they ought to be kept there or why they should be brought home?

DR. EBY—I wish simply to say this, that I know of them from the beginning of their coming in there, and I know their hardships, and I know that they have been making some mistakes, especially in that last letter. I can see that, for which a great many things are responsible; but my fear is just this, that if it is put exactly in that way it may not have the best effect on our Church, and yet if it accomplishes what I most earnestly desire, the removal of these misunderstandings, especially on the line of a friendly intercourse through some person who goes from here. If a responsible person, say the General Superintendent, should go to Japan and talk with these brethren, and with all parties concerned, it seems to me that there would be very little difficulty in having them come to a distinct understanding and also prepare the way

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whereby these misunderstandings would not be apt to arise in the future if these men continue in the Society's work. I hope and pray that they may, for the sake of the Church and for the sake of themselves. There is no doubt about it that, under the new regime, they will throw themselves in with the greatest heartiness, and the simple fact that having had it torn up to the bottom and beginning again I believe would bring about a new feeling. I do not see any real difficulty in the way. What I want to express more strongly is this, that behind these mistakes that have been made these men are splendidly loyal to this Church and to that work, and that the most of them, at all events, are becoming very efficient workers there, beloved of the Japanese. What the Japanese want is that these men stay in the work, and Dr. Macdonald stay in the work also, and I do not see any reason why it should not be so arranged in the future. I am looking forward to that solution of the difficulty after this meeting.

THE CHAIRMAN—The Chair is operating under that motion to call on anybody and everybody. If the Chair has any doubt on any suggestion you make he will submit the matter to the Board. From Brother Gurney's remarks I suppose he would have a desire to hear from the ladies' Society, directly or indirectly, but whether they have anything to say would be largely in their own judgment whether they would touch this matter or not—the matter of the recall of these six men.

DR. SUTHERLAND—I would suppose that the only point where anything the returned lady missionaries could say would touch this case would be the relation or attitude of these six brethren to the Woman's Council in Japan. Part of our subject for consideration and settlement at this meeting of the Board is what is involved in the strife between the missionaries, and that overlaps to some extent this question of the remaining of these brethren in Japan. I suppose it is possible, and even probable, that some of these ladies would have evidence to give on that particular point. I do not at present see that they are likely to be able to touch it at any other point.

DR. POTTS—I think that when the question comes up as to the strained relations between the agents of the General Society and the Woman's Society, then lady witnesses may be called; but I would deplore interference on this point by the ladies in relation to these six missionaries, and I shall certainly enter my protest and ask that it be entered on the Minutes of the meeting, if that is done.

DR. SUTHERLAND—I am exceedingly sorry that at this stage, and in this particular case, there should be any word of protest from any member of this Board.

DR. POTTS—I am responsible for that.

DR. SUTHERLAND—I understand what you are responsible for, and if we proceed in this line we may become responsible for a great deal we would not want to be responsible for when we see its effect afterwards. We are considering the question as to whether these six men should be recalled from Japan, and we want to know all the reasons, pro and con, why they should, or all the reasons why they should not. If it be true, as has been affirmed again and again, that there is an attitude of decided antagonism on the part of these missionaries to the Woman's Council and the women workers in Japan, that is a factor, and an important factor, in reaching a conclusion upon this point, and we want to know whether these things are so.

MR. MACLAREN—If you will allow me, I think this is not the time to take this matter up. It strikes me that as to the form of the resolution, if it be substantially adopted, it should be a little less in legal form, a little less of the law should be in it, and perhaps some of the brethren should infuse a little of the spirit of the Gospel—sandwich it in somewhere—so that it would not look quite so bald as it does at present. I think the sense of the Board might be taken upon that. If I had undertaken to do it, I would not have done it half so well, but I think there are some of the brethren who could put in some element that would make it better upon the whole and accomplish the same end. As to the request to examine the lady missionaries, I am of the opinion that we ought not to do it at this stage. I think it is highly desirable, if we are prepared to act—and I am prepared to give a vote when the time for it comes—if we are prepared to come to a

conclusion upon the documentary evidence that has been placed before us, and say that this was done without any influence or pressure being brought from any other Society, it is of great importance that we should do so. If, after this is done, and the suggestion that is thrown out be acted upon, that communication be had with those out there to see whether all of them are prepared to work, and that is left in the hands of the Executive,—if any of them offer to remain in the field, that will be the time for the Executive to enquire and see whether the presence of those who desire to remain in the field is undesirable on account of their relations to the Woman's Missionary Society; but if that contingency does not arise, I do not think we should anticipate it, or forestall it. I, for one, would deprecate its being touched now. I think if we can come to a conclusion, practically, upon the statements of these gentlemen themselves, practically upon the documents they have furnished us, and then after having given an opportunity to Dr. Eby and Brother Cassidy to make any statement they desire in the matter, if the Board is prepared to come to a conclusion upon that material, then I think by all means we should endeavor to do it without going further afield.

MR. AIKINS—Might I make this suggestion: The resolution of Mr. Cox asserts a principle. It seems to me that the general sense of the Board might be taken on that principle, and then after it is affirmed we could consider it clause by clause, and answer exactly what Dr. MacLaren might suggest, or any of the other more politic and astute members. I would suggest that that be the course,—to simply affirm the principle of acceding to their request. I suppose you could do so on general grounds. If that is the thought, that the recall be allowed under the following provisions. You might say, "accede to their request under the following provisions," whatever they might be. Then you will want your preamble there. So that the principle stands out between the two. It stands out between the preamble on the one hand and the provisions on the other. You might submit the principle baldly, if you like, with that understanding. Then the principle comes up, that their request or application must be acceded to, so soon as their places can be filled. But if they wish to continue, it should be left to the Executive to continue them, if they think it prudent.

THE CHAIRMAN—Then we have had a subsidiary motion for information. Have we all the information that the members of the Board desire? Very well; then the Chair will submit the original motion. Let the original motion be upon the Secretary's table.

DR. SUTHERLAND—I think it would be very desirable for the brethren concerned to spend a little more time over the form of that resolution.

MR. MACLAREN—Would not that meet it, if we affirm the principle and then, perhaps, delegate to a small sub-committee the drafting of it? If we reject the principle, there is no use going further.

MR. GURNEY—It seems to me we should have something to vote on. I am prepared to vote that this matter be laid on the table until we have. I do not want to vote on a bald statement. I would like to know what I am to vote on.

DR. SUTHERLAND—One chief reason for the thought I have uttered in regard to it is, that only a small part of this last letter from the missionaries has yet been considered by this Board. There are statements and assertions of so-called matters of fact that have to be considered, and we must find our answer, and it is finding a satisfactory answer that will justify the course proposed in that resolution. If we adopt the principle, even, before we have fully examined into the foundations of it, or the reasons for it, we may expose ourselves to rather sharp criticisms.

MR. AIKINS—Would it be in order to do this, as we are in Committee of the Whole, to consider this resolution clause by clause?

THE CHAIRMAN—Oh yes, it would be in order, but as Dr. Sutherland has said, we have examined two or three points in this, and have called upon Dr. Cochran. You have had documents. You have had communications from Japan, and you have had the replies sent to them, and their rejoinder. You have had the whole matter, pro and con, and you have this as the final letter. Well, this final letter

you have examined two or three points of. Perhaps you do not feel inclined to examine any others. But it would occur to me that there is enough for the Board to act upon. I say that with special reference to what Brother Gurney says. But still if anybody wishes to examine further, now is the time to do it.

MR. MACLAREN—I presume that other members of the Board are about in the same position as myself, with regard to this unfortunate document that I hold in my hand. The tone of it would, of course, make the same painful impression upon every member of this Board. It is a document which apparently closes the door to the overtures made by the Executive Committee to these brethren. Another matter that perhaps need not be gone into in detail is this: When I look at this I see that it is full of mistakes of statements of fact, not only those upon which the Rev. Dr. Cochran was examined, but it is full of such statements. For instance, on page 6, one of their charges is: "Now, as Dr. Sutherland moved a reference of this matter in General Conference to the Joint Commission, and since, when that committee met, he presented, as we understand, a set of proposed changes, etc." That is not true. That was not on Dr. Sutherland's motion. Dr. Sutherland made a motion, and Dr. Eby moved an amendment, and it was Dr. Eby's amendment that was carried. This document is full of such statements as that, and I presume other members of the Board are aware of such matters. And then they go on to state that when the action was taken, "neither the Secretary, nor the Board of Missions, nor the Joint Commission had a copy of the Constitution, and it is possible the mistakes made by Dr. Sutherland, etc." They are entirely mistaken as to that. A copy of the document was there. I was a member of the committee that considered the matter, and we had the Japan Constitution before us. This thing is full of misstatement of fact from beginning to end, and in acting upon this I am using the common knowledge which I have, and I suppose brethren know of other statements of that kind. I do not know that it is necessary to go on and dissect the whole matter in that way.

THE CHAIRMAN—That is just what Brother Gurney is looking for. He is not a member of the Executive. He is looking for some such information, I suppose.

MR. MACLAREN—I have a dozen of such things noted. The brethren out there have been most terribly misinformed. It is a fact that at one time, when Dr. Sutherland was writing a letter, months before, he did not have the document before him, and did not quote it exactly; but when we came to take action, all these bodies had the document before them; and how these brethren got it into their heads that we were all in the dark in that way, passes my comprehension. They have been getting some very strange information out in that country. And that runs all through the document, so that it is very largely based upon such mis-statements as that. I am ready to vote upon this question with the knowledge of this communication.

REV. DR. WILLIAMS—But is it necessary to go any further into that document? Have not almost all the mistakes and charges implied or stated in that document been met by the statements we listened to on Friday and Saturday? Some by anticipation, and others by statements of fact, in a general way, without reference to that particular letter. I think we have met the main points in that letter, and if we accept the general statement Dr. Sutherland made, showing that the actions of the General Secretary were the actions of the Executive or of the Board, in every instance, and showing the principles upon which that action was founded, we have really covered this letter in almost every controverted point. I would say that we do not need to go further with that letter.

THE CHAIRMAN—Then you are prepared to vote?

MR. GURNEY—I would like to have before me the thing upon which I am to vote.

THE CHAIRMAN—I am waiting until it comes to the table. A resolution of this importance we cannot pass in shadow.

REV. MR. BETTS—It seems to me that some of us who are more stupid and slow are not prepared to vote. I suppose you will have to bear with the weak as well as the

strong. The way the thing presents itself to my mind, put it as you like, is this: These brethren are really on trial for their standing in the field and in the mission work.

A MEMBER—No, no.

MR. BETTS—I am stating it as I understand it. These brethren are on trial for their standing virtually.

A MEMBER—No, no.

REV. MR. CHISHOLM—I rise to a point of order. He says we may put it as we like. Then, I do not put it that way.

MR. BETTS—I say, then, I do not assume to be this entire Board. My candid and solemn judgment is that as a matter of fact these brethren in the Japan Mission are really on trial here to-day, call it what we like before this Board, and the penalty or the result of it is to affect their standing in the mission field as missionaries, not as ministers of the Church. I consider that under such circumstances there ought to be some way or other in which they would be fully and fairly represented before this Board. We have had a long and eloquent, and I have no doubt a most excellent, presentation of the matter from the General Secretary; but, as it happens, the General Secretary, in the mind of these brethren, is one party and they are another. This Board is to deal with the whole question, and all these things are to be taken into consideration. They have no one pleading for them here to-day. Brother Cassidy says he is not here in any such capacity. Brother Eby seems to be in the same position, and I think this Board decided at an earlier stage in its session that such was the case, that these brethren would simply represent their own personal matter here. Now, I think that this paper which has come here, and which has been given official standing by being received and filed, and has been taken notice of by some of the utterances in it being examined when Dr. Cochran was giving his evidence in the matter—it seems to me that this paper is the only presentation of the case; however cumbersome or however exaggerated some of its statements may be, yet it is there. It is their representation of the case. I think the proper thing would be to take this as their representation, if we cannot get anything else, and they speak of two points here particularly of which they complain: One is things that were said or done, or rather said to have been said or done, at the General Conference, and so on. I think the proper thing would be to take this up and get from it as clearly and as concisely and distinctly as possible the complaints of these brethren, whether they are just or unjust, and respond to these. Give this an examination, such as was anticipated or was mentioned when we examined the matter on the 14th, 15th, 16th and 17th pages. I think that would be the better course to pursue before the Board votes upon this resolution. Then we can get all the material.

THE CHAIRMAN—It is perfectly in order for Brother Betts to call up any points.

MR. BETTS—I move, then, that this final reply of the brethren in the field be taken up and dealt with.

THE CHAIRMAN—It is before us. Call up the points on which there is any difficulty.

MR. BETTS—To call up the points really takes up the whole. Then, divide it simply into points. They express their high appreciation of the spirit in which they were addressed by the Executive, but they consider that at the same time they are requested to really stultify themselves on account of the statements of Dr. Sutherland in the General Conference. "It will be remembered that the two points to which we called your attention," etc. (Reads from letter referred to, page 1, par. 3.) I think that this is one of the grounds of their complaint, the remarks in the General Conference, and the subsequent actions which seemed to confirm them in the idea that they were distressed in the field and did not have the confidence of the Board. We have not had any official action upon that point.

MR. MACLAREN—The reply the Executive sent to that.

MR. BETTS—This Board is dealing with the matter. It is out of the hands of the Executive. I am not at all seriously objecting to the motion. It may be just the very thing. But it seems to me that there ought to be in some

way a more full view of the position from the point of view here in the mission work, properly so called, and I handle it on a

Dr. Baileys, in the Reports made in the series, and I give a vote, question; but everything to the matter that undue haste, action. Perhaps that they had are speaking word, and the make to us to something that us to modify would it not portant item of Dr. Eby or facts, or what this Board, the Board with by Mr. Aikin before us, and light, even from before we come Church at large that has the a

Mr. Nixon of view, as a It is not these Board of last which they put certain person him; therefore you placed upon general Conference not true, and might enlarge Board of last these men, at this Board at Secretary has accordance with has made, which make of other brethren strongest position. Now that the Board

Rev. Dr. to me we wo Dr. Briggs, affairs of our would be qu very evil res looking to th to deprecate move very made the o presentation reference to I should lik ferent phase regard to th to have at l ing Dr. Eby regard to th Mr. Cox- feel with D sufficient in all that can submitted I to hear what

way a more full and forcible presentation, if we could get it, of the position of the brethren in the field, or their views from their standpoint. We have had it presented here in the most forcible manner possible, righteously and properly so, but it is like the handle of a pitcher; the handle is on one side.

Dr. Briggs—I agree with Dr. Williams that the reading of the Review does answer most if not all the statements made in this document given us by the six missionaries, and I will not say that my mind is not ready to give a vote, and an intelligent vote, even now, on this question; but I am in no hurry to do this. I want everything to be so done in this very important matter that no one will be able to find fault with any undue haste, or anything being done without full consideration. Perhaps Dr. Eby and Mr. Cassidy, while stating that they had no brief at all to speak for these missionaries, are speaking for them in the strict official sense of the word, and that in their minds, in the statements they may make to us to-night or to-morrow morning, there may be something that will give to us another color, that may cause us to modify or change our opinions somewhat. If so, would it not be just as well to delay action on the important item of voting on this matter. If, in the mind of Dr. Eby or Mr. Cassidy, any statements will bring forth facts, or what they allege as facts, for the consideration of this Board, that will modify the views of the members of the Board with reference to this very resolution drawn up by Mr. Aikins, we ought to wait until we have everything before us, and let every brother speak; and if we want light, even from the ladies' side of the question, I want that before we come to anything that could be construed by our Church at large that this Board has been doing anything that has the appearance of being unjust or ungenerous.

Mr. Nixon—There is another point. From my point of view, as a layman, I cannot agree with Brother Betts. It is not these men that are on their trial, but it is the Board of last year and your Executive, in the manner in which they put it before us. They say that you kept a certain person there, Dr. Macdonald; we cannot work with him; therefore we wish to be relieved of the work which you placed upon us. You said certain things at the General Conference, by your General Secretary, and they are not true, and therefore we cannot work any longer. One might enlarge very considerably on this letter. It is the Board of last year that is on its trial, and on its trial by these men, and not that these men are on their trial by this Board at the present moment. I think the General Secretary has been placed on his trial by these brethren in accordance with this letter, and the statements which he has made, which they say are not according to fact; and they make certain statements about Brother Cochran and other brethren. Dr. Cochran states here to-day, in the strongest possible manner, that those statements are not true. Now I contend, from my standpoint as a layman, that the Board is on its trial, and not these men.

Rev. Dr. HEARTZ—Apart from that altogether, it seems to me we would do well to take heed to the sage counsel of Dr. Briggs. It is evident we have reached a crisis in the affairs of our mission, and to make a departure now that would be questionable in its nature would be fraught with very evil results. Our people all over the Dominion are looking to the action of this Board, and I think we ought to deprecate any movement of a hasty character. Let us move very slowly here. Dr. Eby, in some remarks he made the other day, intimated that to some extent his presentation of the case, as it affected him, would have reference to the six men who are now in Japan. As one, I should like to hear from Dr. Eby with regard to the different phases of his case before even recording a vote with regard to these six men. It appears to me that we ought to have at least the evening, and the opportunity of hearing Dr. Eby, before we come to a decision finally with regard to these six men.

Mr. Cox—I do not wish at all to request a hasty vote. I feel with Dr. Briggs and the others that the question is of sufficient importance to take all the time necessary to hear all that can be said on either side; but the resolution was submitted in that form to bring it before the meeting, and to hear what was to be said, and to hear anything in amend-

ment. There has been no amendment proposed. If any person has any other or better way of dealing with this matter let him submit it in the form of an amendment, and then it may be agreed upon to withdraw the original motion and let the amendment take its place. I have no particular feelings in the matter, except that that letter itself—I am dealing with that alone—leaves us no alternative but to accept the resignation or request for recall of these gentlemen, unless they themselves express a desire for different treatment. That resolution, as now before the Board, gives them an opportunity, if they so desire, of still continuing in the work, if the differences between the Executive and themselves can be reconciled, and they can go on satisfied. So long as they are there as dissatisfied men, without any confidence in this Board, without any confidence in the Executive, and without any confidence in the representative of this Board, I say it is impossible for them to continue there with any degree of profit to the Church or to themselves.

Mr. MACLAREN—There is a reason that occurred to me why perhaps the action suggested by Dr. Briggs and Dr. Hertz might not now be necessary, and it is this: I think if Dr. Eby or Mr. Cassidy have any remarks which might be of assistance to the Board on this subject which we are now considering, it would be very desirable that they should be dissociated from the matters personal to themselves. I understood the opportunity was given to Dr. Eby and Mr. Cassidy, if they could really say anything that would help the Board to a conclusion upon this point and that their answer has been in the negative. I would deprecate mixing this up with an entirely different matter, that has to be settled on different considerations. We are in Committee of the Whole. So far as now appears we have exhausted the material before us to enable us to arrive at a conclusion on this point. Some of us are ready to vote. If the Board, as a whole, is ready to vote on this subject on the material now before us, let us give our vote as a Committee of the Whole. We have to report to the Board, and if before the adoption of that report by the Board anything should intervene that would make a reconsideration of this desirable, we can reconsider. But I think it is better, so far as we can, to settle matters as we go along, when they are fresh in our minds, and before they are displaced by other things getting into our minds. I think we ought to vote now.

THE CHAIRMAN—Then the Chair will submit this motion. Dr. EBY—I just wish to say this: I mentioned this morning, as Dr. Hertz has intimated, that what I would say would in all probability create a background upon which you would be able to see this whole question in a little different light. I do not intend to mix up the six men with myself, because there is no point of contact between the two; but there is a continuity of history from the beginning up until the time I broke off, and then it goes on. There is running through the whole a chain of facts, so that what happened afterwards will be understood, perhaps more clearly, by understanding what went before; the historical connection will be in your minds, and you will be able then to see the action of the missionaries in its true setting, and better than you can now in its loneliness.

THE CHAIRMAN—I have to hand an intimation that may be made operative under our motion, giving the Chair privilege to call for information. I will call upon Brother Courtice, the editor.

Mr. COURTICE—It was only the gravest sense of importance and responsibility that led me to send you that note. Several remarks that have been made led me to that conclusion. The statement of Mr. Cox, that this document really shut the Board up to one course of procedure, the statement that there was no suggestion in this document of anything that could relieve the situation, brought me to this response. I desire to draw the attention of the Board, for I do not wish to do more than that, to two statements that are in the document, one on page 10 and the other on page 11, which I will read in a moment or two, to which I would ask the Board's most careful consideration and interpretation before they act on the resolution. That is my whole purpose in rising, and I will still refrain long enough to ask the Board, am I in order or not? because I feel the delicacy of an outsider interfering.

THE CHAIRMAN—We are in committee. The Chair has a sort of omnibus power. The Chair will not rule you out of order. Go ahead.

MR. COURTICE—The first statement is on page 11: "At the same time we would not be understood as preferring charges against Dr. Macdonald. We never undertook to say why you should not appoint him as your representative, if indeed our rejection of him did not suffice." We simply cited what were sufficient reasons for us on the field not to re-elect him, and if we did, as we say, solely because," and so on. (Reads paragraph from letter, p. 11, line 7.) Now, I will not say that my first conclusion or interpretation of that would be warranted by further reflection, for it is only since I came into the room that this has been deeply impressed upon my attention. It does seem to me that these brethren declare they have not objected and do not object to this Board having Dr. Macdonald as its representative; more than that, they do not say, and have not said, that they will not work under Dr. Macdonald as the representative of this Board.

MR. MACLAREN—You are mistaken.

DR. SUTHERLAND—They have.

MR. MACLAREN—In other documents.

MR. COURTICE—This is their latest presentation.

MR. MACLAREN—There is no withdrawal of the former.

MR. COURTICE—Then I have been impressed with this thought, is there any repetition of the request for recall in this document?

MR. NIXON—Yes.

MR. COURTICE—Well, I have not found it. My formal interpretation of that statement was that they only made statements concerning the position of Dr. Macdonald in order that they might be understood, and not that he might be removed. I think that is plain on the face of this statement; that there was but one reason that moved them, that is, because they thought they were misunderstood in the vote they cast, and they desire to be properly understood, and in order to be understood they made a statement of why they did not elect Dr. Macdonald; but not that they objected to him as a representative of the Board; not that they made it a *vinc qua non* that he should be removed, and not that they refused to work under him as the representative of the Board. One point more. On page 10: "Now we believe that the express significance of this legislation," etc. (Reads paragraph.) To my mind there is a suggestion; the Board may not interpret it and conclude so, but after careful reflection there seems to be a suggestion of a solution. It really would open the way for their remaining on the field.

THE CHAIRMAN—But, brother, are we going to condemn the General Conference action? Are we going to say that that resolution was hasty and inconsiderate? Certainly not.

MR. MACLAREN—And will we call a special General Conference to repeal it?

MR. COURTICE—It seemed to be their conclusion that the resolution could not be recalled.

THE CHAIRMAN—They condemned it, and they want us to condemn it.

REV. MR. HUERTIS—I would suggest this, for instance, which might obviate the objection that is made. Before I go on let me say that I felt, with Dr. MacLaren and with everyone here, the most unfortunate impression that this document made, and I am sorry it is here in this form. It is the most unfortunate document that has come up in the whole concern, to my conception, and yet we all thought—I do—that we want to see in it whatever there may be of light, and I further wish to say this, that while I make the suggestion which I am about to make, it is a suggestion that will contain no reflection upon the administration, let alone the legislation. Supposing we were to say, "Brethren, our administration up to the present time has been by means of communication between you and us, letters and documents passing, and it seems to us the longer the communications go on the greater the misunderstanding." Would the Board make any reflection upon anyone, upon themselves or upon anybody else, if they should say that that is undesirable? Supposing the Board should say, "Brethren, we have been going on for months on a policy of communication which does not seem to get us out of the

difficulty. We have therefore concluded we will not pursue the policy of communication any longer; we will pursue the policy of an official visitation, and place in the hands of our official visitor all the documents that are in our hands, by which we hope, when you see him face to face, all these difficulties and misunderstandings would be swept out of the way; and you, face to face with our official visitor, will submit to the present administration of the Board, going on with its work."

THE CHAIRMAN—They would tell you that they did not want us at all.

MR. GURNEY—I have been looking through this correspondence and following the course of debate, bringing myself in contact, as far as possible, with men who are familiar with the past actions of the Board and of the Executive Committee. I have been looking for a thoroughfare in some direction, and now I have listened lastly to the remarks of the editor of the *Guardian* with some hope that there might be some thoroughfare in some direction. I do not know that I have, in relation to any individual vote or act in my life, felt a greater responsibility than I do to-day; and yet, I must say, in looking about upon the faces of the men around me, and looking at the whole thing from the experience that I have had of men in the past, I see no course open for us but the one that these gentlemen have indicated themselves, namely, the withdrawal of the men from the field. Since I have been in this room, during these three or four days, I have heard deprecated by different men in the room the taking of a business view of the situation. What other view is possible? Some men, you know, when they speak of business, speak of it as something that is apart from goodness, apart necessarily from piety. I think that a business that is consecrated to the service of God is just as creditable a life to the man who is designed for that, and called to that, as the business of preaching, and when a business man comes here he is entitled to just the same consideration if he brings the methods to which he is accustomed to bear upon the question as a minister is who brings his methods, and his prejudices, and his traditions to bear in forming a judgment. I have never, in all my experience, had placed before me a document that was as discreditable to the authors as this one that we have before us. But I have not allowed that fact to have any influence whatever with me in determining my action, in determining my feeling with reference to the whole thing. In bringing forth what you call that omnibus resolution, I purposed seeing if it were possible to find some man or some woman who could give us light that would enable me to see some thoroughfare in some direction. I see none.

Now, this Board has not stood on its dignity. It is not standing on its dignity to-day. It is not a question of dignity at all. There is no man here who is not willing to sacrifice everything that a man should sacrifice to a solution of this thing; and if I am able to read and judge of facts as exhibited in this correspondence, I must say that we are bound to accept the Secretary's statement as long as it is not impeached. I have read that. I sat up nearly all last night reading it over. I sat up the night before reading it, seeing if I could find some solution. I say we are bound to accept that statement, and it follows, in my mind, as a natural sequence that we must accept the position in which these gentlemen place us. Now, my experience again is that men who have taken the course that these men have taken are sometimes available to fill the exact places which they vacated, and they are better men sometimes because of the very thunder that is cleared out of the atmosphere by their own course. I believe, sir, that every man in the room, and every man who has in any way come in contact with this thing, is acting from a desire for the good of the Church, and we must accept the responsibility—we must accept the responsibility. We are to-day in a position of responsibility. There is no possibility of transferring it to any other body of men. I would that I could give my place to some other man, but I have no alternative. I have as much respect for the Methodist people as any man in the room, or as any man in the country, but I know the Methodist people well enough to know that they expect us to do our duty to-day as God gives us to see our duty, and they do not expect us to play the part of trimmers or politicians.

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Mr. Robinson—I think we ought to move with very great caution in this matter. The eyes of the country are upon us. Here we have six missionaries in Japan. They have cost the Methodist Church a very large amount of money, and we go and recall them without going into the matter as much in detail as I think we should do. If we recall these men the missionary work in Japan will be literally at a standstill. What is the upshot? Are we going to devote the money that went to Japan to something else? What can we do if these six men are taken away? Dr. Eby and Mr. Cassidy have already been recalled; here are six men more to be recalled. Ought we not to try everything we can to see if there cannot be something done that will bring peace and harmony between the Board and these men. Can there be nothing done? There has not been a great deal done yet. There has been a great deal more done in matters where the consequence was not half as great. I think we should use every means in our power to try and bring peace and harmony again and get those men to continue in the field.

Rev. Mr. Shorrey—I should be quite willing to delay the vote upon this matter if I saw any prospect of any further light, but the fact of the matter seems to be this: these brethren have spoken for themselves; they have preferred a request. If any one should come here showing cause why the request should not be granted, he certainly would not represent them. We have the last that can be authoritatively stated on their side. I was hoping that Brother Courtice might, with his very sharp and acute eyes, see a great deal more in this statement than I was able to see; but I cannot say that there is any suggestion or solution. The only persons that could have helped us out of this difficulty are the missionaries themselves. If they had suggested some solution, or something; but they have given us their final utterance, and any man who comes here to modify that statement does not properly represent them. We have, from the nature of the case, the last thing that could be said why we should not grant their request. They have preferred their request, and in the nature of the case we cannot get any more light. I am really burdened with the sense of the responsibility, but I am sure that in the end—we may have patiently to wait,—time will vindicate our action, and the people will come to understand that we could do nothing else. These missionaries have demanded, as it were, their recall, and we can do nothing else than accept it, as I see.

Rev. Mr. Huestis—I do not know whether it is to put off the day of assuming the responsibility of a vote, but I am impressed with the point raised by the editor of the *Guardian*. It does seem to me that it is worthy of consideration, at this particular moment, whether it would be a proper thing for us to consider the advisability of a delegate, of the General Superintendent for example, visiting that country, officially, and endeavoring to adjust matters. In that way we might possibly save the Church from agitation, for without doubt, if we cast a vote here,—and I should hope that if we do so it would be unanimous—it will have a great effect upon the public mind and may affect the income of our Society during the present year. Now, that would certainly be avoided if we would postpone definite action until the visit of the General Superintendent, for I think if any person should go, the chief officer of our Board should go. Then, in conversation with these brethren there, it is possible that a reconciliation might be effected, and that some of them, at least, might be saved to the Mission and we would save our Church a great deal of agitation. I only throw out the suggestion. I was going to draft a resolution as an amendment to the resolution before us, suggesting something like this. I do not care to go that far; but I feel impressed with the view that that point ought to be considered by us to a certain extent.

Mr. Cassidy—If you would allow me, Mr. Chairman—I know I am not in order, but if you would allow me to make a request, I would like to ask the Board not to take a vote on this until our reply to Dr. Sutherland's statement has been made. That may be my notion. I would like to present that request. I have no right to speak for the men. I am only an outsider. I have only a right to

speak here in one way, and that is in self-defence. I simply make that request.

Mr. Atkins—Is Mr. Cassidy now prepared to make his statement in reference to himself so that the Board may not be delayed?

Mr. Cassidy—I did not expect to speak until to-morrow morning. I do not think I would be good for it this evening, but I hope to be better to-morrow.

Mr. MacLaren—Could not Brother Cassidy give us any information he has upon this point and separate it from his own personal connection? I think they should be separated.

Rev. Mr. Chisholm—There seems to be a disposition with quite a number of members of the Board to take time for consideration, to see if a solution of this question cannot be reached. Now, if the Chair will admit the motion, if it would be in order, I would move that the committee do now rise and report progress, and that the resolution now before it be the first order of the day to-morrow morning.

Rev. Dr. Briggs—That would be still before Mr. Cassidy would speak.

Rev. Mr. Chisholm—Yes, or after we have heard the statement from Mr. Cassidy and Dr. Eby. That may give us some time to consider this matter, and a solution may be reached, if the Chair would admit the motion.

The Chairman—It is competent to make such a motion at any time.

Rev. Dr. Briggs—I am ready to vote now.

Rev. Mr. Chisholm—And so am I.

Rev. Dr. Briggs—I am looking at the Church at large to be able to say, as Mr. Atkins says, that we have voted after we have got every bit of information. That is all I ask. It might be said in some quarter, Why, actually they were in such a hurry that they voted on this question before they had heard Dr. Eby or Mr. Cassidy, and a good deal of capital would be made out of that. I second the resolution.

Mr. Lambly—I am anxious to see it through as soon as possible, but I wish to get all the light we can. I therefore support Brother Chisholm's motion.

Mr. Atkins—Is it understood we proceed to-night again to hear this statement?

Mr. Lambly—Yes.

Judge Chesley—Perhaps it is not regular to speak to a motion to adjourn. It is a double-barrelled motion, however. I wish to take advantage of it for about two minutes, because I am under the painful necessity, as soon as the committee rises, of asking leave of absence. I regret, more than any member of this Board can possibly regret, that circumstances over which I have personally no possibility of control require my presence at a fixed day elsewhere. I regret it very much because it has never been my habit to shirk anything in the nature of a responsibility. I regret very much that I shall not be able to see this whole matter to a finish. This is not a responsibility that I would seek, but a responsibility put upon me by the voice of my brethren. I only take advantage of this moment to indicate the responsibility I would be prepared to take at this stage on this question that is before us. I may say, to indicate the responsibility I would be prepared to take, that in substance I should feel bound to vote for the main resolution that is before this Board. I feel as much, perhaps, as any of you, the serious nature of the crisis, if we may so call it, in our Japan work. I regret as much as anyone all the long chain of circumstances that has brought matters to this crisis. I was a member of the General Conference that assembled last year in the city of London in the adjoining province. I went there knowing nothing of anything beneath the surface in regard to our Japan Mission work. I attended carefully to such discussions as took place in the Conference, which to my mind were brief and meagre and inconclusive, and I have followed with some degree of attention what has been put before our Church in print since the meeting of the General Conference. So far as the case of these six missionaries is concerned, and so far as the published data furnished us go, it would appear that their grievance commenced with the General Conference. I do not say that that was actually the fact. I am inclined to think they were

ready for a grievance before that. The disclosures already made would seem to indicate that. I have no doubt that this Board will be, before it rises, in possession of further information proving that conclusively. But so far as appeared upon the surface, and so far as the first statement of these six missionaries go, their open grievance dates with what took place in the General Conference. I am bound to say that going there without information, and consequently without prejudice, I felt hurt in the same sense in which they felt hurt by the remarks that were made in the General Conference by the General Secretary; and I have some sympathy with these six missionaries on that point, and on the further point that they raised as the two main points why they asked to be recalled; but with regard to the resolution of the General Conference, my criticism is not the same as theirs. My criticism would be that the General Conference did not legislate, but delegated the business of legislating on this, which was beginning to be seen then to be a very grave question, to a subordinate body. It seemed to me that our Conference, during nearly three weeks of session, discussed names and matters of that kind, and put off this vast interest of the Church to a more convenient season, and to a more convenient and wieldy body. That may have been necessary. I am not going to say that it was not; but I trust that the next General Conference will give less of its time to smaller matters, and more of its time to the greater interests of our Church. Deal less with the little details, and more with large schemes and principles. The Chairman will say I am not afraid to criticize the legislation of the General Conference.

THE CHAIRMAN—I do not see that it is pertinent, but still you can go ahead.

JUDGE CHESLEY—I shall not take much time in doing it. I am bound to say this, that it seems to me that those six brethren in Japan have taken a wrong course. If they are dissatisfied with the action of the General Conference, and with the action of that Joint Committee to which were delegated certain powers of the General Conference, they should have seen that that action was final until the next General Conference; that the Joint Commission had fulfilled its mission and its power had ended, and that what was done could not be recalled for another four years; and it seems to me still, after all, that it was their duty as loyal servants of the Church to have ignored the unpleasant expressions that were made about them, to have assumed, as they had a right to assume from the general records of the Conference, that the General Conference did not condemn them, and to work to the utmost of their powers in the cause of God in the Japan Mission. That much seems to me to be plain. It seems to me that this question of personal dignity should have been held in abeyance. My idea of self-respect, I am bound to say, is not exactly theirs; it means that I shall respect myself, and give myself no cause for want of that respect, but the respect of others and the opinion of others, inside or outside the Church, does not cause me to swerve a hair's-breadth, providing I can maintain the other; and I think that if these brethren had been actuated by that principle alone we would not have had this desire for a recall. I think it may yet be desirable that our General Superintendent should visit our Japan Mission. I think, too, it is a great pity that that course had not been pursued more than a year ago. I am not imputing any blame to him or to the Board in this respect. I only say that it is unfortunate it had not been seen a year and a half ago that it was desirable that he—or if there were another, I am not going to say of equal authority, which there is not, but of influence and position—should be sent there at that stage. There is just one other gratuitous remark I wish to make, and that is that the other troubles that loom large before us, and of which we heard a great deal on Friday and Saturday, particularly on Saturday afternoon,—the friction between those two bodies out there,—could have been avoided, would never have happened, if men and women had been placed upon an equality long ago in the Methodist Church, and we had had no Woman's Missionary Society. I trust that the day is not far distant when that will be brought about. There will then be no Woman's Missionary Society, but there will be a missionary society of the Methodist Church, men and

women all of equal standing in it in its direction, government and carrying out.

HON. J. C. AIKINS—I am prepared to vote on this question, and, I think, to give an intelligent vote. But under the circumstances, inasmuch as there has been a wish expressed that the vote should be deferred until after the statements made by Dr. Eby and Mr. Cassidy, it is desirable we should be possessed of the fullest information before we vote; consequently I will support the motion.

MR. COX—It is not an amendment. There is no objection, as I understand it, to the motion to adjourn.

THE CHAIRMAN—Oh no; it is competent to rise at any time.

MR. MACLAREN—Would it not meet the wishes of the parties if we were to lay this motion on the table and get on with other business? I would suggest that we simply lay this resolution on the table of the committee, and that we go on without adjourning.

REV. MR. CHISHOLM—I am sure, as mover of that resolution, and Dr. Briggs as seconder, we have no objection to the course suggested.

THE CHAIRMAN—The mover accepts the suggestion that it lie on the table. (Carried.)

MR. MACLAREN—I move that we take up the question of the travelling expenses. (Seconded by the Rev. Mr. Shorey and carried.)

THE CHAIRMAN—That is, the travelling expenses of Messrs. McKenzie and Crumby.

The various letters referring to this matter were read, some conversation ensued, and the following resolution adopted:

"That having carefully considered the application of Messrs. McKenzie and Crumby to be recouped their travelling expenses to Japan, such expenses having been incurred three years before the brethren entered our work, this Board cannot entertain the claim, and reaffirms the action of the Board at the annual meetings of 1892 and 1893."

After this matter had been disposed of, Judge Chesley asked leave to withdraw. On motion of Dr. Sutherland leave was granted.

Board adjourned at 5.30.

Board resumed at 7.30 p.m. After routine business, Mr. MacLaren moved that the Board go into Committee of the Whole. (Carried.)

THE CHAIRMAN—The order of the evening was to hear the statement of Brother Eby.

DR. EBY—I wish to ask that Mr. Cassidy be allowed to speak first. We will take this document up somewhat in the order of the document itself, and Mr. Cassidy would be prepared to make some remarks on the introductory paragraphs up to a point where my case would naturally come in, with your permission.

THE CHAIRMAN—I presume there will be no objection. Is the Committee agreeable? (Assented to by the Committee.)

REV. MR. HUERTIS—I understood that Dr. Eby would speak this evening, and that we should deal with his case. I understand Mr. Cassidy is taking the floor.

THE CHAIRMAN—Dr. Eby requests that Mr. Cassidy should speak first. I will require a motion if there is any question.

REV. MR. HUERTIS—If Mr. Cassidy is presenting Dr. Eby's case, then it is in accordance with our resolution: if not, I think we are out of order.

MR. AIKINS—I move that Mr. Cassidy be allowed to speak now. (Seconded by Mr. Laubly and carried.)

MR. CASSIDY—Dr. Eby was very tired, and thought that I might deal with some of the preliminary matters that do not belong specially to either of us, but both together, and then when we come to where the two cases separate, he will take up his first and I will take up mine afterwards. Is that all right?

THE CHAIRMAN—The order was to call on Dr. Eby to submit his case. It is now moved, as a substitute for that order, that Brother Cassidy be heard first.

MR. CASSIDY—Is that with the understanding that if I am heard now that is the end of my case?

THE CHAIRMAN—Any advantage.

MR. CASSIDY—Any advantage.

THE CHAIRMAN—Any advantage.

MR. CASSIDY—Any advantage.

THE CHAIRMAN—Any advantage.

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MR. CASSIDY—Any advantage.

THE CHAIRMAN—Any advantage.

THE CHAIRMAN—No, brother. I do not think there is any advantage to be taken of you in any shape.

MR. CASSIDY—I do not propose to deal with my case until to-morrow morning.

THE CHAIRMAN—It is so understood.

MR. CASSIDY—There are some points at the first here that perhaps I can deal with just as well, and relieve Dr. Eby. I know I have the sympathy of this Board as I stand in this position. I fancy you can somewhat realize the position in which I am placed. To me it is like a trial for life. It means almost everything to me to be placed here, and I have been much pleased with the spirit of fairness I have seen in the Board so far, and I am sure it will be extended to me in the matters that now have to come before us. You can realize what a great disadvantage we are placed under when we have to deal with a statement that has been prepared with all the advantage of official correspondence and official conveniences, and with a perfect knowledge beforehand of what was going to be done; and that we are brought here without any knowledge of what the programme was, and without any opportunity to prepare ourselves in any degree in a similar way, not even being notified of the nature of the business or receiving any indication that would prepare us to defend ourselves. We are placed on our defence at a great disadvantage. It was partly for this reason that I hoped my appeal might have been entertained as such. Permit me to say I did not intend it to be an appeal against law, or against anybody's authority, but simply an appeal as any ordinary member might appeal from a committee to a Quarterly Board, or from a District Meeting to an Annual Conference. I thought I would like to appeal to you as my ultimate and superior employers; so that as far as possible I hope you will regard it in that way, and not regard me as an outsider, deposed and dishonored, until you have heard everything you can in favor of our case. I cannot but feel that it would be a great grievance to me that you should look upon all this in any other way. You see that this ponderous document was prepared with one evident aim, to make Cassidy and Eby responsible for the misfortunes that are now amongst us,—as far as possible to make us responsible; worse than the men in the field, worse than anyone who has had any misunderstandings, are those who are here made responsible for all sorts of agitation and discontent. This, I think, is a very unfair thing to assume, and I hope that by the time we get through and explain some points, you will not think that we are the guilty parties, or that we are responsible for all the sorrows that have come to us as a body in connection with our missionary affairs. You will notice that the whole document is intensified by an assumption, which I think is a great mistake, and which I often wished I could have removed from the mind and feelings of our honored Secretary. I often felt if he could only rid himself of that, that it would simplify matters greatly. He seems to have had the idea that there was a conspiracy somewhere, determined to overthrow him. This is a thing that so far as I know is entirely untrue. So far as I am concerned I knew nothing of such a movement. I went to the General Conference with no other intention than to vote for him as Secretary, and to see him re-elected as Secretary. Never had any other intention; and now some of you will say, did you do anything otherwise? Did you change your mind? At the moment that the vote was taken I did not vote for him for this reason, because the missionary matters in the committee were not advanced to a stage at which I could see my way clear through, and hence I did not. I threw away my vote just on that ground. But I went there with no such intention. As to turning anyone's vote against him, or to do anything of the kind, I never thought of such a thing in my life, and there are plenty here to contradict me, as members of the General Conference, if there was anything of the kind. So that I hope that this committee will be fair enough, to begin with, to divest their minds of all such ideas as that, and let the questions be dealt with on their merits. Let nothing be assumed, and stated with official authority, and therefore taken as truth.

Right at the very beginning, in the first paragraph, we

find that we have reason to emphasize these statements. "I have deprecated the persistent attempts to drag these matters from before the properly constituted courts, and to cast them into the easily-heated arena of public debate, where controversy is often conducted on partisan lines in the absence of very essential information." I will pass that over for the present, as we come to it again.

Then we have stated in the next paragraph: ("Silence No Longer Possible") "For more than a year two of our Japan missionaries home on furlough have persistently assailed the administration," etc. (Reads extract from Secretary's Review, p. 1, col. 2.)

I very much regret, if the author of these words knew that we were making statements that were not true, that he did not adopt disciplinary methods immediately and put a stop to them. I do not see why any man in our ministry or Church should know that any person was continuously and repeatedly circulating malicious falsehoods, and should not do his duty as a man and as a member of the body by simply bringing that man to book at once. I do not see why it was not done. If it was not done, I do not think any man has any right to make such a statement as that without coming down and proving it.

We are accused here of making free use of the press. As I will refer to that in a different connection I will leave it for the present; but we have not made free use of the newspaper press. As those who have followed the case through know, there has been very little use made of the newspaper press by myself or the other missionaries, and I have always attempted to do nothing but what I did in self-defence. We are accused of starting these questions. Then it is said "that missionaries while still in the employ of the Society and receiving its pay should occupy much of their time in assailing the management, thereby producing a feeling of unrest and want of confidence," and so on. I have pretty well answered this in a little letter to the *Guardian* lately, in which I have shown that this could not be the case. Wherever I have gone, almost without exception, there has been advance in the contributions. If I only had the missionary report I think I could show that. When it comes I intend to look it up.

DR. SUTHERLAND—It is here.

MR. CASSIDY—I may have time to refer to it later. I know of not a single instance in which there has been a reduction of missionary spirit, and if I can believe what people say, there has been the opposite in the great majority of, in fact in nearly all, the places that I have visited. The fact is, questions have been raised about it; we could not be silent; we have been put in a position from the very beginning where we had no choice but to explain some things. How can a man be expected to be dismissed, and then go about the country, day after day and week after week, asked every day, Are you going back to Japan? Every missionary, I believe, is asked that, and the more strongly you appeal to the people, the more you are asked that question, When do you return? You have to say something. Ever since last January I have had to say, Well, I don't think so; or, I don't know that I am at present, or something of the kind, and this would lead to more questions, until it was impossible to do anything else but say that it has been decided that I do not go back to Japan, or something of the kind. And so we have been put in a position where it was impossible for us to do otherwise than we did, and indeed when you are turned adrift, without anything before you, you are put in a position where a great deal too much is expected of one; if he is expected simply to keep his mouth shut and come up against a stone wall at the end, when he feels that there is no give to anything. I tried all I could to keep this discussion out of the public press. I begged of the committee, I humbly pleaded with the committee, to reverse that decision before it would become public. Several times I kept it out of the press when it was in danger of getting in. Once it was about getting abroad here last January. I put in a little note, of a non-committal character, hoping the committee would have reversed their decision, because from the beginning I never saw any reason why it should be carried out. I thought myself it was some sort of a mistake, some sort of a misconception somewhere, and I hoped it would have been withdrawn

before it became public. It is said here that I demanded that I be sent back to Japan. That is a great mistake. I never demanded that I be sent back to Japan; I demanded that the action should be reversed. I envied Dr. Macdonald the privilege of placing his resignation in the hands of the Executive, but I was never given that opportunity. I could not resign, even on the ground of health, or anything else; a man cannot resign when he is dismissed. You are put where you are tied hand and foot for your life. If, instead of dismissing me, some of the brethren had come to me and said, Brother Cassidy, we find that you are somewhat out of harmony with the management and you would really simplify matters if you would resign, I would not have thought that a great grievance, but to take up my case and dismiss me summarily, in my absence, I considered to be very unfair. I would like to call for the reading of the Minutes keeping me in the country; the Minutes of the meeting which took place in October, I think it was. If you could kindly read the Minutes of that meeting, I wish to call the attention of the Board to a point that occurs in that. It was not my intention by any means to demand precisely that I go back to Japan. I hoped to have been at least taken into consultation far enough to have been advised to withdraw, if it were thought necessary.

REV. MR. KETTLEWELL—Whereabouts is it stated that a demand was made?

MR. CASSIDY—Page 2, second column, under the heading, "Popular Impressions."

MR. SHANNON read from the Minutes of the Executive Committee as follows: "Conversation ensued respecting the relations of the Mission Councils in Japan. It was the judgment of the committee that as Mr. Cassidy's presence may be necessary in the further consideration of these matters, it is advisable for him to remain in this country, and serve the Society during the ensuing autumn and winter. It was ordered that he receive the usual allowance of missionaries on furlough, with the addition of \$15 per month as house rent."

MR. CASSIDY—That resolution looked to me to be in the right direction. It was considered that my presence might be desirable in the arrangement of these matters. I thought I was kept at home to give information, or for consultation, as one of your men thought, in some such capacity. I heard no more about that. I was waiting for a call to come before some committee, or to be made useful in some way towards the adjustment of these matters. The next notice I received was dated December 18th, I think. At least the meeting took place on December the 18th, and I received due notice to the effect that I had been cut off from the Mission, and that my term of service in the Mission was to terminate with the end of June. I considered that a very strange way to treat me, and I will call your attention to that later on,—the time at which I was cut off. As a good deal has been said about the agitation that has taken place when things were *sub judice*, I wish you to bear in mind that it was on the 18th December, 1894, that this took place. Then this Review goes on, page 2: (Reads last paragraph, under the heading, "This Statement both Official and Personal.") The doctor surely cannot accuse us of having made false reports in our letters, seeing he has not read them, and whatever false statements we have made must have been made verbally. He has therefore only hearsay. He has never asked me about any false statements, nor accused me of any false statements to my face. He has never called me and said, "Brother Cassidy, you are stating this thing and that thing, and these things are not true; please either stop stating them and recall them, or else I will bring you to book for it." He has never done anything of that kind. I wish he had. I know of no false or misleading statements that I have made, and hence, I think, to begin at the beginning of a document of fifty-five double column pages, by begging the whole question in that way, is, to say the least, not a very good sort of procedure. I think that that ought to greatly weaken the whole argument.

MR. MACLAREN—I do not wish to interrupt, but I do not know just when would be the proper time. I think Mr. Cassidy is referring to statements; it would be better

that he should read them, in order that we may see. If he notices, that statement says, "letters that have lately appeared."

MR. CASSIDY reads: "In this connection I may say that the present document is not intended as a reply to letters that have lately appeared."

MR. MACLAREN—That is the point.

REV. DR. SUTHERLAND—That is, letters approximately within the last six or seven weeks.

MR. CASSIDY—At any rate, if there were misstatements in any letters we have published we were gettable at any time, and I think we should not have been allowed to go on making false statements. Then, in the next paragraph, under the head, "The Policy of Silence," it is said: "Not only have one-sided statements of Japan affairs been put forth," etc. (Reads the clause.) Of course this is like begging the whole question, "No effort has been spared to misrepresent the action of the Executive." It would be worth more than this whole document to just take up one single instance and prove where we have misrepresented anything of the kind.

And then: "While the whole question was still under consideration," etc. Here I wish to call your attention to the fact that my dismissal took place on the 18th of December. I was put in that awkward position of being first asked to remain at home with the hope of being useful in the adjustment of these matters, and then suddenly discovered, right in the midst of my work, that I was dismissed, and given no satisfaction then as to what the cause or reason was. I was expected to go about and keep my mouth shut and do good, useful work. I did do good, useful work, and I tried to do the other as well as I could. Perhaps I did not always succeed as well as I have for the last three or four days, for Providence seems to have shut it for me for a while at any rate; but I did the best I could to be loyal and do good service, and think there is no brother here who would like to have been treated in the same way.

I come now to the section on "The Mission Council." The formation of the Council is regarded as the initial mistake in the whole thing. I noticed that the action of the General Conference may be challenged sometimes. Many a time have one and another prepared work which has gone through the General Conference, and when the General Conference has made itself responsible for it, we have been taught to regard that as legislation to be respected and obeyed. I do not mean by that remark to defend the principle of a Mission Council. If we do not want one let us not have one; but as long as there is a Mission Council there I do not think that should have a place in this statement. If Dr. Eby and myself are guilty of any thing we are guilty on some other ground than that. The existence of the Mission Council is not something that should be laid to our charge at the present time. All I know is there was a Mission Council when I went to Japan, and every mission except the Episcopal Mission finds it necessary to have a Mission Council. We have been compared to the Episcopal Methodist body that has done away with its Mission Council. Well, they may. You remember at the General Conference I outlined the position exactly in an address there. I said there are three things before us; one is to give the whole authority to the natives, allow the missionaries to be simply members of the native Church, and risk everything to that Church, expecting the missionaries to exercise all the moral influence they could, because, as far as numbers are concerned, we are already swamped. The second is to give us a bishop, give us a superintendent with authority. If we only had the Episcopal form to come to our relief and give us a bishop, if you could only spare your Superintendent and get another for yourselves. (Interrupted.)

REV. DR. CHISHOLM—I rise to a point of order. I am perfectly free to give any amount of latitude. I do not know whether we are here to take into consideration the question of Church policy or not.

THE CHAIRMAN—I do not see that the brother is out of order. He is arguing for a bishop. Let him go on.

REV. DR. RYCKMAN—I think there should not be interruptions, unless interruptions are absolutely necessary.

THE CHAIRMAN—Go on, Brother Cassidy.

MR. CASSIDY reads: "In this connection I may say that the present document is not intended as a reply to letters that have lately appeared."

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Mr. CASSIDY—I agree with the brother who interrupted me, because I was arguing that the whole question of the Mission Council is out of order. The third possibility I pointed out then was a Council. Either the native Church, pure and simple, with what influence we can exercise in it; or a bishop with authority; or a Council. That was the position I took then, and ask if there is any way out of it now; if you can create a superintendent, or manage it in any other way, it is all right; but I can assure you it is a delicate question. However, it is one in which I have not so much interest now, and should not have spent so much time over.

We then come to some notes under the head of "The Constitution—How Formed." Over this there has been a good deal of discussion. I am glad to see that this constitution is really and frankly admitted in its proper standing, that is the constitution, with all the mistakes that have been made in regard to it, is there, and it is given credit; it is acknowledged in the second paragraph below the quotation: "The point is of no practical importance, however, as the constitution was tacitly recognized by the Board and the Council acted under it." All is there conceded that we could ask for except the word "annually." It is assumed just above that, in the paragraph preceding, that when the Chairman is once elected and confirmed by the Board, his position should be regarded as permanent; but as the action of the Board, from year to year, recognized the constitution, so it recognized it annually, and the election of the Chairman annually is just as much recognized by the action of the Board as any other part of the constitution. Just one word more there at the end of the paragraph would make that straight, that is, have it read, "and the Council acted under it annually."

I quote again from the Secretary's Review: "When the proposed constitution was under discussion in the Council, it was strongly urged by Mr. Cassidy that the Council should be allowed to elect its own Chairman. I objected to this, saying that the Chairman would be the official representative of the Board in Japan, and I felt sure the Board would desire to have some say in the appointment. I assured them that due consideration would be given to any representation of the Council by nomination, or otherwise, but that the final decision must be with the Board. This was conceded, and the words 'Subject to the approval of the home Board,' were inserted in the clause under discussion." I could not dispute that. I did not remember that I had ever claimed the right of complete election. If I did, it went entirely out of my memory. I never thought of it since. I fully conceded, and certainly have ever since, the right of the Board to have the final say in the election of the Chairman; never had any other thought.

We come now to "Tendencies in the Council," and the long quotation given here in regard to the question of allowances. I do not propose to defend this. It was an unfortunate thing. For my own part I was out in the country and never saw it, and we were all greatly grieved when we found we had made such a slip as to say some of the things that were in that document. There was an apology sent as quickly as we could send it, and I think the apology ought to have appeared here.

Dr. SUTHERLAND—I have no knowledge of any such thing. Of course I will not call in question the distinct statement of one who knows such a letter was sent, but I have not the slightest recollection of it reaching me.

Mr. CASSIDY—Mr. Whittington composed it, and it was well arranged.

Dr. EBY—I remember it distinctly.

Dr. SUTHERLAND—It certainly never reached me. Could you give me any idea of the date? Of course my memory cannot take in everything.

Mr. CASSIDY—I could not.

Dr. SUTHERLAND—There are two reasons why I speak as I do. One is, that my memory is a blank as to anything of the kind ever having come, and the next is, that I know how delighted I would have been if it had come. It would surely have fixed itself in my mind.

Mr. CASSIDY—We certainly lost no time, when we discovered the mistake we had made in that document, in formulating an apology. Mr. Whittington wrote it out,

and you know how carefully and with what grace he would compose a document of the kind. I am very sorry if it never reached this Board.

Mr. MACLAREN—But the Executive took action upon this, and if there had been an apology they would not have taken the action they did, which was read to us.

Mr. CASSIDY—I cannot say about that. The action may have taken place before the apology arrived, because I do not think the apology was made until we heard something from home. I do not remember the order of events, but I know the apology was made.

REV. MR. KITTLEWELL—Is Mr. Cassidy dealing with the Gooderham bequest or the children's allowances?

Mr. CASSIDY—The Gooderham bequest especially, and some expressions in the other. They were both in the same document, if I remember correctly.

Dr. EBY—I think Mr. Cassidy means that the apology for both of the documents was in the one communication.

Mr. CASSIDY—Oh, yes. I thought the two documents that came home here were in the one.

Dr. BRIGGS—Ought such a matter to be in the Minutes of Council as to the apology?

Mr. CASSIDY—I do not know whether it is in the Minutes or not. It ought to be noted at any rate.

REV. MR. CHISHOLM—Surely an apology of that kind would not pass the Council without being in the Minutes.

Mr. CASSIDY—It ought to be noted. It is clear in my memory. If it has not come to hand there has been a miscarriage somewhere. Mr. Whittington wrote it.

Mr. CHISHOLM—He might have written it, but is it not a fact that if it passed the Council it would be noted?

Mr. CASSIDY—It ought to be, certainly. Living in the country as I did, I was not as familiar with the minute-book as some others, but it certainly was passed.*

We now come to the reference to that bequest, to the reference by the Executive Committee to our statement on that bequest, which I do not think was a bit too harsh. I think that wherever such a statement as that was made, we deserved all we got.

A little further down in the Review it is said, "This, I believe, is one of the harsh letters of which Dr. Eby complained—the Board can now judge with how much reason. It may not be out of place to show how this matter was viewed by Dr. Macdonald when replying to my letter under date of December," and so on. (From Dr. Macdonald's letter reads quotation commencing, "Referring to the document in regard to salaries," etc.)

Mr. MACLAREN—That was the year after the letters came, and Dr. Macdonald does not seem to be aware of any such apology.

Mr. CASSIDY—I cannot explain that. But certainly my memory is clear as to what I have stated. I cannot but regret that Dr. Macdonald did not say this when the document came to his hands before it was sent home here. I felt greatly grieved myself when I discovered what was done, but it could not be helped. (Reads again from Secretary's Review): "The first serious friction of an open kind between the Council and Dr. Macdonald seems to have occurred in the early part of 1893." (Reads balance of paragraph, closing with the words, "Chairmanship of the Council.")

I only wish to call your attention to the fact that on two occasions Dr. Macdonald has given up the position, where it was certainly a mistake on his part. On that occasion it was a great inconvenience, and resulted in a good deal of humiliation to us,—his doing that which this Board, I think, would not consider a legal step for him to take. As we understand now, he had no right to resign under any circumstances without the permission of this Board.

A resolution is referred to on the middle of the first column of the fourth page,—a lengthy resolution moved by myself, which may look to you as undertaking a good deal. This is a resolution for which we are severely criticized, I believe, because it undertakes to postpone Dr. Eby's return, and try and patch over a little crisis. That may look from this end as if we undertook a good deal. We did not feel that

* Since the Board Meeting I carefully re-examined the Minutes of the Japan Mission Council, and found an entry dated January 14th, 1891, instructing the Chairman and Mr. Whittington to write to the Board respecting the Memorial of the Council re the children's allowances. "Withdrawing all offensive or questionable wording, but respectfully and firmly maintaining the substance of the memorial." There is no trace of any letter, however.—A. S.

way there. We felt as though we were doing something to bridge over a crisis, and prevent something worse from happening. We had Dr. Eby very much disturbed and anxious to go home. We had all the work we could do on our hands. For him to have gone home then would have been to have greatly disarranged our work, and we felt it would have done a great deal of harm to go home at a time when his return was not necessary. And so we did this as a sort of compromise. It was not in any degree that we thought of taking on ourselves more power than we should, but as doing the best we could under very trying circumstances. I shall not refer to the lengthy letter that followed, in which Dr. Macdonald and the Council are dealt with. I come to the question under the Council.

Dr. SUTHERLAND—That part that you are just reading, that resolution that you have just been referring to with regard to Dr. Eby postponing his return until after Conference, is immediately followed with this: "That it is the opinion of this Council that Dr. Eby ought to be allowed to return to Canada," and so on. What policy was being carried out which caused them to insist so strongly on his remaining and then immediately ask for his return home on furlough?

Mr. CASSIDY—There is a time that the work breaks, and if he went home at the time he wanted to go it would mean knocking out a year. We thought if we would let him run away he might bring back part of his family; that would give him a home in Tokyo again, and without losing a year we would get him back again into his work. It was not by any means any thought of taking too much upon ourselves. I remember well the trying circumstances, and I think it bridged over a crisis for the time.

We now come to the question of the disposition of surplus funds by the Council, page 5, first column:—"To illustrate another point I call attention to certain resolutions of the Mission Council," etc. (Reads this paragraph.) The close of this section refers to Shizuoka church and Shizuoka district. I cannot recall exactly which grant this was. But there was in our hands a grant that was given for educational use in the Shizuoka district; I think then it was 600 yen; but out of that we helped, I think, four churches, and by leaving it in our hands that way for educational use, partly in loans and partly in grants, so as to take hold of a little movement to build a church when it would come, I think we really did the very best that could have been done with the money, and this was a plan that was simply applied at the place of greatest pressure at the time, with the consent of the Council. I think there is very little to criticize there.

Now, let me say a word as to rents. We have regarded Dr. Macdonald as practically our rent steward. At least that has been my feeling. Living out in the country, I do not know how much of a part the Executive members may have taken in the distribution of rents, but it was always my feeling that in Dr. Macdonald's hands it was very safe: it was well applied, and since the money given to build the houses was already invested in the missions, it was intended for the use of the Mission, and I always thought it was understood, I never thought there was any advantage taken; it was done almost entirely by Dr. Macdonald—the administration of this rent fund—and it bridged over many a little crisis. It has done many a thing such as this, getting a lot and building a church. Perhaps we would find the lot we had was unsuitable, or the church for some reason was destroyed or had to be removed, and to have to wait to send home and present an appeal, with all sorts of explanations why we should need a grant for a place where there was a church, and then wait to get word back, and then perhaps not strike a good season for building; it was a great help in Tokyo, where there were so many contingencies, that the proceeds of those houses, over and above their repairs, should be administered in that way. We never understood we were doing anything that was *ultra vires*, and what was done was done almost entirely by Dr. Macdonald, so that if there was any criticism to fall on anybody it should fall almost exclusively upon his shoulders on that point.

Dr. SUTHERLAND—It seems to have been done by resolution of Council.

Mr. CASSIDY—Dr. Macdonald would submit the plan to Council, and almost invariably we said, "Yes, if that is your plan all right, you have our consent." So that that is the way it was done.

Then, "Protest of the Missionaries," under the head of "Children's Allowances." This protest, like other parts of the document, was very strong. I think I have said to the members of the Board that at that time we considered Dr. Eby's case a test case. He was in a position where he had a moderately large family. There were no other families of any account then in the field, and Dr. Eby was naturally allowed to take the lead. It was at a time when the financial pressure was heavy. It happened at an unfortunate time to discuss any changed relations, because the yen ran up enormously high, and it really emphasized the question to a degree that could hardly be appreciated on this side. I can well remember what a difference it made in our living there when the yen ran up to 95. But I would ask you to bear in mind this: The statement is made somewhere in this document that after the children's allowance question had been settled, still the missionaries were dissatisfied. So far as I am concerned, and I do not think I have ever breathed a word of dissatisfaction since the present scale was adopted, I think it produced general satisfaction in the Mission. It was practically the same as it was before, and it was a little better in that it was arranged in such a way as to give us the greatest amount when it was most needed. We saw the wisdom of it at once. The Council accepted it, and there was no more about it. I think it is hardly fair, when a matter has been settled, and accepted on all sides, it should be kept up as though there was dissatisfaction. Let me say, in regard to this question, that there was a good deal of anxiety there with reference to the older men. I can well remember, when this question came up, one man who felt very unsettled by it; he had only one child; it was Mr. Whittington. But as soon as he saw it was a matter that might be cut off at any time, he said, "That makes a great difference in the way I looked at the thing; I never looked at it in that way at all. That is, the Church takes no responsibility of my child being here;" (that was when the removal altogether of the grant was considered.) He said, "That makes a great difference to me. I am as much a father as a missionary, and I must not traverse my duty to that child for my duty to any one else." It unsettled his mind in that way. I do not mean to say that it had any permanent effect. Our anxiety was to a considerable extent for men like Dr. Eby and Mr. Whittington, men who had families, and were of great value to us.

Let me say a word in regard to the amendment referred to on page 6, right-hand column, second paragraph. (Reads paragraph commencing "Perhaps the most important point in the memorial of the missionaries," etc., and closing with the words: "And the action was rescinded.") I consider that a very great misrepresentation of that whole case; a very great misrepresentation. In the first place, I introduced no such resolution. In the second place, the Conference never rescinded the resolution I did introduce. In my letter of November 7th, 1894, to the *Guardian*, that point is explained. The resolution introduced was not with a view to fix salaries, it was simply moved with a view to avoid the unfortunate circumstance that occurred in relation to children's allowances before. I never thought that any one wished to do us an injustice or a harm in regard to that, but someone who was not many years in the Board got up and moved that this be taken off, since other children's allowances were taken off. He did not understand the differences between that field and others. He moved that that change be made and in due time it was made. We did not know, even after last General Conference, but that in a year or two somebody else might come into this Board and move that again, and set the whole thing going again. If anyone could appreciate the amount of worry and grief and disturbance that was caused to our Mission some three or four years by that agitation, he would appreciate my feelings when I tried to get a clause in the regulations which would give a degree of permanency, simply to prevent that. I never asked for one dollar more salary. I have never considered my salary too little. Never looked upon stipend as a foremost or primary

consideration. Never come how a single the kind. there which of that kind beginning another like we can do

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consideration, as I am accused of doing in this deliverance. Never considered my stipend too small. I defy anyone to show a single instance in which I have done anything of the kind. I was simply aiming at putting down something there which would prevent another unfortunate agitation of that kind. I considered the agitation unfortunate from beginning to end, and I hoped that there never would be another like it, and I certainly hope the same now, because we can do a great deal better without it.

Then, when the amendment was carried, it was not rescinded; it stands in the Discipline to-day. If you turn up the Discipline, page 185, section 4, down about ten lines, you will come to it. That is what remains, and was never rescinded. The Conference never changed its mind.

It is stated in the *Outlook* of October, '94, that there seemed to be a general conviction that the Conference, under a sympathetic impulse, had subjected the Church to a dangerous policy in regard to foreign work, as if Conference there had slipped into the blunder, and then had found its mistake and rescinded its action. The action never was rescinded. I asked the Conference to reconsider the amendment in order to allow me to remove the last part of a sentence, because that sentence seemed to give offence to some, and for some other reasons. In fact there were two or three reasons. It seemed to grate on the feelings of some, and I thought it was conciliatory to take it off. For another reason, it favored putting in the Discipline something that adhered too closely to finances, and I certainly was not advocating a matter of stipends. As I said then, it was simply a matter of permanency I was aiming at, and Dr. Macdonald suggested at the time it would be more suitable to put it in the regulations of the Board than the Discipline of the Church. I regarded his suggestion as wise, and I asked the Conference to allow that to be rescinded, and that clause was taken off, and then immediately we are told that the Conference came to its senses again and rescinded what was a foolish motion, passed under a sympathetic impulse. Now, that is an unfair way of treating a question of that kind.

We pass on now to "Complaints of Harsh Treatment." (Quotes from paragraph commencing, "As some of the missionaries have made," etc., etc., p. 6, col. 2.)

I see there is a statement given from Dr. Macdonald somewhere else, on which this is evidently founded, that I said I was going home to oppose the Board on the ground of their cruelty to Dr. Eby. That is one way of saying a thing in which you say pretty nearly what is the truth, and say what is a very long way from the truth at the same time. I am very sorry for two or three quotations sent from Dr. Macdonald, which compel me to place my word in opposition to him and allow you to choose, where he says I said a thing, where I say I did not. It is an unfortunate kind of an argument and one to be avoided as far as possible. Dr. Macdonald says that I stated, before coming away, that I was coming home to oppose the Board because of the way they treated Dr. Eby. Now, I said something nearly like that, but very different. If I can remember correctly, it was that I was coming home to defend Dr. Eby, because I did not think he was fairly treated. Now that is a very different thing. I never said, if I can at all rely upon my own memory, that I was going to oppose the Board. That would be a foolhardy thing. It is not like what I would say. I may appeal to the Board, or appear before the Board, or anything of the kind, but to oppose the Board—I do not think I have ever used such an expression in my life. I meant by it simply this: I thought Dr. Eby was not treated fairly, and I might give you that now, in one word; it is in this, that when his Tabernacle was undertaken, however expensive it was—however unreasonable, or wild, or enthusiastic it may be—once it was undertaken I did not think any of us should go back on that to load him with the responsibility of its initial expense. It may be ever so wild, but I thought after that we should let the initial expense and initial difficulties, and whatever Dr. Eby might do that was not suitable at any particular time, deal with it then, but not go back on it; and that was the only way in which I did not think he was fairly treated.

I think, in regard to this document throughout, that if any of us had ten years of correspondence worked up from

an unfavorable standpoint, and by someone who had such an opportunity of doing it as the Secretary of this Board,—if anyone had a ten years' review of his life brought up in such a way—he would not stand very much better than Dr. Eby. My heart aches for Dr. Eby. If he is charged with anything there should be enough brought to prove it; but to see the amount of matter that is rolled on his shoulders here, it is not any wonder that our dear brother groans. All I ever meant by any such expression was, that I would defend him as far as I could. I do not defend Dr. Eby in everything. Dr. Sutherland knows very well I was not a supporter of his Tabernacle schemes in the first place; that as a Council we never fell in with it until it came strictly in the denominational line. It is stated here that it has been referred to as an undenominational scheme. The Tabernacle as we know it never was talked of in that way. These remarks were made in the first visionary views of a great scheme that Dr. Eby was advocating, if I remember correctly, and we never touched it until it came into denominational lines; and then I can remember how Dr. Cochran and others looked upon it as being simply a big evangelistic church; and we regarded it as a Methodist church from the beginning. Although Dr. Eby called it a Tabernacle, it was put under a Methodist church government from the very beginning, and we had no other idea of it. So that I do not think it is fair to go back and take the first visionary expressions before it was ever touched and weave that into the thing as it is now, and frame it into an objection and hold Dr. Eby responsible for the whole thing.

There is a statement at the very foot of this page: "As a rule, the Board has not favored doubtful experiments like the Self-support movement." I do not think I have anything to say in regard to the Self-support Band. I never had anything to do with it. I am very sorry that we had so much to do with it in one way. Not with the men that are in it, or were in it—I have seen them; I think we have grand men who were in it—but as a band I never considered that we had anything to do with it, and therefore I have nothing to say about it. I never knew its affairs, nor were they mingled with ours at all. "From first to last the policy of the Board has been fair and reasonable, and although it has been opposed by some of the missionaries, I have never heard one of them adduce a single valid reason in support of his contention."

Then under the head of "Requests from Missionaries—How Treated" (p. 7 col. 1): "The burden of Mr. Cassidy's speech in the General Conference was the changing of the stipends." I have replied to that already.

"Since we came to Japan our salaries have been increased twice," etc., etc. "There has been no change since Mr. Cassidy came." Nor have I ever complained of a change. I have never thought we were not fairly dealt with along that line, as far as salary is concerned, and in general. The only thing I aimed at at that time was the changing of things when we might just as well have taken some other way and saved the trouble into which we fell.

There is a reference here to "Financial Provision for Missionaries," at the foot of page 7, giving the salaries of some where it is said, "over and above what some of the missionaries earned by teaching." You do not mean to say that they added to that salary by teaching?

DR. SUTHERLAND—Yes, sir. Do not misunderstand the meaning of that, though. I mean to say that the figures here represent that actual amount in gold paid out of missionary funds, and the reason why there appears so much discrepancy between the salaries of some and of others is partially accounted for by the fact that some earned a part of their full salary by teaching; but that part which they earned by teaching does not appear in these figures. That is what I mean by it.

MR. CASSIDY—Do you mean to say that some of these salaries were as high as fourteen hundred a year, and that they were earning money besides that?

DR. SUTHERLAND—If you will look at what precedes that. This shows the average annual payment in gold during the first twenty-two years of the history of the Mission, and you will see that in the case of Dr. Cochran and Dr. Eby their salaries appear much higher than others. But in the case of several of the others we show simply

their salary, less what they earned by teaching. Circumstances were such, I believe, that Dr. Eby could not give time to teaching, and therefore the full amount paid by us appears here. Then he had the larger family, as you know.

MR. CASSIDY—As long as it is understood that whatever teaching we did never affected the aggregate of our salaries.

DR. SUTHERLAND—No. You just received the stated salary, and what you earned by teaching formed a part of it.

MR. CASSIDY—I know the first year I was in Shizuoka my earnings were considerable, but they were charged on salary.

DR. SUTHERLAND—I think altogether some thirteen hundred dollars was earned in that way by Mr. Cassidy during that time; not in one year, of course.

MR. CASSIDY—There was more than that earned, but I divided it with another, so as to let him into teaching, and let me into evangelistic work.

Then, "Remarkable Financial Proposal." "In justice to the other missionaries it should be said that only by Dr. Eby and Mr. Cassidy have complaints of the kind referred to been made," (p. 7, col. 2) and so on. Well, perhaps I have said enough about that.

"A Change of Front—The Arbitrary Cry." (At the foot of p. 7, col. 2.) "I have previously referred to the fact that at the General Conference the chief, if not the sole, complaints of the returned missionaries had reference to financial matters," and so on. (Quotes down to the words, "have been brought prominently forward.") I do not know what to say about a statement of that kind. It sounds too much to me like the way one politician attacks another. I am not aware of any such change of front. What I said then is what I would say now. I am accredited with making a wonderful speech that escaped the stenographer and everybody else, to account for another speech in the General Conference of which I have said a great many remarkable things, which I do not think is correct at all. What I said was upon practical business expressions on the line of which I have spoken already. It was not a complaint in regard to stipends. It had not finances and stipends in undue prominence. It was simply, as I say, an aim at something that was permanent and consistent, and there has been no change of front along that line, nor has there been any such agitation as is here indicated.

Then it says: "The reasons for his change of front are not hard to find," etc. I have a little letter here, if it were worth while referring to—the little letter I have referred to already as having appeared in the *Montreal Witness*—in which I make the very same statement, almost verbatim, with that which the men have made in the argument referred to, in which they disclaim any dissatisfaction with stipends. This was made months before theirs appeared, and only agrees with what I have said already and with what I have felt all the time. The *Witness*, January 23rd: "So that the question of personal allowance does not enter into the problem at all," and so on. So that I disclaim entirely having emphasized financial matters, as I am here accused of doing, and then having made a change of front. I am not aware of any such thing, and I think it is a very unfair accusation.

"I am glad in making these statements I am speaking to a number of business men," and so on. (Page 8, par. 2, col. 1.) Well, of course, here the Secretary is turning the tables on us on a financial line. I could not help feeling at the time, in the Conference, that we were being daubed with the financial brush in order to unpopularize what we were trying to say. I could hardly open my mouth on anything of the kind but we felt there was a sort of tendency from some quarters to say, "It sounds as if they were after money." I felt greatly grieved by it myself. I felt that I was entirely misunderstood. I thoroughly sympathize with the Secretary in saying that the question of finance is like a very delicate barometer, is very easily influenced, and it is very much like what we see in some other quarters in the world, each one trying to load the other with extravagance, and each one trying to claim for himself great

economy. I do not think there ought to be too much made out of this. What we had to say then, we had to say, but we have never complained of unfair treatment in regard to salaries or general financial matters. They were merely minor questions that were raised. If Dr. Eby had some things to say to the contrary I am not responsible for them.

Then we pass down a little further, where the Secretary says: "And even as regards Dr. Eby and Mr. Cassidy, who have done so much to shake the confidence of the Church in my official administration," and so on. (Page 8, col. 1, last par.) This is taking altogether too much for granted. Nothing would have pleased me better at any time from beginning to end of this whole disturbance than to have been called to Dr. Sutherland's office to have personal interviews with him about anything and everything; if he asked all sorts of questions, to be frankness itself to him, as I have tried to be, and to help him in every way I possibly could, and the feeling of my heart to-day is, there is no man in the whole Church I would rather work with as Missionary Secretary than Dr. Sutherland. It is not Dr. Sutherland I am quarrelling with, if I am quarrelling with anybody, but with some things he has done.

REV. DR. SUTHERLAND—That is quite correct in one particular. Mr. Cassidy and I are not quarrelling personally.

MR. CASSIDY—He points out our kindly regard to him when we were in Japan. He might point it out now, I was going to say, and not make any mistake. I had not the slightest desire in going to the General Conference to disturb him. I never urged a vote for anybody or against anybody in the General Conference, and unless I greatly change my mind and fall from grace I never shall. It is not my disposition. I need not say any more about that, but nobody will disgust me more than anybody who will approach me for a vote, so that I have often felt as though I wished Dr. Sutherland did not suspect me of such things as he charges me with. I will come to them later on in better order, when I come to deal with my own case, but I can assure him that such is not the case, and as for combining himself and Dr. Macdonald and Mrs. Large together, as a trio of officials whom we had bound ourselves together to overthrow, it is a pure figment of imagination which exists in nobody's mind except those who imagine it. I have the kindest regard for Dr. Macdonald, and the same for Dr. Sutherland, and I have never done anything of the kind. I voted for Dr. Macdonald until the day I left Japan, and had no other intention but to continue to vote for him. If I changed my mind since I came I have told the reasons plainly, and the reason was simply on a line of policy. When I heard a letter read in the Board Room two years ago, and saw action taken on it which I considered was an unfair way of dealing with Dr. Eby—sending a report home without his knowing it, taking action and recording action without sending any notice to Dr. Eby, and without any practical aim in view—I considered that was not a fair way to do between brethren.

DR. SUTHERLAND—I do not understand the allusion.

MR. CASSIDY—It was in the Board meeting of 1893. I called it up once a year ago. There was an unfavorable letter read from Dr. Macdonald criticizing Dr. Eby's work. There was action taken on it, that is all. I have not the slightest hard feeling against Dr. Macdonald. He has said some things unkindly, but I have not the slightest ill-feeling towards him. I do regret that he should take that course or that our method of procedure should take that course, and until I heard that I should have voted for Dr. Macdonald every day in the week if the case had been up. So that I do not go behind men's backs to plot and scheme for their overthrow. I deny that charge entirely and most emphatically. If I make any statements that are not true or misleading, I want those who hear them to run them down right at once. If I cannot sustain what I say I will take it back, but I do not want anybody to go and assert that I am going lying about the country and misleading and deceiving people, unless he is prepared to prove what he says. The Self-support movement I think I will leave entirely to Dr. Eby, and if Dr. Eby is able to go on now I will leave the rest of the time to him.

DR. EBY—You had better go on until they adjourn.

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THE CHAIRMAN—We will sit here till after ten.

REV. MR. KITTLEWELL—I would like to ask Mr. Cassidy whether he did not, in the General Conference, emphasize the desirability of making these appropriations in such a way that notifications should be given to the missionaries, and they would have a chance to come home in case they were dissatisfied?

MR. CASSIDY—That was the part that was carried, and that I relaxed afterwards as belonging more properly to the Board, on Dr. MacLaren's suggestion.

DR. SUTHERLAND—Just the meaning attached to a word is all the difference there is between Mr. Cassidy and myself on that point. I take it for granted that a Conference cannot rescind without reconsidering.

MR. MACLAREN—They did it in another way. Of course, I suppose that any questions that are to be put to Mr. Cassidy respecting the part he has gone over can be deferred until he comes again. I suppose that would be more convenient.

THE CHAIRMAN—Yes; only I suppose it will be kept in mind.

DR. SUTHERLAND—There was just this one point that I thought of asking Mr. Cassidy; whether he was aware of the intention on the part of the Council in Japan to vote Dr. Macdonald out?

MR. CASSIDY—I was not aware of it at all.

DR. SUTHERLAND—This seems to be where one of the unfortunate parts of the thing comes in, that many persons seem to make statements and they are not sure of their correctness, or they are denied afterwards by the party himself concerned, and this is one of them. It has been so frequently represented, on what appears to be good authority, that Mr. Cassidy not only knew of it, but was in hearty sympathy with it.

MR. CASSIDY—To say I was not in sympathy would have been a different thing. I said, from the time that letter was read, if I had been in Japan I would have voted as they did.

MR. MACLAREN—And did you communicate your views there after the meeting in Hamilton?

MR. CASSIDY—I did to one party.

MR. MACLAREN—It was not under any secrecy?

MR. CASSIDY—I do not know about that; I did not know their views.

MR. MACLAREN—But they knew yours?

MR. CASSIDY—I never heard that they did. In fact the letter I wrote, in which I mentioned that, so far as I could learn did not seem to reach anybody.

MR. MACLAREN—Not even the person to whom it was addressed?

MR. CASSIDY—It apparently was lost. I received no answer. I remember mentioning my conviction on that point at the time, and so far as I could tell afterwards the letter was lost. But I will say this, that months before it was done Mr. Saunby and myself, talking together, said, in the light of these things, we see now that is what will come surely. We judged that, but then I did not know the mind of the men at all. I had no knowledge of it, such as would lead me to know how the men felt about it at all. Of course I knew there was some feeling of the kind, and nothing more.

DR. SUTHERLAND—We wondered a little at this, that just one year before this the Council, by resolution, declared that differences between themselves and Dr. Macdonald were not of a nature that need require his retiring from the Chair; in fact, the expression was even stronger than that; and then, as far as we know, nothing occurred during the next twelve months to change the situation; but at the end of the twelve months they held that the differences were so extreme and so irreconcilable that go he must. We cannot reconcile these two states of affairs.

THE CHAIRMAN—Well, we will go on with Dr. Eby's statement now.

DR. EBY—I asked this morning, Mr. Chairman, to be relieved for a little while so as to be able to look over the document and group back in such a way as to systematize what I had to say; but I had hardly got home when I received notice that matters were on hand, so that my presence would probably be desirable, and of course I have

been here, with a very short interval, since the afternoon session; so I have not been able to make that particular preparation. At the same time, as I stated before, my statement will be very largely experimental. I mean largely my experience. I have a little outline here that I had prepared before for a somewhat similar purpose. I have noted some points that I can perhaps go over to-night and get to the point in the argument that will bring together the most important matters that I have to lay before you, that I would perhaps be able to do to-morrow morning. I will just go over the introductory part of my missionary experience in Japan, in order that you may see exactly how all these things have come about, and from my standpoint; and I may say, in advance, that my attitude towards the brethren both here and at home is exactly expressed by Mr. Cassidy. I have nothing but the very kindest feelings, personally, towards Dr. Sutherland. All the attack that I might have to make is entirely on the Secretary. At the same time, the Secretary may be apparently in fault and the man may be loved and respected. I may have at times, in my nervous condition, said things that men are allowed to say in the heat of debate you know, that may have been picked up and made use of, but otherwise I agree entirely with what Mr. Cassidy has said. There has been absolutely no combination in any sense whatever. I came home hoping and longing from the bottom of my heart to get a chance to talk with these brethren, and have them talk with me, and have this whole matter quietly settled at once. I went to the General Conference in the hope that we would be able to settle the constitutional part of our contention and have it perfectly settled there on those lines. The administration would be brought up when the Board would meet. Mr. Cassidy and I both went in the attitude of expectancy and hope and prayer that something would open up there to have the matter brought up in such a manner that in a little committee we would be able to tell just how the constitutional difficulty lay and how it could be solved; but that seemed to be shunted off at the General Conference, and we had to take the course of events, it appeared. Then with regard to that document Mr. Cassidy brought in on finances, I knew no more about it than any man in the General Conference, aside from Mr. Cassidy. It was a surprise to me, yet it was on the line of what I thought was correct, and when facts were impugned or called for there, upon which the thing was somewhat based, I made my statement at the General Conference; but it was on the spur of the moment. Whatever was said there, I had never thought of it in that connection before. I regret more than anyone can know the fact that financial affairs were brought up at all, and that the idea prevailed that we were anxious on financial lines. I think perhaps I will not say anything more about that just now, as it will probably come into better connection and be more thoroughly dealt with when I get along to about that part; only I wanted to say these things as a preliminary, following on what Mr. Cassidy has said, so that I will not need to traverse the same ground a second time. In almost every single thing that he has said I hold with him. He has spoken my thoughts.

Now, what I have to say to-night is personal, and there is just this thing that I would like to say in starting. I would like the brethren to try to come with me and look at the situation from the standpoint of a missionary in a foreign land, who takes the promises of the Bible and the commands of the Bible as meaning what they say, and who believes in the presence of the supernatural in the conquest of the world for the Lord Jesus Christ. I want to have that laid down as a basis. Just let us go together, as on the line of absolute consecration to this one great idea; leaving home, leaving all idea of preference here, leaving all prospect of what a man might obtain in this country, and going and giving his life wholly and solely from beginning to end, expecting to live and die on the mission field, working for this one great object on a line with the Church to which he belongs, absolute loyalty to the Church, hungering that more may be done than appears possible by the ordinary methods, and earnestly desiring to make the institution of the Church and our work accomplish the very largest amount of good. Now, then, you

go another step. You get into the foreign field, into the work that we have to do there. You are at once in a situation where you are entirely out off from all the associations of home, from men of your own race, from a social and moral atmosphere where you feel you are getting as well as giving, where there is stimulus and help; you get out of all that sort of thing, out of the larger life in which you are living at home, and you get into a little world where all that you have is concentrated on a somewhat small work that we have in hand, making it our little world. A few persons there at work, creating a little society, and a little world separated from the rest of the world around us, in a kind of environment that has a peculiar influence, in the first place drawing us together, if we work in harmony, until there is an affection that is very peculiar and strong, and on the other hand, if there is friction, it seems to be accentuated because of the little world in which we are moving, and it stands out large.

Then there is another thing in Japan. You have noticed how very many of the missionaries have already returned, and the same of other missions. The terrific strain there in that land upon the nervous system is something that is unique. We go to Japan. Some people imagine that Japan is a beautiful land,—and so it is,—a place to go picnicing; people come from China to be invigorated in Japan, but at a certain season of the year. We have travellers who come at the very favorable season of the year, and enjoy themselves and go away, and they think the missionary has nothing to endure there; but when you come and live in that country, and feel that in the atmosphere, with its lack of ozone, and amongst the people, you are giving out all the time of body and mind, and soul and morals, your strength of every kind is an everlasting breathing out, and out, and getting nothing in from any source whatever—the difference is wonderful, especially in a sensitive, nervous constitution like mine, that stands almost all the time just on the borders of health and sickness; it is as keenly sensitive, and as powerful in its workings, as any force that you can imagine on the face of the earth; the difference that there is in this land, when I come here and breathe the air in, I feel that it is giving me strength with every breath I draw. I get amongst the people, and feel they are giving me strength, and every time I come in contact with them, and when I stand and face our congregations, and can pour out myself in English upon them, there is an inspiration as from heaven; but, on the other hand, when I am in Japan, everything is giving out; when I am talking to the few or many it is a drain; that seems to be a pull that is constant, and a strain upon those nerves that is simply tremendous. It is only by the power of will that God has given me that I have stood all these years and done the work that I have. That has its effect, not simply upon myself, but upon others. That is the situation there. When a man leaves his home, and his friends, and goes away there, he feels he is cut off from his Board and the administration; the committee stands there as his custodian of supplies for living and for working, and his character and reputation are all consigned to them as a sacred trust, and through them he learns the behests of the Church. In living we feel as though there was the one point of contact where we and the Church meet, and it is of the extremest importance that at that central point there be a sympathetic heart to understand both sides of the case, and to adjust difficulties and lack of harmony, or anything of that kind, as quickly as it arises, and it ought to be done as soon as possible. I will not dwell on that.

In the year 1876, without any seeking or volunteering on my part, I was chosen to go to Japan as one of the missionaries of our Church. I went at the behest of the Church. I went with unbounded faith in the Church, and unbounded faith and love in its official representatives, ready to be led in Japan by any leader that would lead, and to work together with any man that would work, and set me to work with any fellow-toilers for the Master. I remember when Dr. Wood had me in his office, and was telling me about the work and what was before me, he said to me, "Brother Eby, you have an imagination that will in all probability lead you into trouble." "Well," I said, "Dr. Wood, do you think I ought to get rid of it

or control it, or what should I do with it? Or, do you consider it a defect?" "Why no," he said, "that is the very strength you have, and by that means you will be able to accomplish a very great deal. You will see into things other people may not see; but, mind you, it will bring you to tears." And you will remember that I had had some experience in Germany, in the old country. I have been there, and had learned to talk in my father's tongue, and had preached in German. I had learned the French, and I had preached in French, and he said to me, "Now you have a training, and you have had travel, and we think that in all probability your position will be in the city of Tokyo, where so many of these national affairs are meeting, and in all probability you will have a chance there of exerting all the powers that you have, all the training that God has given you, and the experience that you have had in Europe, and in the German work here in this country, will stand you in good stead in the new mission field." And that was the way in which he looked at it, and so off I started full of hope. It was not long after I got to Japan when we had a great deal of sickness. We lost our little boy, and myself and my wife were very ill, but we got over that, and I was for a length of time, as long as I was in the city of Tokyo at first, suffering a good deal. I sometimes would go out for a little walk and have to take someone to bring me home. Dr. Cochran used to think he would have to send me home a little while; but I thought I would stay in the country and learn this thing, if it cost me my life. And in God's name I was able to stand it, and eventually an opening came in the town of Kofu, in the interior, in the beautiful little province there, and it happened to be just the right thing to bring back new life to my constitution, and give me an opportunity of learning the language under circumstances that were very favorable, because we were cut off from everybody else, and we had no English talking at all, except in our own family. I got a horse and travelled all over that district. We have no trains there. My first convert is to-day the pastor of a self-supporting church and chairman of the district there. However, after a while it seemed evident that the way was open for me back in Tokyo, my place according to Dr. Wood's idea, and that my work in Kofu in the little church was done. I had learned to preach in the Japanese with considerable fluency, and the tendency was towards Tokyo. There was the great national centre, and there was the opportunity for national work, and there I came. We found there had already been erected a district meeting, but the difficulty that I found after I got back to Tokyo, where the district had been formed and each little church had its Japanese pastor, was just this: The only policy that I could find that was at work in the city of Tokyo was to take the Discipline of our own Church here at home, the policy of that Discipline, and try to fit it upon the Japanese. Now, I found exactly there that in trying to fit our Discipline on the district meeting, upon those Japanese, without any other policy, anything special to get hold of the Japanese and to reach out amongst Japanese, was a losing policy. In this way I came there into contact with Dr. Macdonald. He had come there and was living in Tokyo, and was engaged very largely in medical work. Little by little the preaching that he did seemed to grow less, or rather the professional side of his work grew greater and absorbed his attention; and while he kept on doing the work of a missionary in the regular turn in taking his appointments, there grew up continually the absorbing influence of his medical practice, and his medical study, and his medical ideas, until they seemed to grow more and more on the professional side. But, on the other hand, I felt all the time that there was a lack of policy, a lack of leadership. There was this, that I felt in my heart there was a difficulty in the way. Dr. Macdonald was doing a certain amount of work which seemed to him a man's work, and he gave me just about that much work too. I had no opportunity of going out and taking hold of work for myself. I had no church. It was the policy of the Church, and a correct one, that the pastors should be Japanese, and that the foreigners should be largely evangelistic. I would plead that I might have more work to do. What seemed to him to be a man's work in connection with his medical

work was that I should hardly touch and that I given; but I want to go different church along the those church the necessity most important with him, go back again, I could do, one place to brethren even how to come meetings together istic worker. I had a complaint against of two different donald a man physically, and too, taking it and willing to smallest help; but he was having turned those lines. business, and as a unique find a man and go, and two or three tration of his Dr. Macdonald need of such the situation, sity of that I man, seemed kind of work are two men, kind of work to accomplish rolled together the one and not seem as particular line could do him it was I carson that was with him and to the people kept going, satisfied. I money; and day, and out there again almost nothing to get hold (This is a ve chapels all of Tokyo. Ou we could get these little class. I of them, in and other felt that a away, was it. It did by which it struck on t You will re missions an hall, and fo into a work and give m first time in congregation

Or, do you that is the you will be will see into you, it will that I had country. I my father's learned the said to me, travel, and will be in ional affairs ve a chance ave, all the erience that work here in the new mis- he looked at ot long after ckness. We e were very gth of time, e, suffering a tle walk and Cochran used e while; but n this thing, I was able to the town of tle province ght thing to I give me an circumstances out off from alking at all, and travelled ere. My first ng church and ter a while it e me back in dea, and that done. I had erable fluency, here was the opportunity for and there had e the difficulty re the district I its Japanese I could find take the Dis- policy of that ese. Now, I Discipline on without any e the Japanese losing policy. Dr. Macdon in Tokyo, and Little by little less, or rather r and absorbed the work of a appointments, fluency of his and his medical e more on the I felt all the of leadership. there was a oing a certain 's work, and he had no oppor- for myself. I Church, and a nese, and that stio. I would What seemed th his medical

work was the amount of work that he seemed to be willing that I should do, and was satisfied with, but it did not hardly touch my little finger of what I felt I ought to do, and that I was able to do, if the opportunity were only given; but I was bound there hand and foot. I would want to go out through the interior and preach to the different churches that we had in Kofu and in Shizuoka, along the line, and spend a considerable time amongst those churches; but Dr. Macdonald did not seem to see the necessity of just that kind of work, that to me was the most important work of all. He would sometimes take me with him, go like a shot from one place to the other and back again, I felt that the thing we ought to do, or that I could do, as I had nothing else to do, was to go from one place to another, spend a little time and help the brethren everywhere, inspiring them and showing them how to conduct meetings themselves, gathering large meetings together, and throwing myself in as an evangelistic worker. Please understand that this is not a complaint against Dr. Macdonald. It is simply the evolution of two different kinds of men. You have in Dr. Macdonald a man mighty in physique, a great strong man physically, a large heart, as big as his body, and bigger too, taking in the whole world, and kindly in disposition, and willing to give himself no end of trouble to give the smallest help to anybody else, whether native or foreigner; but he was particularly strong as a skilful physician, and having turned his attention in that way it developed along those lines. He was a business man, a mighty man at his business, and we all trusted him, and do trust him to-day as a unique man with his figures. And on my side you find a man that is somewhat feeble, but full of energy and go, and not so much at book-keeping, not so much at two or three other things, but in whom the whole concentration of his being seemed to touch on just a place where Dr. Macdonald seemed to have no consciousness of the need of such a thing at all. That is the peculiarity of the situation. He did not seem to understand the necessity of that kind of work: which to me, as an evangelistic man, seemed to be the most necessary; at least it was a kind of work for which I was called, and I felt, now here are two men, one made in one way to accomplish a certain kind of work, and another made in another kind of a way to accomplish another kind of work. Why cannot we be rolled together and work together as two men, he doing the one and I doing the other; and yet, after all, it did not seem as though the doctor could see that upon that one particular line there was any more for me to do than he could do himself, in addition to his medical work. Why it was I cannot tell. But that seemed to be the impression that was on my mind, and many a time I have pleaded with him and with the brethren to let me alone to preach to the people all over our own work. If I could only be kept going, and let myself out at these people, I would be satisfied. The difficulty was, he said, there is not any money; and then he would say, we will take this trip some day, and out he would go with me and back again. And there again I was in the city of Tokyo, sitting with almost nothing to do, wishing that something could be done to get hold of the people. We had our little chapels. (This is a very real spot now, brethren.) We had our little chapels all over, that is, four or five in different parts of Tokyo. Our little groups of members, and the few people we could gather around those little streets. I would go to these little places and I could talk to them as a Bible class. I could prepare a little sermon, and preach to them, in rotation with local preachers and students and other brethren, each in his turn; but I always felt that a little thing of that kind was almost thrown away, was almost lost. There was no continuity to it. It did not strike anywhere; there was no continuation by which it would accomplish anything; and so at last we struck on the line of those lectures in the Maiji Kwaiko. You will remember the brethren in Japan, of the different missions and our own, clubbed together and hired a large hall, and for about three months I was able to concentrate into a work that really seemed to develop something in me, and give me a test of what I was made for, almost for the first time in my life; when I was able to get before a large congregation, and pour out myself there before an intelli-

gent people such as I had never had before. And it was an experience of simply—well, almost like blood to a tiger—or to make use of any illustration you like; but it was something that made a man feel as though life was worth living, and there was something for him to do, if he could only get that kind of thing to swing in. After the lectures of the Maiji Kwaiko, I had a little more liberty in going through the country. I do not remember exactly now how it came about, but certainly did go, and we had a good deal more of just that kind of preaching and lecturing in the large theatres all through the country. I was able to speak more freely now, and my name had gone abroad, and there was an opening for me to speak in almost any part of the country. But of course my work was almost entirely inside of our own limitation where we had our stations. The Maiji Kwaiko lectures, and that sort of thing, seemed to bring into our own community only a very small amount of results, simply because, as I felt, the appliances were small, and our policy was not sufficiently aggressive. We ought really to move in such a way as to make use of work of that description, and accomplish a great deal more along those lines. Of course the work I did in the Maiji Kwaiko was no excuse to the Board. The next year the Evangelical Alliance asked me to conduct a similar course of lectures, which I did with the assistance of other missionaries, and I spent all the strength that I had in that kind of work, until my health broke down and I came home in the year 1885, determined to have some kind of an arrangement whereby the men on the field would be appointed to some specific work, or something accomplished whereby there would be no difficulty when I got back of that kind, but where every man would have specific work appointed, so that he would be able to go at it and put the whole of his strength into it, and not be dependent simply upon the will of another individual as to the amount of work that he will do. I came home in 1885, and the brethren here received me very kindly all over the country, and in every possible way I was made to feel that my work, while I was abroad, was appreciated. My good name was perfectly intact, and I returned to Japan expecting to enter upon a more successful stage of my life's work. In the meantime the General Conference had been held. I had proposed certain legislation at the General Conference by which I hoped to put into the hands of the men in Japan as a whole (they were now increasing), a power not indicated in the Discipline of the District Meeting, by which we could have a defined policy and be able to place men and arrange the work to the best advantage. Now, I want to point out a certain fact here, because you will see just how a certain element of the trouble began away back there. When I was in the Board meeting in Halifax, I pleaded for men to go to Japan to learn the language and be preachers. I emphasized the fact that Dr. Carman was in the school work, and Dr. Macdonald was in the medical work, and that the men who were perfectly free for preaching were almost confined to myself. It seemed to create an impression in the Board that made Dr. Carman say, "Now, brethren, let it be understood that this is like a report from the field, and do not let anybody report this abroad in such a way as to be misunderstood." I was startled. I thought that perhaps I had said something that would be misunderstood, and I remember getting up there at that time and emphasizing more strongly that Dr. Macdonald, though he had not the amount of liberty to preach,—that is, he was not free; his medical work was taking up his time,—that although he might not be able to do the amount of preaching that some other men did, at the same time he was an all-round missionary, and that there was not a man in Japan or anywhere else that earned his living as well as Dr. Macdonald did, and held a position as a missionary more truly than he. After I came back to Japan, I found that an impression had been conveyed to Dr. Macdonald's mind in some way that I was opposed to him.

(At this stage a motion of Rev. Mr. Shorey to adjourn was lost.)

REV. DR. EBY (resuming).—Referring again to General Conference legislation—I have not the Discipline here. I think the new Discipline is the same as the old.

THE CHAIRMAN.—In the new Discipline it is on page 190.

REV. MR. KETTLER.—I rise to one other point, while

he is finding it. I think if we are here on a resolution to remain until half-past ten, or half-past eleven, or twelve, every member of the Board should remain.

THE CHAIRMAN—We are not here under resolution.

MR. GURNEY—It is not fair to Dr. Eby to have him read this statement of his to empty benches. I think we all want to be really fair minded. I think his statement should be heard by the committee; but the men who live at long distances have gone home, and I would like to call for a count on that question of adjournment. I do not think you were right in your count.

THE CHAIRMAN—I was right in my intention, anyhow.

DR. EBY—If you would leave it until to-morrow, I would prefer. I think I could do it more justice.

MR. GURNEY—I move that we adjourn. (Motion carried.) The committee rose and reported. (Adjournment at 10.30 p.m. until 9 a.m.)

TUESDAY, OCTOBER 8TH, 1895.

The Board resumed at 9 a.m. After religious exercises and reading minutes:

DR. SUTHERLAND—I think there are several documents touching upon some phase of this Japan affair that have not been read. There are resolutions of the Council in Japan strongly urging the reappointment of Mr. Cassidy and Dr. Eby to the Japan work; and I think also, though it is not sent to me, that there is a resolution of the London Conference, and possibly there may be some other documents that I am not aware of.

DR. WM. WILLIAMS—I placed that resolution of the London Conference in your hands.

DR. SUTHERLAND—The one from Japan is contained in a letter of Dr. Macdonald. This letter has not been read to the Board. It has been read to the Executive and referred by them to the General Board. I would suggest that the portion referring to the estimates be referred to the Committee on Foreign Appropriations without occupying your time in reading it. (This was attended to, and the other portions of the letter were then read by Dr. Sutherland.)

DR. WM. WILLIAMS then read a copy of the London Conference resolution. On motion it was referred to Committee of the Whole.

On motion of Mr. McLaren, the Board resolved itself into Committee of the Whole.

HON. MR. AIKINS—Before Dr. Eby takes the floor, I would like to know if it is understood that he will continue the making of his statement until he gets to the end. It appears to me it is not desirable there should be inroads made into the statement; first one missionary and then the other.

THE CHAIRMAN—I do not see Brother Eby here yet.

REV. MR. CHISHOLM—I think that suggestion of Mr. Aikins ought to be carried out, that one or the other of these brethren ought to make his statement, and if Dr. Eby is not here it might be well to arrange with Mr. Cassidy as to finishing up his case, whatever it may be, complete in itself. It will be an advantage to us.

THE CHAIRMAN—Is Brother Cassidy prepared to proceed this morning and go through to the end of his case?

MR. CASSIDY—I have not quite finished reading the document and making notes. As I was not here to hear it, I would like to read it to the end, and make my notes in the margin. I intended to do that while Dr. Eby was speaking. I see he has just arrived.

THE CHAIRMAN—Dr. Eby has the floor. It is the sense of the Board, as I understand it, that you go through to the end of your statement without interruption if possible. I mean without handing any part over to another.

REV. DR. EBY—I think that perhaps the programme will have to be a little changed. I have put together as I lay in bed this morning just what I wanted to say. I am extremely sorry that on my account the brethren should be detained longer than they desire, but I find myself not yet able to take the line that I had laid out before myself. You remember on Friday I asked for the printed documents or statements, and these were accorded me. I did hope

while the document was being read that I would have an opportunity of looking it over at intervals, and looking through the documents also, but unfortunately that was not possible. The reading was so continuous, and the attention that I was compelled to give was so continuous also, that I found myself afterwards, or in the interval, not able to do anything in the way of work. Then when the document was completed on Saturday evening I asked that I might have that evening to consider the situation and talk with some friends and make up my mind as to what course to pursue, and be able to state that on Monday morning. This was kindly granted to me. I had my conversation on Saturday night and rested during the Sunday. On Monday morning I came here prepared to state what I thought was a feasible plan of putting my material together in a very short space and giving it to the brethren in such a way that they could do business on it, and probably get away quite early. Now, I just want to say right here, I misunderstood about those documents, and stated it so on Monday morning, and I was very much wounded and pained by the remark of the Chair that I ought not to be making mistakes like that and wasting the time of the brethren here.

THE CHAIRMAN—Did the Chair say that, brethren?

REV. DR. EBY—It was, that you ought not to do that kind of thing, their time is precious.

THE CHAIRMAN—The remark was made that the time was important or precious.

REV. MR. CHISHOLM—It is not in accordance with my recollection of it at all.

THE CHAIRMAN—Did the Chair convey any such idea?

REV. MR. KATLERWELL—To my recollection the Chair conveyed the idea that it was unfortunate the brother had made a mistake. Brother Eby is magnifying it.

MR. MACLAREN—If you will allow me, I think what has given rise to the misapprehension is the remark made by the Chair, I think very kindly, at least it so sounded to me, that he thought the understanding was clear enough that Dr. Eby was to have access to those papers.

THE CHAIRMAN—Yes.

MR. MACLAREN—I think that is the only remark. I do not think it conveyed any such impression as Dr. Eby says; it did not to my mind, I do not think it could have done so upon the minds of those who were listening. Other than that, the Chair thought the matter had been put clearly on the Friday, that Dr. Eby was to have access to those documents.

REV. DR. T. G. WILLIAMS—I remember taking part in this discussion, I felt like making the way as clear for Dr. Eby as we possibly could, and that was the reason I proposed the resolution. I saw he had misunderstood it, but I called no attention to it, thinking it would pass until Brother Eby himself brought it out very distinctly that he misunderstood it. Then the Chair made the remarks more in harmony with what Dr. McLaren has said, I think, than any other expression given here. Of course I could not be expected to feel as keenly as Dr. Eby would under the circumstances, but I did not understand the Chair as rebuking Dr. Eby. I understood him as expressing a regret.

THE CHAIRMAN—And the Chair has held a steady hand that he should have those documents. There certainly was no imputation of the kind, whatever. Brother Eby can proceed. He can withdraw that, or let it rest where it is.

REV. DR. EBY—The only thing I have to say is that all took place that has been stated, and then just as I was going away the expression that I refer to was made. Perhaps I may have felt it more keenly than was necessary, but at the same time there was an implication that time was being wasted, and at the same time I had not had an opportunity from Saturday evening until Monday morning to see those documents. I do not dwell on that, however. I would rather take it back than dwell on it at all, because it is not on that sort of thing I want to dwell.

REV. DR. BRIGGS—Well, I do not think there is anything to dwell on. To my mind and to my spirit there was nothing whatever that partook in the least in the nature of a rebuke.

THE CHAIRMAN—Oh well, let Brother Eby have what he wants of that.

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Rev. Dr. EBY.—It seemed to me at the time a rebuke, and let it go; that is all I can say. I felt wounded, and perhaps I was mistaken. I will allow it.

THE CHAIRMAN.—My brother, I can assure you I had no intention of wounding you; I have every intention to see that you get fair play as far as that goes.

Rev. Dr. EBY.—You will remember that on Monday morning I made a statement that I was desirous of having a short time to prepare my statement, with the documents before me, and asked that I might have the morning and afternoon, and come in the evening and make my statement in the evening. This was granted. I went home. I had not been home many minutes until a messenger came, or a telephone message, that I was wanted here because Japan affairs were coming up. So I had to come back and spend the whole of the day here, and the condition on which I was to prepare my statement for the evening was taken away; and then when the evening came I was expected to make my statement. (Here Dr. Eby paused, then said, somewhat brokenly:) Brethren, I am afraid I am going to faint. I will have to sit down. The result simply of this document is this, that I want to go on with it, just as soon as I can, but I must be able to have at least one night's sleep, and one day's work over that document before I speak. I have not slept more than two hours for the last five nights, and almost always under drugs, and you find me just in the position I am now. I cannot go on. That is all I ask for, that the brethren here will give me just that time. You can see how reasonable it is, with that tremendous document, and all that I have before me, and all the responsibility that rests upon me in this particular case, with all this terrible trouble for so many years focussed right upon me personally. I do not think it is asking too much to have at least a day and a night. I would like very well if we had a doctor who would take me in hand and give me something to sleep on, and put me in a position in which I can carry this thing on. I would give to-day one hundred dollars to have eight hours sleep, if I had it to spare.

Rev. Dr. SUTHERLAND.—I do not know that the document, (that is the statement that is before the Board), need delay this matter at all. That statement of mine is simply the story which the missionaries have been demanding from us for a good while past, and all that seems necessary to do is for the missionaries to state their case to this Board, as they have been stating it all over the country. It has been repeated so often that certainly they know it by this time, and if they will use the same statements here that they have given through the country, we will know exactly then what their principal grounds of complaint are, and whether there is any real foundation for them. Now that I am speaking of this, I want to emphasize that point, that this statement has not come forth at our desire. The statement has been made because it was insisted upon. In one of our Annual Conferences, when I deprecated the introduction of a resolution because it would make it necessary for the Executive to tell the whole story with regard to the Japan Mission, I was immediately met by the challenge from one of the missionaries: "We want the story told; we want to hear that story, and that story will justify us." Now we have been forced to make the statement in response to these demands, supported by demands from many of our people who had got only one side. I say again that if the side that has been presented so extensively through the country can be presented here,—and I see nothing to prevent the missionaries from doing that,—then if in the course of it or afterwards they want to make reference to my statement, or to any points in it, or to show that anything is incorrect, that can easily be done; but in the meantime my statement is not necessary to enable them to repeat to us the statements they have made elsewhere.

Mr. GURNEY.—I think we are all willing to stay here any reasonable time to deal with these matters, and ascertain what the truth is regarding the story that is presented by Dr. Sutherland; but really we are getting older, and I feel that we may go so far as to make unreasonable demands upon some of us. Now if there are inaccuracies in this story of Dr. Sutherland's, if some of us could be associated with Dr. Eby to help him in the work of classifying what

he has to do, we are all ready to do anything under the heavens to help him and Mr. Cassidy to make clear the inaccuracies that may be here, if there be inaccuracies, and I am sure I am willing to work with him or with them; but this putting off twenty-four hours when every day is valuable to men that are here—some of us, I know, cannot endure this thing very much longer. Now if this thing had been sprung upon these brethren; if the time of holding this meeting were an entirely unknown quantity and nobody knew when the Missionary Board would come together, and if these gentlemen had not known the line of subjects that were to be discussed—they complain that they did not know the line that Dr. Sutherland was to pursue in bringing the thing out; of course they could not know that, and I confess that the whole thing is all new business to me—but with those letters there upon which he founds a certain story, if those letters are given partially, if they are given out of their connection, as somebody here has said, if there is anything wrong about them, point that out. If you need anybody to help you, let us have a committee of men who know Dr. Eby, whom he can trust, and go into that thing, and if Dr. Sutherland has not given the whole of the correspondence here, bring it out, but let us have something in line that we can see that this thing is going to have an end.

Mr. MACLAREN.—I am sure there is no member of this Board but very deeply sympathizes with Brother Eby in the condition in which he unfortunately finds himself this morning. Physically and otherwise it is painful, and I think we should avoid, and I am as anxious as any person could be to avoid, doing anything that by any kind of misrepresentation even could be construed into anything like harshness. I think we must avoid that at all hazards. I realize the position in which Dr. Eby finds himself. I think he has misconstrued a considerable part of the statement. So far from its being what he has characterized it, I think at the outset he took to some extent a wrong view of the matter. It is really a review of the history of the Board's action from the standpoint of the General Secretary, taken from official documents in connection with the Japan Mission. That, of course, is not new to these brethren. Dr. Eby has reviewed a very large part of the subject matter of that document before the Executive Committee. I had heard, either in the committee or in the Board, I suppose, nearly every circumstance that is mentioned in Dr. Sutherland's Review. Others who are members both of the Board and the Executive have done the same thing. I may say that I do not know that there is one material circumstance mentioned in the statement that has not previously come to my knowledge, either as a member of the General Conference, a member of the General Board, a member of the Executive Committee, or a member of one of the sub-committees of those bodies. So that I think I could have remained away from this meeting without having lost a single circumstance in connection with it. It refreshes my memory, however. I have heard Dr. Eby over a large part of it as well. He has traversed a considerable part of it before the Executive Committee, and also before the Committee on Japan Affairs a year ago—Dr. Evans, the Hon. Mr. Atkins, and some other members whom I do not now recall. I was with them on the Committee on Japan Affairs last year, and Dr. Eby went over a large part of the ground of this document before us in that committee. That committee gave him a very full hearing, and he has appeared before these various bodies during the last twelve months. That is apart from his condition this morning. I think it is painfully apparent to all of us that he is not in a condition to go on with his statement this morning.

Mr. LAMBLY.—I sympathize as deeply as anybody here does with the condition of Dr. Eby. I understand his feelings very well. But it seems to me that the entire story, this whole fifty-five pages, is summed up in a very few words at the end, and Dr. Eby is simply charged, if you can call it so, with being exorbitant in his demands and with trying to dominate the Woman's Missionary Society. Now Dr. Eby has been living through this whole thing for years, and he must have it upon the end of his tongue and in his mind completely. It seems to me it would be a very easy thing for Dr. Eby to contradict these

charges, to say that they are not true, or to bring evidence to prove that they are not true. Now, if he would clear up these charges against himself in a few words, I think it would place the committee in a position to understand the matter well. I would not like to limit him in any way. I would sit here for days if it would possibly help Dr. Eby and this committee out of the trouble we are in; but I think he and Mr. Cassidy should both meet this statement. Are these charges true or not true? If they are true, let them be admitted, and we will deal with them as kindly as we can. If they are not true, let them deny them formally and bring proof here to substantiate their statements; or even if they are partially true, let the thing be admitted frankly and openly amongst us as brethren, and we will settle the matter then in the fear of God, for the good of the work in Japan and elsewhere.

REV. MR. CHISHOLM—I was about to make a suggestion that Dr. Eby and Mr. Cassidy be permitted to have this forenoon to come together and arrange with regard to the suggestion thrown out by Mr. Gurney and others this morning. No person can deny but what this Review would be a very valuable document to anyone that should undertake to write a history of our Missions in Japan, and there is a good deal of ancient history in it. I think it would be well if we should come to the crucial point and leave the ancient history out, if we could only get at it in that way. I think we will be here for two or three weeks if we are permitted to take this matter up, and it is not necessary so to do; and yet the document in itself is essential; the history of the case is necessary to be placed before this Board and before our people; but can we not reach the crucial point in the matter without going over the whole history again before this Board? It would be well if we would give to Dr. Eby and Mr. Cassidy this forenoon to settle between themselves this matter that has been so very clearly placed before the Board by Dr. MacLaren and others.

DR. BRUCE—I thought I heard Mr. Cassidy say yesterday that he would take this morning; that is, supposing that Dr. Eby would finish last night. Now is Brother Cassidy free enough and strong enough to occupy this forenoon in speaking to this Board. We would not lose any time in dealing with this matter, and thereby give a rest to Dr. Eby, if Mr. Cassidy could give his statement and keep on with it until it is finished.

DR. EBY—The statement is said to be a valuable document and to become a historic statement, foundation for the history of our Mission in Japan. Now I say that that statement is not a true statement of our work in Japan.

MR. CHISHOLM—That is the point.

DR. EBY—It is unfair from beginning to end, and yet you are accepting it largely as true.

DR. SUTHERLAND—I wish to rise to a point of order here. Statements precisely like this were made by Dr. Eby on one morning of our session. On the next day, on reflection, or some little time afterwards, he asked leave to withdraw those statements, and now, as I understand him, he is repeating them again.

DR. EBY—What do you mean?

DR. SUTHERLAND—I mean what I say; that in your first statement here to the committee you used expressions with regard to this statement of mine, that the greater part of it was a pure work of imagination, and it was not true, and on a subsequent occasion, when arising to speak, you referred to that and asked to withdraw those statements.

DR. EBY—Oh, that is a great mistake.

THE CHAIRMAN—That is a misunderstanding. He withdrew one statement, that is, he had called it a tremendous indictment.

MR. LAMBLY—Dr. Eby's exact words were these, "A cleverly prepared historical fiction."

DR. EBY—And I stand by that.

DR. SUTHERLAND—Now we are getting a distinct issue at last.

THE CHAIRMAN—All the Board wants you to do is to prove that, and with reference to the relations with the Woman's Mission, here are women that you can call if these things are not true. I dare say these sisters in the Lord will prove right

here, clearly and distinctly, that the Board has been misinformed and that that is not true. It can be proved in fifteen minutes here that there were no unpleasant relations there in that regard, and it can be proved in a little while that Dr. Macdonald's statements were astray when he says that you are extravagant. Dr. Cochran is here. He will prove in ten minutes that you were the justified man, and that Dr. Macdonald is all astray. The whole thing can be done in half an hour.

DR. EBY—Yes, it can be done from your standpoint, if you have your way and I have not mine. I have no witnesses. If we come to that point where we have a contention on points of that description, you will have to allow me to have witnesses also on my side of the case. Now the statement that I did intend to make, and was hoping to be able to give, I did hope would obviate any contention of that description, and rather bring about a state in which we will be able to come to a mutual understanding, and as the Chairman intimated at the opening of the session, that we would rather go on and end up with a Pentecostal blessing than this contention, and it was on that line that I was trying to prepare my whole statement. But if it comes in the way of proof that these things are so, and I am put upon my proof to say that they are not and that my side is right, I shall have to ask for even longer time, and other witnesses, and other documents. I did hope that that would hardly be necessary.

MR. AIKINS—It seems to me extremely desirable that the Board should understand the position which it occupies now, and what it is considering, and what is before it. The question that is before us now for consideration is the question of the six missionaries, which is the real live question before the Board. That is one question to be considered.

THE CHAIRMAN—Brother Aikins will remember that that was considered and carried pretty well through when we said we were prepared for a vote upon that question, but to avoid any seeming unfairness, to avoid the least complexion of it, it was decided by the Board to gather in all the statements, even before they settled that issue.

MR. AIKINS—I quite agree with that. That one thing is before the Board. Now so far as Dr. Eby's case is concerned, I do not know in what aspect he comes before the Board, or what we are asked to pass upon as a Board respecting him. There is no appeal. All we know is this, Dr. Eby sent in his resignation, I presume of his own free will, and that resignation was accepted. Now what is to be done about that? There is the end of that business, according to my view of the case.

THE CHAIRMAN—That is on the Board's side of it. If Dr. Eby has anything to say, we will hear him.

MR. AIKINS—On what is Dr. Eby going to speak, and about what subjects are we going to act in respect of Dr. Eby? If Dr. Eby's idea is a long criticism of this document, it seems to me that is not what the Board desires. So far as I am concerned, the innuendos, the opinions, the conclusions which the General Secretary arrives at are matters personal to himself. I will draw my own conclusions from the facts, and from the facts alone, stated in that document, so that I am not concerned with the General Secretary's opinions, or the views or conclusions he may arrive at. I can understand that Dr. Eby and Mr. Cassidy might like to put on record their views in reference to this document, and as to the opinions expressed in this document, but so far as the Board is concerned, and so far as they will assist them in arriving at conclusions, I do not think they are material. The only other case that is before the Board is the case of Mr. Cassidy. He has asked that we review that action of the Executive; that is, in order that his recall may not be confirmed. If Mr. Cassidy desires to go into a long criticism of this document again, I think that is immaterial, because that is not his case. His case is to show reasons why he should not be recalled, not a criticism of this document. Looking at it as a Board of business men, we want to know what is before us. What are we to do with Dr. Eby? The matter is out of active discussion, so far as his action is concerned. I do not know that any action has to be taken upon that, farther than that his resignation was accepted and we confirmed the Minute in that respect. It seems to me we

ought to remain here as others would like matter is

DR. SUTHERLAND—Eby's case that resignation of his to the table; one thing should be it; and the current formally before the Board, least, and

MR. AIKINS—A letter.

DR. SUTHERLAND—Superintendent.

MR. MACLAREN—Mr. MacLaren has been put back on situation so Eby sent request of money for sums could interests of The Board Eby's request Dr. Eby, I accepted by of matters so of those letters land now may if that be should start received from back to Japan made request him, and intended unless these he presented would be a for this new letters, and again, why I come before trial question

DR. EBY—Dr. MacLaren be able to act year and a day

THE CHAIRMAN—MR. MACLAREN

DR. EBY—There is an that I sent one of the never brought

DR. BRUCE—Dr. Bruce think I will take the number Executive an influential what wrong has been ex We are here Now, instead non-essentials know so these brethren answering item by item way of calling that will tell why these

ought to decide what is to be done. I, personally, cannot remain here for many days longer. I am quite sure there are other gentlemen in the same position; but having spent so much time in this, if my services are valuable at all I would like to see it to the end, and I cannot do it if the matter is to be indefinitely extended.

DR. SUTHERLAND—An item of information touching Dr. Eby's case. It was true, in point of fact, he resigned, and that resignation was accepted. There are two brief letters of his to the General Secretary which have come to my table; one, I believe, expressing a desire that his resignation should be cancelled, or he be permitted to withdraw it; and the other has reference to his employment during the current year, so that by those letters, when coming formally before this Committee of the Whole, or before the Board, the question of his resignation is recalled, at least, and comes before you for some decision.

MR. ATKINS—This is the first time I ever heard of such a letter.

DR. SUTHERLAND—The letters went to the General Superintendent, and have turned up on the table.

MR. MACLAREN—I think the way in which the matter has been put by Mr. Atkins is the correct one. We can go back one step further, in order to fully appreciate the situation so far as regards Dr. Eby, and it is this, that Dr. Eby sent requests to the Board a year ago for certain sums of money for the work, with the intimation that if those sums could not be granted he did not think it was in the interests of the Mission that he should remain in Tokyo. The Board a year ago was not able to comply with Dr. Eby's request for funds. After that decision was come to, Dr. Eby, I think, sent in his resignation and it was accepted by the Executive Committee. That is the position of matters so far as it stood up to the time of the receipt of those letters. Those letters referred to by Dr. Sutherland now may perhaps change the position somewhat, and if that be the position I think that is where Dr. Eby should start. It is in line with the request we have received from the London Conference, that Dr. Eby go back to Japan. The short answer would be this: Dr. Eby made request for moneys which the Board could not give him, and intimated it was no use for him to remain there unless these were given. The Board could not give it and he presented his resignation, which was accepted. That would be a complete answer to the London Conference but for this new matter. If Dr. Eby wishes to call up those letters, and to base upon them a request to be sent out again, why I suppose that is a new matter which might come before the Board, and I think that is the only practical question that should come before us.

DR. EBY—As a matter of fact I think this statement of Dr. MacLaren's would have to be corrected before I would be able to accept it, about my sending in a document last year and a desire for certain moneys.

THE CHAIRMAN—Dr. MacLaren did not say a document. MR. MACLAREN—An application came with an intimation.

DR. EBY—I do not remember anything of that kind. There is an intimation there, but it was a private circular that I sent to the brethren in Japan, and Dr. Macdonald sent one of these private circulars out to the Board, and I never brought it before the Board.

DR. BRIDGES—Excuse me saying another word, but I think I see that there is a long process ahead of us, which will take quite a length of time, and will doubtless lessen the number of members of the Board here. At one of the Executive meetings Dr. Eby was present, and Dr. Ryckman, an influential member of that Board, said to Dr. Eby, "Now what wrong is there? Can you tell it? What injustice has been exercised? We are here to rectify any wrong. We are here to take away, if it be possible, any injustice." Now, instead of going into all these matters, many of them non-essential, could not something like that be done? Let us know something that has been burning into the souls of these brethren under which they have been suffering, not answering this long document, this review or statement, item by item, which in many points is not essential in the way of calling for an answer, but let us have something that will tell me as a member of the Board and Executive why these brethren are so estranged, and in their feelings

so antagonistic to the administration. What burning wrong is there? If these two or three things could be given, instead of going through the process of a court here, it would satisfy me better.

DR. EBY—Is this to be published?

THE CHAIRMAN—It ought to be.

DR. EBY—If so, then we shall have to traverse it; if not here, then in public.

DR. RYCKMAN—There is something more than has been said in this matter. We have here unanimous agreement that Dr. Eby should have the opportunity of coming before the Board or Committee of the Whole, and giving his whole statement from beginning to end. That fact is now before us. Though he may have resigned a dozen times, and though his resignation may have been accepted a dozen times, this long statement has been made by the Secretary, bringing Dr. Eby before us to answer to this statement, and many of these things were unknown by a great many, at all events, until they were heard in this Board. It seems to me that this statement, so minute and particular, requires to be answered, if these men particularly involved desire to answer it in that way, minutely and particularly. How is this statement made up? By letters and parts of letters, with comments of the Secretary between, and these comments giving the Secretary's understanding; I will not say coloring it, or anything like that, but giving the Secretary's understanding of the bearing of those letters, and parts of letters, from different persons. Now I think that we, as a Board, want to know whether these men involved have another understanding of these very same letters. Is there anything to be said in explanation of these letters and parts of letters? They seem to bear strongly upon these men, and if this statement of the Secretary were important enough to be made so minutely, then these men, Brother Eby and Brother Cassidy, may consider it important enough to be met just as minutely. If that is the case, there is something on every one of these pages that requires answering. It seems to me that we cannot limit these brethren as to the answers, and we are not to confine them to the quantity of the statement or to the nature of it; although it may be said the whole pith of it is to be found in a few statements at the end. It does not strike me in that way. Here are things on page after page with a certain color prejudicial to these men. I do not use the word "color" in the wrong sense. I explained that before. Now let these men show the light in which they look at it. Besides that, I think it is unfair to ask Brother Eby, for instance, to call his witnesses here and now. The witnesses for the defence may not be here. It would not promote his cause to call as witnesses persons whom it is well known take different views of these matters. I am very sorry that Dr. Eby is unable to go on with his statement. He is not physically able. Dr. Eby is in no condition to go on with his statement this morning. I am very sorry, but that is evidently the fact; moreover, I have no assurance that Dr. Eby, in the present surroundings, will gather sufficient physical strength to go on with this statement at this Board meeting. It seems to me that as long as these things are hanging over him he will not recover his strength. Now what is to be done? I am in trouble just on this point. Dr. Eby is not as fit, physically, to go on with this statement as he would have been two or three days ago, and it appears to me he will be less and less fit day after day.

REV. MR. KETTLEWELL—I was going to move this resolution. That we defer this matter until the afternoon session.

REV. DR. SUTHERLAND—That was Mr. Chisholm's motion.

REV. MR. KETTLEWELL—Then I will second it.

MR. CASIDY—I said a moment ago that I was not quite prepared to go on. There were some points towards the end which I wished to review that were delicate points. I do not wish to run any risk as to what I shall say or omit. If you will take that into consideration I could go on for a while this morning.

REV. MR. HURSTIS—If this matter is to be thoroughly sifted out, and all this document is to be reviewed, it is quite evident that it will not be done this week. Then might we not face that difficulty? I do not see anything for it, if it is to be investigated, other than for this Board

to adjourn and meet again. It is possibly better to do that. This seems to me to be simply wasting time now. We are not accomplishing anything at the present time, and I do not see that we will accomplish anything if we leave it until to-morrow, if Dr. Eby is to be depended upon to review this statement in his present physical condition. If he cannot do it to-morrow many of the brethren will have to leave for their homes, so that we had better face that difficulty, and know whether it is possible to give them a fortnight or a month or something in that way, to prepare their full statement, and call this Board again. It is a serious thing to do, but if we have to clear the air and get this thing down to the bottom, we had better do it. I would like that matter to be considered just now.

REV. DR. SUTHERLAND—And let me say one other thing. I am prepared to bring evidence, I think, upon every section of that statement. I want that evidence to be heard while there is a full Board. I decidedly object to it being deferred until the Board is just about to close. If the other brethren are not prepared to go on with their statements, I am prepared to go on with my evidence.

REV. MR. CHISHOLM—I should like to emphasize the suggestion that I made, that an agreement be reached between Dr. Eby and Mr. Cassidy concerning the review of this document, because it might be possible for Mr. Cassidy to come in and take it up *seriatim*, and review the whole document, and then when Dr. Eby comes on to do the same thing. That is, that each one of them should have the privilege of giving their views concerning each item in this document. Now I think it is essentially necessary that these gentlemen should come to a conclusion with regard to how they will review this document; because if we open the door in that way, that each one of them shall have the privilege of going over this document, we will be here until the snow flies. I think they should reach a conclusion, so that when Mr. Cassidy reviews, say as far as he did, six or seven or eight pages last evening, that they should go on there, and that Dr. Eby is not to commence at the beginning, and give his views concerning each item in the document.

THE CHAIRMAN—The motion before us is that the brethren have until the afternoon session.

REV. DR. TOVELL—If Brother Cassidy is ready, go on, I think we had better proceed.

MR. LAMBLY—I move we hear Brother Cassidy continue his statement where he left off last night.

DR. T. G. WILLIAMS—I understood Brother Cassidy was speaking last night for Dr. Eby, and in his place, and making his statement. Now is Mr. Cassidy to speak for himself this morning?

MR. LAMBLY—Certainly.

DR. T. G. WILLIAMS—The motion is that Mr. Cassidy state his own case.

MR. GURNEY—If Mr. Cassidy is not ready with his whole statement let us go into committee on ordinary business for an hour or two, and give him a chance to read it; then let us have a continuous connected story.

REV. DR. SUTHERLAND—As months and months have elapsed since Mr. Cassidy strongly objected to the action of the Executive, and his own case consists in presenting reasons why that action of the Executive should not be sustained, I cannot understand why he is not ready to state his case now.

MR. GURNEY—He has not had months and months to read that document.

REV. DR. SUTHERLAND—But that is not the point. It is stating the reasons why the action of the Executive in recalling him should not be sustained.

MR. GURNEY—Precisely; but he has a right to read that document.

THE CHAIRMAN—Yes, and the close of that document refers to his case; but I do think the Board should have a continuous statement when we get at it.

MR. LAMBLY—He cannot make his whole statement at one session.

REV. DR. RYCKMAN—If Brother Cassidy is ready, go on until the noon hour, and then take it up again after dinner.

REV. MR. CHISHOLM—But he may require, after dinner, time to go through to the end of his statement.

REV. MR. HUESTIS—I move an amendment that this committee do now rise and give Mr. Cassidy the time, and that he take up his work this afternoon. In the meantime, our committees have work. I do not think any time will be lost. Then the brother can gather up his points and come this afternoon.

MR. COX—Inasmuch as that document has been in Mr. Cassidy's hands since Friday evening last, and this is Tuesday, I think that if he is not ready now, we may fairly assume it will take him considerable time yet to be ready, and I would move that we proceed to the further consideration of the motion now before the Chair. I think we are all prepared now to vote upon that. If we are not, I do not know when we are going to be.

REV. MR. CHISHOLM—I would second the motion for the main resolution to be taken from the table.

THE CHAIRMAN—The motion is that Brother Cassidy now proceed to state his own case. Moved to amend that the committee rise and go into ordinary business, giving Brother Cassidy until the afternoon session, inasmuch as he says he has not completed the examination of the document. It is moved in amendment to the amendment that the main motion with regard to the recall of the six missionaries be taken from the table.

MR. LAMBLY—I would rise to a point of order. This matter was laid upon the table with the distinct notion that we would hear the statement of Brother Cassidy and Dr. Eby first.

THE CHAIRMAN—It is for the Board to say whether they have heard them or not.

MR. DONLY—Can you amend the motion to rise and report? I think not.

THE CHAIRMAN—I think that point is well taken. A motion to rise and report is, of course, equivalent to a motion for adjournment, as far as that goes. I will submit the motion that we rise and report. (Motion is put and lost.) The motion is that Brother Cassidy be called upon for his statement of his own case. It is moved to amend that by taking up the main motion from the table.

REV. MR. KITTLEWELL—I think it would be unfortunate for us to take the main motion from the table just at this stage. I am sure those of us who listened to Mr. Cassidy last night must have felt that he was, to say the least of it, modifying some of the impressions made upon this Board or the Committee; and I think the course that was determined upon previously, to lay the matter over until these brethren should have had a chance to make a full statement, and see what side-lights were thrown upon the main motion. I grant that it is the main question before the Board, but it is capable of shadings and side lights, and our thoughts may be modified somewhat by the fuller statements made by these brethren. I trust that the voting on the main motion will be laid over.

MR. GURNEY—We have other evidence in the room, as it has been stated this morning, that throws light upon the whole question. We have the whole Japan question before us, although we have only taken up a section. We have the ladies here who can give us information. Messrs. Cassidy and Eby are not the only people in sight. This thing can be taken up without any intention of reaching an immediate vote. I shall not consent to vote until I have heard the last thing that can be said. I understand that Mrs. Large is here, and other people who are familiar with the facts regarding things in Japan, and I hope that we are not going on indefinitely, without hearing from somebody besides Messrs. Eby and Cassidy. Their statements, if they have any to make, can come in at any time as well as now. If they are not prepared, let us go on with the evidence that is here and that is prepared to speak.

THE CHAIRMAN—The motion is to take the main motion from the table. (Put and carried.)

MR. AIRKINS—I now move that Mr. Cassidy be heard in reference to the six missionaries in Japan.

REV. MR. BRITS—Was not this action taken with the view of giving Brother Cassidy a chance to complete his review of the document?

THE CHAIRMAN—Not at all. Now the question before us is the recall of the six missionaries. If Brother Cassidy

has anything the opportunity

Mr. Gurney and considering means that else, who can them come

Rev. Mr. and would point of order the point be should post until Dr. Eby has now it not in off been heard

The Chair himself by such

Rev. Dr. laid on the

The Chair Brother Cassidy before the Chair carried.)

The Chair that question the six in this thing that or anything that he was it can be le

Mr. Cassidy questions to like to ask best of my

The Chair Cassidy.

Rev. Dr. Brother Cassidy their request that does not from his own would like

Mr. Cassidy on that line but I do not opinion.

upon the s that there and the one placed in. not advise any advice

Rev. Mr. and that w Mr. Cassidy must of n that have ask what member o and wheth provoke a to me this and as a f air with a fit of his of any res us, should his confid are any s should he and distin be recalled

Mr. Cassidy I do

letter I do. If I could do not know not; but

has anything to say about that, this motion will give him the opportunity.

MR. GURNAY.—We are in a position to hear anything, and consider the question. This does not mean a vote. It means that if there is anybody here, Mr. Cassidy or anybody else, who can throw any light on the six missionaries, let them come forward.

REV. MR. CHISHOLM.—I still press the point of order, and would like the answer direct from the Chair. The point of order is this, that the resolution previously passed, the point being raised by Brother Kettlewell, was that we should postpone the taking of the vote on the main motion until Dr. Eby and Mr. Cassidy were heard. The committee has now called the main motion from the table. Has it not in effect declared that Mr. Cassidy and Dr. Eby have been heard as touching the six missionaries?

THE CHAIRMAN.—The Board will settle that question for itself by successive votes.

REV. DR. T. G. WILLIAMS.—I suppose the motion can be laid on the table at any time again.

THE CHAIRMAN.—Of course it can. The motion is that Brother Cassidy be heard relating to the question now before the Chair, the recall of the six missionaries. (Motion carried.)

THE CHAIRMAN.—Then Brother Cassidy will speak upon that question, if he has anything to say as to the recall of the six missionaries, for them, or in their behalf; or anything that he has, as a brother, to give light to the Board; or anything in the document bearing on that question that he wants to rebut, now is the time to rebut it; and it can be left out of the next statement.

MR. CASSIDY.—I have nothing to say unless you have questions to ask. If you have any questions you would like to ask me, I would be very happy to answer, to the best of my ability; otherwise I have nothing to say.

THE CHAIRMAN.—That is fair enough from Brother Cassidy.

REV. DR. T. G. WILLIAMS.—Are we to conclude that Brother Cassidy has no objection to the acceptance of their request to be recalled? If he considers it a matter that does not need anything to be said in opposition to it, from his own point of view, that may be one thing. I would like to ask him through you.

MR. CASSIDY.—I do not feel that I have a responsibility on that line. It is a very grave responsibility, I know, but I do not feel as though I had any right to express an opinion. If there is anything in which I can throw light upon the subject I will be glad to do it. I do not know that there is. I have not studied their documents through, and the only question with you is, what position you are placed in. If there is nothing else for you to do, I could not advise you to do anything else, so that I cannot give any advice on the question.

REV. MR. HUERTIS.—Suppose this committee should rise, and that we should decide upon the recall of those six men. Mr. Cassidy is a returned missionary from Japan. He must of necessity be familiar with all the circumstances that have led up to this present issue, and I would like to ask what his opinion would be, as a minister and as a member of this Church, outside of the Board altogether, and whether he would think that by this action it would provoke any agitation or any controversy. Now it seems to me that he, as a minister and a member of this Church, and as a friend of this Society, living in Japan, and familiar with all these circumstances, ought to give us the benefit of his judgment and of his information. If he knows of any reason why we, with this responsibility resting upon us, should not recall these men, he ought to take us into his confidence and tell us what that reason is, or if there are any such reasons. I do not like that Mr. Cassidy should hesitate to do this. He says here, unequivocally and distinctly, I know of no reason why they should not be recalled.

MR. CASSIDY.—No. I say I simply have nothing to suggest. I do not feel that I can. If I looked through this letter I might see as you do; in fact I do see as you do. If I were in your position, there is nothing else I could do; but Brother Huertis has raised a question. I do not know whether it is a question you should ask of me or not; but I will be perfectly frank, even if you ask my

opinion. I will say whatever I can. If they were recalled to-day,—of course, I see what you aim at, and what you aim at very properly,—and a controversy should arise, what would I say about the matter? Would I say the Board did perfectly right? Would I say the Board made a mistake? You want me to say it now, if I have anything to say? What I would say as I look at it at present, I am inclined to think that from the document now before you, you could not help at the present juncture but accede to their request.

REV. DR. PORTS.—What documents do you mean? Their document or Dr. Sutherland's document?

MR. CASSIDY.—Their document. I feel that. But the question in my mind is, (and now you will excuse me since you have put me in this position, for speaking of the committee of the Board in a way in which I would not if I were not put in this position) have you been to blame in bringing affairs to the present crisis? Have the best steps been taken in the past that would have prevented it from coming to this crisis? There is the question. The only question that remains in my mind is, was the document that went to the brethren the last time what it ought to have been? Have the steps been taken from time to time that would have led to conciliation, or have steps been taken that led in the opposite direction? Pardon me for expressing an opinion; I do not think I could justify the action of the committee. I think that whatever fault has been due to you, or whatever has to be laid to your credit, it is in the past and not now. As you stand now I do not see what else you can do. I think the way is plain; but if I should criticize at all I should criticize the past. I think that when things began to be disturbed, there should have been a tendency to seek for conciliation, to seek for conference, to seek for brotherly consultation from the beginning. I was in hopes when I heard that their resignation had come that I would have been called to the Mission Rooms, or called by the General Superintendent, or somebody, and that this thing would have been talked over; that as a witness who knew something about things in Japan, Dr. Eby and myself, and perhaps Mr. Saunby and Dr. Cochran would have been called for a consultation right away, and as much light as possible would have been thrown on the matter at once, and some steps taken towards a reconciliation. I was in hopes, too, that when the committee came together, and documents were prepared to be sent out, that they would have been of a different tone from what they were. They were too self-defensive. Excuse me now for criticizing, because I am put where I am. They were so diplomatic. Instead of saying, "Brethren, we do trust you. You have our confidence. Go on, and we will sustain you," there was a good deal of smoothing things down, with a subterfuge admission all the way through that they had not your confidence, and nothing would bring out the facts until the plough was driven deeper and deeper, until it has upturned this document. With this document produced by Dr. Sutherland, I do not see what else you could do but recall the men.

REV. DR. SUTHERLAND.—You do not mean the one produced by me?

MR. CASSIDY.—I am now referring to the one produced by you, with all these things. If all these things are true, if the Council itself is a mistake, if we are to be made responsible for the Band and all its machinery, if the missionaries now in the field, including myself, are to be discounted because we have all had something to do with Dr. Eby—and some have the idea, as one aged brother wrote in the *Guardian* lately, that Dr. Eby was a sort of head of the Council, that we were following his lead, and that we were all discounted in the eyes of the people here, being recalled. I hope this work will go to the bottom now, and that whoever is put in that Mission will begin where nobody will say, "This fellow is a Band man, and this fellow is an Eby man, and this one discounted for this, and that one for that." I only regret that steps were not taken first that would have led to the laying of a foundation that would have avoided the present crisis. I think, as things are now, the only step to be taken is to recall the men. I do feel, and always shall feel, that the imputation of any policy laid upon these brethren, from beginning till now, because of their being Band men and Eby men, is an un-

just as anything can be. They are ministers of the Methodist Church of Canada; they should never have been tarred with that kind of a stick; it is not a stigma that should belong to them at all. They came into our work as loyal men. I was never a Band man or an Eby man. I was never under anybody's toe in any such way. I was an opponent of anything that was radical or extravagant in Dr. Eby's ways, and Dr. Sutherland I think knows that. I never fell in with his plans until they came within denominational lines. Once they were taken up by the Board, then as a servant of the Board it was my duty to undertake my share of responsibility, and try to carry them on; but I never was under such influence as is suggested. But to brand these men as all being a lot of wild-headed fellows who ran out there at Dr. Eby's call, and then had to gather into the Mission when their own scheme failed, has always been unfair, and an unjust imputation upon the men, and so far as this crisis to-day is made up of material of that kind, it is an injustice to the men and a great mistake. If the Board had gone on and paid no attention to the Band, simply looked upon these men as Methodist ministers who, by some means or other, found their way into Japan, and dealt with them as such, we would have been saved a good deal of trouble.

REV. DR. SUTHERLAND—Precisely what the Board did do.

MR. CASSIDY—I hope you will not think I have said too much, but you have asked me what I would say, and I have said it.

MR. AIKINS—I would like to ask Mr. Cassidy a few questions. You have referred to distinctions between Band men and Eby men, and other distinctions between missionaries. Does that obtain in Japan, or do you refer simply to the distinctions here.

MR. CASSIDY—Well, it is very strongly marked in a letter here by Mr. Hiraiwa. It does not obtain anywhere else. I never heard of myself being classed with men under Dr. Eby's influence before. How he got that into his head I do not know; I was never regarded so in Japan, because there was never anybody more free to criticize Dr. Eby's plans than I was.

MR. AIKINS—Are distinctions existing in the minds of Methodists in Japan relating to the Band men and Eby men?

MR. CASSIDY—I have not the slightest idea that there are.

MR. AIKINS—Then you speak only from that letter of Mr. Hiraiwa?

MR. CASSIDY—That is the only place in which it has been sent home here.

MR. LAMBLY—But does it exist there?

MR. CASSIDY—I do not think so. Of course when I was in the Mission, up to three years ago, Dr. Cochran was there, and nearly all the time I was there Mr. Sanby and Mr. Whittington were there. These were the strength of the Mission. These new men were coming in: Messrs. Crummy, Mackenzie and Dunlop. Well, a purer soul from anything of the kind could not have lived than Mr. Dunlop. When these men began to come in, as long as we were there, they were always in the minority; there could not be more loyal and true men. They fell in with us thoroughly; there was not the least taint of any peculiarity from their having been Band men or having gone out under Dr. Eby. There was not the slightest taint of anything of the kind. Amongst these younger men there was a tendency to misunderstand Dr. Macdonald's position. I am free to admit that as the older men disappeared from the Mission there was an increasing tendency to misunderstand Dr. Macdonald's position. We could see that. I knew it; I felt it. And hence some of what has come about has been a natural growth with the disappearance of the older men. There has been a little along that line that has always needed some explanation. For instance, when the men were on their way to China, the charter members of the China Mission, some of them said to me, "Would you please tell us what is Dr. Macdonald's relation to the Mission?" You see, one going in there and seeing him so busily engaged at his practice, and hardly having time to speak to them, would naturally think that he was simply a medical practitioner in the

foreign section of Tokyo, and would not understand it. I explained the position to them well. I have never heard from them since; not a word of enquiry or a remark in regard to the question. I suppose I satisfied their minds. Often outsiders would say, "Has Dr. Macdonald any relation to your Mission yet, or is he simply practising for himself?" We have always explained these things. But you can see, as men living away out further from Tokyo, and with less acquaintance with Dr. Macdonald, would come into the Mission, and as their influence in the Mission would grow stronger, these questions would be less likely to be answered and understood, and the tendency grew more and more to think that Dr. Macdonald was not a suitable head.

MR. AIKINS—That is with the young men of the Mission?

MR. CASSIDY—The whole Mission is young men now.

REV. DR. SUTHERLAND—A fact should be stated just at this point. The missionaries who went to Japan had, as far as the letters to me show—private letters—no doubt, or uncertainty, or suspicion in regard to Dr. Macdonald's relation to the Mission, until these things were suggested by other missionaries in Japan. They did not have occasion to ask for information until remarks were made that aroused their doubts.

MR. CASSIDY—When do you refer to now?

REV. DR. SUTHERLAND—I refer to the time when the missionaries were on their way out to China, when I suppose all of them were for two or three days, more or less, at Tokyo before going on with the ship.

MR. CASSIDY—Well, I do not know anything about that. This was in Shizuoka on the way out, after they passed through those other places.

REV. DR. SUTHERLAND—I can quite understand that when they got on further they would ask for an explanation of things they heard in Tokyo.

MR. CASSIDY—Well, I do not know how they heard it.

MR. MACLAREN—Mr. Cassidy has made a remark about Mr. Dunlop, a remark I was very glad to hear, about his character and the like, and his loyalty to the Church and the Mission. I would just like to ask Mr. Cassidy if he heard read an extract of a letter from Mr. Dunlop about the Board, and the Secretary, and so on.

MR. CASSIDY—I saw it in the statement.

MR. MACLAREN—I ask if he makes the statement believing that to be a correct extract?

MR. CASSIDY—Well, of course I read it, and I was very sorry that he should have written that. I account for it in this way: Mr. Dunlop went out from a business training in Kingston. He had no connection with the Methodist ministry, either as a probationer or even as a college student. His education or course of study was pursued in Kingston College. He never was in contact with the ministry here and the experience of the ministry. There is something about him that is a little peculiar that way, but he is as loyal to us as a body as he can be. That kind of idea needs to be rubbed out of his mind, that is all. It is a mistake of his to write that way.

MR. MACLAREN—Is not it a worse mistake to think it and feel it?

MR. CASSIDY—Notwithstanding that, I can assure you he is a loyal man.

REV. MR. CHISHOLM—Is not it a mistake to call him loyal in the face of such a letter as that?

MR. CASSIDY—Well, you must judge of that.

MR. AIKINS—You have referred to the men on the field as young, inexperienced men, I think?

MR. CASSIDY—Yes, young as compared with those who were taken in in my time, for instance.

MR. AIKINS—You refer to the six missionaries?

MR. CASSIDY—Yes, to five of them.

MR. AIKINS—Am I right in supposing that there is any friction existing between them and Dr. Macdonald?

MR. CASSIDY—Oh, I suppose there is.

MR. AIKINS—How has that friction arisen? Has it arisen in the way you mentioned, by reason of Dr. Macdonald occupying some of his time as a medical man, or what is the cause of it?

MR. CASSIDY—Well, the first I remember in regard to that is that there were these queries in the minds of some

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Missionary THE CHAIRMAN

MR. CASSIDY—

of those on the west coast, some of these young men, as to whether it was the right thing to have a man in secular business as head and superintendent of our Mission. He had never seen the west coast work, and they felt that they needed something different from that. The first I heard in the way of a development of that kind was that someone made a remark to that effect. This remark went to Dr. Macdonald's ears.

Mr. AIKINS—Can you say who it was?

Mr. CASSIDY—It was Mr. Dunlop, I believe. This remark was carried to Dr. Macdonald, and the controversy took place in which Dr. Macdonald very severely castigated this brother for making this remark, and Dr. Macdonald admitted to myself that his severity was partly due to the fact that he knew he was writing, not only to a person, but a set of persons who were getting into a certain way of thinking, and on certain lines, and he was trying to correct it. That is the first that I know of.

Mr. LAMBLY—Is that letter to be had?

Mr. CASSIDY—There was a series of correspondence. It was very severe, and I fancy that he and Mr. Dunlop afterwards got together and settled the whole thing, and burned their correspondence. I think they did.

Mr. AIKINS—But the feeling still continued?

Mr. CASSIDY—Not that I know of. I heard Mr. Dunlop speak very kindly of Dr. Macdonald after that.

Mr. AIKINS—But, generally, in respect to his being an official head?

Mr. CASSIDY—I knew nothing of antagonism when I left beyond the pretty general feeling among the men that Dr. Macdonald, as a man now entirely occupied in secular business, was not the sort of man to lead us on and give us inspiration for evangelistic work; that he had not the time to give to it.

Mr. AIKINS—That feeling appears to have been shared by yourself as well as by these other missionaries?

Mr. CASSIDY—It was always shared in by myself, but there was so much good about Dr. Macdonald, and he was such an honorable and honored man amongst us, that my advice to them was, let it lie for the time. It is a defect in our Mission. It would be a great deal better if we had a man with all his good qualities, and a live evangelist at the same time; but still he is so well trusted at home, and has his position so well established, we had better let that alone until the end of his term, because he says he is not going to continue with us more than this mission term any way. That was my position.

Mr. AIKINS—Now as between the six missionaries, are they united? Are they working sympathetically together?

Mr. CASSIDY—So far as I know, there is not the slightest jar between them.

Mr. AIKINS—The only jar is between themselves and Dr. Macdonald?

Mr. CASSIDY—Yes.

Mr. AIKINS—Is there any jar between the six missionaries and the Woman's Council?

Mr. CASSIDY—Well, I do not think their documents leave any room for doubt on that score.

Mr. AIKINS—Then you confirm what has been stated in the documents that there is a jar between them?

Mr. CASSIDY—Why, certainly; I do not dispute their documents.

Mr. AIKINS—They are not working in sympathy together with the Woman's Mission Council?

Mr. CASSIDY—It seems not. They say that themselves.

Mr. AIKINS—Have you any reason to believe that the feeling expressed in the documents that have been given to the Board by these six missionaries continues to the present time?

Mr. CASSIDY—I have no indication that they are at all abated.

Mr. AIKINS—That is to say, that there is also a want of sympathy existing between these six missionaries and the Executive?

Mr. CASSIDY—And the Woman's Missionary Society?

Mr. AIKINS—No, no; but the Executive of the General Missionary Society.

THE CHAIRMAN—The Mission Rooms at Toronto.

Mr. CASSIDY—That is a different subject. So far as I

know, their feelings have not changed. I have heard nothing. The latest I have seen is this official letter.

Mr. AIKINS—You object to the letter written by the Executive to the six missionaries? Can you specify any part of it in which you particularly object, and to which you think they could take objection?

Mr. CASSIDY—Well, I would require to refer to it.

Mr. AIKINS—Certainly, refer to it. I wish to know exactly.

REV. Mr. CHISHOLM—Is that letter published in Dr. Sutherland's review?

Mr. CASSIDY—No.

Mr. GURNEY—While Mr. Cassidy is getting ready I would suggest that anyone who had any questions to ask might put them in writing and let them go through Mr. Aikins, as long as we have got started somewhere.

Mr. AIKINS—I think each one had better ask his own questions.

Mr. CASSIDY—You asked what I object to in this?

Mr. AIKINS—In what respect do you find fault with it?

Mr. CASSIDY—What I object to mostly is what is not in it. We read all through it and we do not find anything to reassure these brethren.

Mr. MACLAREN—What do you mean by reassure them?

Mr. CASSIDY—That is giving them a frank statement, that whatever the Secretary said implying they were not trusted, and they were not men that you believed were suitable men there, you did not agree with; that you really trusted them.

Mr. MACLAREN—That is not what the Secretary said. If we thought they were injudicious, as you think we should have said they were judicious?

Mr. CASSIDY—No.

Mr. AIKINS—What you object to is that the men were not assured, as we did not repudiate the statements of Dr. Sutherland. Is that it?

Mr. CASSIDY—The Board did not repudiate the statements of Dr. Sutherland; the Board did not give them an assurance, without touching Dr. Sutherland's statements. If a distinct assurance had been given them that there was no need of their being disturbed, that they had the confidence of the Board, and that they were men who were thoroughly trusted and esteemed by this Board, I should have no manner of sympathy with their going any further with the contention.

Rev. Dr. POTTS—Do not you think that the closing part of the communication from the Executive goes in that direction—when we came to exhortation?

(Mr. Cassidy then read the last paragraph referred to.)

Mr. AIKINS—Reading that, Mr. Cassidy, do you think they could reasonably look for any stronger expression of confidence than that it was wished that they should continue in their work?

Mr. CASSIDY—Well, perhaps I do not understand it.

Rev. Dr. POTTS—That is hardly a satisfactory answer.

Mr. MACLAREN—Be serious.

Mr. CASSIDY—I am serious.

Rev. Dr. RYCKMAN—Is it the desire of these lawyers to get the witness to say what they want him to say, or is it an attempt to get Brother Cassidy to say what is in his own mind, and in his own way, instead of just putting it as these men want him to put it?

Mr. AIKINS—As far as I am concerned, I do not think Dr. Ryckman can say I am asking for anything of that kind. I do not think that charge can be made against me. What I really want are the facts.

Mr. CASSIDY—That is all right.

Mr. MACLAREN—So far as any expression I used is concerned I did not think Brother Cassidy was really speaking his whole mind in using the words that would seem to convey the impression that he did not understand that language. The answer was open to that interpretation. I do not think Brother Cassidy would wish to say that he did not understand it.

Rev. Mr. CHISHOLM—Is it fair to designate the members of this Board as "these lawyers"?

Mr. COX—I think the matter ought to be left to Mr. Cassidy and Mr. Aikins until they get through, and then any other person can ask what questions they wish.

THE CHAIRMAN—I think that is the sense of the Board, and for one the Chair is thankful to God that we have men of legal acumen on the Board.

REV. MR. BATES—After all it strikes me as just a little in the wrong light when one member says to another—a minister who is giving his testimony here, who is giving it with a great deal of candor—Are you candid? Be serious.

MR. CASSIDY—I said perhaps I do not understand it. Let me say this now. When I read that myself it was a very puzzling sort of paragraph. It seemed to convey the idea that the Board or the Executive wished those men to be exhorted to loyalty, and yet there is breathing within it and between the lines a reproof to them that is of a very sharp character. I was present when this was discussed, and Dr. Maclaren himself remarked that if the men could not read the reproof that was therein contained, it would be a great reflection upon their ability, or something to that effect. It is well seen that while there is a good tone in it, there is a great reproof in the part where they are exhorted to take it for granted that the Board and Executive and all parties did what they meant, and did what they intended to do. What does that mean? That we intended to do what we have done, so you have no business to raise any question.

MR. MACLAREN—With regard to a personal explanation I think Brother Cassidy does not remember correctly what took place. The question was whether anything more should be said with regard to impressing upon these brethren the duty of mutual confidence, and I think the language used was, that those brethren would understand the meaning of the unanimity of these various bodies; that the brethren would see the point of that without using any more pointed language, and without putting in any reproof.

MR. CASSIDY—Yes, and one gentleman whose name I could give if necessary, who is not here, stood up and said he was not satisfied with the document, because there ought to be a rebuke in it.

MR. MACLAREN—And I thought there should not be.

THE CHAIRMAN—And the Board would not put it in.

MR. CASSIDY—Dr. Maclaren said if the men could not see enough in this it would be a great reflection on their ability. That shows how just the Board were; they were determined to keep out their rebuke and reproof. You put me on my opinion, and then you criticize me for my opinion.

THE CHAIRMAN—Exactly, Brother. That is where we are.

MR. CASSIDY—You get my opinion and then criticize it. My opinion is that the whole document is too diplomatic; that it would have been a good deal better if we had Dr. Cairman write out one of his good, strong, loving letters, in which he would have mixed authority and love together, and put an end to it at once.

MR. AIKINS—Do I understand, Mr. Cassidy, that you think the Board had not expressed its authority strongly enough toward those six missionaries?

MR. CASSIDY—While they have expressed their authority strongly enough, I would like that you had put in enough to show the men that you had confidence, and not argue it in this legal fashion and cover it up and put in a little of the good, as Dr. Maclaren says, to make it go down easy.

MR. AIKINS—Have you any reason to suppose that these men are not sincere in requesting to be recalled?

MR. CASSIDY—I have no reason whatever. The private letters that have come all along have been just of this tone. I could show you one I have here somewhere that would be very suitable at the present juncture; but I will only refer to it. "We do not know what is before us. We are in the hands of Providence. We expect likely we will be recalled, but we are in the hands of Providence. We have done what we believed we should do, and whatever Providence has in store for us we are ready for."

REV. DR. T. G. WILLIAMS—Allow me to ask Mr. Cassidy, with reference to his understanding of this matter which is under discussion at the present time, Does Brother Cassidy himself see it in any different light from that in which he would reasonably suppose the brethren in Japan see it, and the light in which he would have seen it had he been in Japan and not heard the deliverance of the members of this Board?

MR. CASSIDY—I do not think I do.

DR. T. G. WILLIAMS—You understand it now just the same after hearing this explanation, the kindly expressions of sentiment here, for instance, and the intention of the Board not to rebuke the brethren.

MR. MACLAREN—But Mr. Cassidy was in Toronto and heard the discussion there.

DR. T. G. WILLIAMS—Perhaps I do not put my question with distinctness. Suppose Mr. Cassidy had been in Japan all the time, as these brethren have been, and had looked at this deliverance of the Executive Committee from the standpoint from which they were compelled to look at it, would he have taken the view which they now take? Would that view be the same as the view which he would now entertain of that same document, after having heard this expression of the desire not to rebuke the brethren in the work?

MR. CASSIDY—You notice that I did not say that I took the same view that they took in writing their reply; but I am not aware that my presence in the committee and what I have heard has made any difference, because I have been aware all the time of the kindly feeling of the Board. I have never had any other impression. Simply in the method of dealing with the matter.

DR. T. G. WILLIAMS—Is it Brother Cassidy's opinion (because he is compelled to give opinions here by the questions of the Board) that if the brethren in Japan were aware of the real heart of the Executive Committee—the throbbings of heart—would they have understood the Executive's deliverance as they have done, and would they probably have written such a letter as is before us in print here to-day? What is your impression on that point?

MR. CASSIDY—Well, when I read that letter I was greatly disappointed; I was greatly pained. I felt sorry that they put in a good many things they did. I could not help feeling that the view they had taken of it was not the most fortunate.

DR. T. G. WILLIAMS—I understand Brother Cassidy to say that it is his opinion that if the brethren in Japan really understood the purport of that Executive's deliverance, and knew the kind feelings in the hearts of the Executive toward them, they would not have given a deliverance such as we have had from them? Is that your meaning?

MR. CASSIDY—If you ask my opinion on that, I do not think they would have given such a deliverance, but that they would have accepted the propositions to them I do not say. I think they would still have expected a decided and unequivocal assurance that whether they were Band men or Eby men at first, they were now in the confidence of the Board, and in the position of missionaries without discount. Until that is done I am glad they are to be recalled. I would not ask any man to stay there.

DR. T. G. WILLIAMS—I have been in the dark all along I knew nothing about Band men or Eby men. They look to me, and have always been treated by this Board, like Methodist missionaries.

MR. COX—Mr. Aikins has the floor. He ought to proceed with his questions and then let Dr. Williams follow.

MR. AIKINS—I do not know whether it would be proper for me to ask this question. Mr. Cassidy has had a letter from one of the gentlemen in Japan. I do not know that I should ask him to produce that letter, unless he thinks that it ought to be produced in the interest of the missionaries out there.

DR. POTTS—It is a private letter.

THE CHAIRMAN—He has a great many, no doubt.

MR. AIKINS—Do you desire to say anything further with reference to any personal correspondence with these six missionaries?

MR. CASSIDY—Well, of course I do not desire to say anything. I was just going to refer to the official statement that came from the Mission Rooms to show that the matter of these men having gone out in a special way has been officially noticed to their disadvantage, and it has been well known.

MR. AIKINS—How officially noticed?

MR. CASSIDY—In the official statement from the Mission Rooms.

THE CHAIRMAN—How would that accrue to their disadvantage?

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Dr. SUTHERLAND—Read the part that contains that statement.

Mr. CASSIDY reads from official statement published in the *Guardian* of February 6th, 1895: "At the meeting of the Missionary Executive, held on January 29th, a consideration of Japan affairs occupied nearly the whole session. The letter requesting recall was signed, as already stated, by six missionaries, namely, Eber Crummy, John G. Dunlop, D. R. McKenzie, Wm. Elliott, H. H. Coates and John H. McArthur. It may be remarked that five of these were not sent out by the Missionary Board, but went as members of the Self-support Band, organized by Rev. Dr. Eby. Subsequently some of them were taken into the regular work to supply vacancies, and the others were taken after the Self-support Band dissolved."

Dr. SUTHERLAND—Where is the disadvantage to them in that remark?

Mr. CASSIDY—Then what is the remark made for? What has that to do with the case?

Dr. SUTHERLAND—I asked a question. I asked what is there in that quotation that is to the disadvantage of the missionaries?

Mr. CASSIDY—Well, it has been said, We never sent these men out anyway. They were not the choice of this Board. They were men who were outside. They were stranded in the field and taken in and given work, and we never sent them out. Hence the implication is that they are men who have not the right to raise questions of this kind; they have not the right to the same consideration as others have, and they are very well treated, considering the kind of men they are.

Dr. SUTHERLAND—All that you have stated, with the exception of that word "stranded," is simple matter of fact and can be taken in perfect confidence as a statement of fact that nobody can challenge or controvert. But the whole of the inference that you and they have chosen to draw from it is purely gratuitous.

Mr. AIKINS—I propose to ask a few more questions, and they will be very few if I am not interrupted. Considering the strained relations which have existed between those six missionaries and Dr. Macdonald, do you suppose that they could work easily and without any friction, supposing they were continued in that work and Dr. Macdonald retained still as the official head of the Missionary Society there?

Mr. CASSIDY—Well, of course, I could hardly judge of that case. If I were on the field now I would judge better of their feelings, but I have had very little communication on that line, in fact on any line, for a length of time, very much less than perhaps might be supposed.

Mr. AIKINS—Supposing you were out there and one of the men, do you think you could work without any irritation or friction, or as easily as if these strained relations had not existed?

The CHAIRMAN—Would you work with Dr. Macdonald? Mr. CASSIDY—I certainly would; never failed to work with Dr. Macdonald.

Rev. Mr. KETTLEWELL—If you were one of the men is the question?

Mr. CASSIDY—I never failed to work with Dr. Macdonald as long as there was no side issue. I never had any difficulty in working with him, and he is a man who is most conciliatory in his manner. He is a gentleman in every sense, and hence if there is any difficulty, and it is once adjusted, you will hear nothing further of it.

Rev. Mr. CHISHOLM—He would make a good General Secretary.

Mr. CASSIDY—We are not looking for a General Secretary.

Mr. AIKINS—You would not undertake to speak in that respect of the six missionaries out there as to whether they could work sympathetically with Dr. Macdonald now?

Mr. CASSIDY—I do not know anything to the contrary on personal grounds. I believe there is not a man there that would not work with Dr. Macdonald heartily if things were just put in shape to make the machine work. That is, there is no personal friction; not a particle. I know particularly Mr. Crummy; he is one of those men whom you meet once in a while, who is too big to quarrel or to quarrel with. That is about the kind of man he is. I

do not think anybody could quarrel with him if he tried. If it takes two to make a quarrel, he would not be one. If the machine were in any working shape at all, Crummy would get on, and so far as I know the others the same would be said. Of course Elliott, away out in the country, it makes very little difference to him how matters are so long as business affairs are attended to. I do not know how the others feel, but as far as their feelings are concerned I do not think there is anything to hinder.

Mr. AIKINS—But considering the estrangement that has existed between the Woman's Missionary Society and the six missionaries you have mentioned, do you suppose they could hereafter work sympathetically with the Woman's Missionary Society, the administration being the same?

Mr. CASSIDY—Well, I do not know; I cannot tell. Any expressions I have heard from them seem to express great grief and great anxiety along that line. There is the side of Dr. Macdonald, Dr. Macdonald's relations to them, which I do not want to touch, and which I think is hard to deal with.

Mr. AIKINS—Dr. Macdonald's relations with the Woman's Missionary Society?

Mr. CASSIDY—The side of Dr. Macdonald's relations to the six men is the side in which he is concerned with the women's affairs.

Mr. AIKINS—How many of the six missionaries have any work in the same places as the agents of the Woman's Missionary Society?

Mr. CASSIDY—They may have work in the same place and yet be little concerned in it. As, for instance, those in the school at Azabu are living very close to the headquarters of the ladies, but may have least of all to do with them, because they are not in work related. That is the position of Mr. Crummy, and that would have been the position in which I would have been if I had returned a year ago. Mr. Dunlop is where the ladies are not working at all, and Mr. McKenzie the same, and Mr. Elliott. Mr. Coates is at the Tabernacle, where the ladies are not working at present, but where, having once entered, there is work to do; where it is known they ought to be engaged, or someone ought to be taking up the work. So that there is a certain relation or implied relation there. Mr. McArthur is in the school, so that there are none of them exactly associated in the sense of pastor, or Chairman of District, with the work of the ladies' department.

Mr. AIKINS—Permit me to say, before I take my seat, that I am very sorry any expressions have been used by any of the Board referring to the lawyers on the Board as lawyers. I come here simply as a member of the Board, with the sole desire, as far as possible, to arrive at a proper conclusion.

The CHAIRMAN—Oh, never mind that. I tried to stroke that down. Allow me to ask Brother Cassidy this question:—He says, "if the machine were in any shape at all." Now I would like that explained. What is wrong with the machine, or what is the machine? That is what we want to get at. If we are all wrong, we want to get at it. I would rather resign my position and leave my country almost than have going on what is going on. That is, if I am to blame for it; if it is chargeable on my head.

Mr. CASSIDY—Well, that involves a good deal, and you will excuse me if I speak slowly. As it appears to me, the production of these documents here, after a number of years running in that line, is the best illustration of what we have that may be regarded as the workings of the present arrangements. That is, with a confidential agent there, and through him an accumulation of matter of this kind which may be unfavorable to the missionaries. They do not feel satisfied with the medium of communication. They seem to feel as though there ought to be a medium of communication which would be thoroughly in sympathy with them. They seem to feel that.

The CHAIRMAN—You do not mean by that, one that would allow all their demands and expenses?

Mr. CASSIDY—Nothing to do with that.

Dr. SUTHERLAND—But is not that the very point on which there is no sympathy between them and Dr. Macdonald to-day? Because he will not support many of their demands?

Mr. CASSIDY—I do not think so. Of course he would

not support the request for a lady to work at Hongo; but it is very seldom that there is some point of policy in which Dr. Macdonald will take exception to their action, unless it is on the ground of expense; very seldom. They seem to feel as though they ought to have someone who represents their feelings, and who would write fully and freely along the line on which they think, and along the line on which their missionary ambitions ran.

THE CHAIRMAN—What is the difficulty when their own documents come to the Board—their own expressions? Has there ever been the interruption of one of their words? Has any word that they wanted to send been interrupted? Dr. Macdonald may have expressed an opinion.

MR. CASSIDY—I do not say that there has. I never accused you of that.

THE CHAIRMAN—Then why is not the machine running well, when every word those dear brethren have written comes to the Board? Is that their difficulty?

MR. CASSIDY—No; it is not a suppression of their communications; I have never accused anyone of that.

REV. DR. POTTS—Do you think the correspondence is colored in any way by the opinions of the man who communicated it? Have they that feeling?

MR. CASSIDY—Well, they have the feeling, at least I think they have the feeling, that he is the only man trusted, and that they are not regarded with anything like the same respect that he is, and hence that what he writes, even a remark, a very small remark, may reverse any amount they wish to bring forward; and often there are cases in which they would like to develop the work more on certain evangelistic lines than perhaps he would wish to, and he would look at it from the standpoint of expense. They would say, "Now, with a view to getting a man prepared in the language, and doing efficient evangelistic work for the future, we want to do so and so," and he would say, "No, that is not the way to look at it. How can we do the work we are now bound to do with the least possible expense?" That will be his view on economical lines. He runs a good deal in that way. They often feel as though very few of us were getting the language. We are very weak in the use of the language, and that we ought to get out men and give them an opportunity at the language. Dr. Macdonald's policy rather is to get men and put them to work, and make them do the very finest work from the beginning, with the least possible expense, and the result is that we have not very many men who are well up in the language; very few. And the feeling of the men seemed to be, in regard to the number of men, that we ought to have more than we have. Dr. Macdonald seems to feel a great deal of sympathy for the scarcity of the funds, and thinks that we ought not to have more than we have, and he rather repressed their ambitions in those lines; a number of little things in this line; but I do not think there is anything along that line that would be a hindrance to their harmonious operations if there were not any side issues coming in.

THE CHAIRMAN—What do you mean by side issues? Difficulties with the Woman's Society? Is that what you mean by side issues?

MR. CASSIDY—Yes, that is the chief side issue.

REV. DR. SUTHERLAND—Might I ask a question touching something said a while ago. I do it because the matter is referred to in my Review, and we want to have all the light we can. It should be borne in mind that in my statement I have never anywhere used the term "disloyalty." The strongest thing I have said is that the members of the Self-support Band were out of sympathy with Dr. Macdonald and the Board on certain lines, and the point I want to get at is this: Those members of the Self-support Band who came into the Council, were they in sympathy with Dr. Eby's plans, say with regard to the Tabernacle and so on?

MR. CASSIDY—I think that as long as they were outside of our Mission and looked at the Tabernacle from a little distance, they saw it in a different light from that in which they saw it in after they entered the Mission. I think that any of them, when they came into the Mission and went through a few sessions of the Council, heard the discussion of what the financial position of the Tabernacle was and

saw the weak side as well as the strong side, and saw how often we had to curtail expenses and correct what was a little out of the straight line,—as they saw these things they seemed to have just as conservative a view on those lines as those in the Council before.

DR. SUTHERLAND—In that case how do you account for the fact that their resolutions in the Council, and right up almost to the present, have been strongly in support of Dr. Eby's position and requests, if they were not in sympathy with him any more?

MR. CASSIDY—You might say the same of myself.

DR. SUTHERLAND—Were they, as a matter of fact, in sympathy with Dr. Eby when they came into the Council?

MR. CASSIDY—Oh yes; in sympathy with all.

DR. SUTHERLAND—Whatever time they came into the Council, were they in sympathy with Dr. Macdonald's attitude, say with regard to the Tabernacle?

MR. CASSIDY—I do not think they knew his attitude until they came in.

DR. SUTHERLAND—They have expressed themselves pretty plainly, and their action shows most conclusively that they did not sympathize with his attitude in that matter.

MR. CASSIDY—Then you can say that of myself.

DR. SUTHERLAND—Then, were they in sympathy with Dr. Macdonald's attitude towards the Woman's Council and the work of the Woman's Society?

MR. CASSIDY—Oh, I think they were not.

DR. SUTHERLAND—Then, were they in sympathy with the action of the home authorities, the Board and Executive, as indicated in the communications and resolutions sent out in regard to any of those matters, the Tabernacle, or the Woman's Council, or Dr. Macdonald, as the case might be?

MR. CASSIDY—Well, of course, in regard to Dr. Eby's Tabernacle, the only case I remember was that in which the expenses for his work were out of off. They were not in sympathy with that; that is, with the cutting of it off.

DR. SUTHERLAND—That and a number of other things, as shown by their resolutions and the correspondence.

MR. CASSIDY—In regard to the other questions, I do not know that we have had any communication from the Board with which to be in sympathy or not.

DR. SUTHERLAND—I do not wish in the slightest degree to spring a trap, or anything of that kind. I will speak just frankly what is the drift of these questions. It seems, from the information in the Review, proof is abundant and positive that these missionaries who were in the Self-support Band were strongly in sympathy with Dr. Eby and his plans; they were not in sympathy with Dr. Macdonald and his attitude on various questions; they were not in sympathy with the Home Board in its decisions upon several questions. It appears to be beyond dispute that they were perfectly aware of this fact, that Dr. Macdonald, in all the positions he took, stood by what for want of a better term we call the policy of the Board; so this all leads me up to this one point: as you asserted so strongly that these brethren were entirely loyal, I want to know to what they were loyal? I do not like the term "loyal" or "disloyal." I would rather eliminate that altogether. But suppose we use a milder word, and say "sympathy." If they were in sympathy with Dr. Eby, and not with Dr. Macdonald, or the Board, or the Woman's Council, then to what were they loyal, or with what were they in full sympathy?

MR. CASSIDY—That is putting it too strongly to say they were not in sympathy with the Woman's Council. I did not say that.

DR. SUTHERLAND—But the evidence there is beyond dispute. They were antagonistic entirely.

MR. CASSIDY—What I meant by the loyalty of the men was this, that I do not think these men could be excelled for pure, unselfish, sacrificing loyalty to this whole Church, and to the work that this Church is doing out yonder. The only question is, whether their judgment in some cases would differ from that of those to whom we have referred, and whether they would be able to bring their own judgment into harmony, and submit entirely to the judgment of others, and give way in what they believed and were convinced was the right thing themselves. Their

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spirit of self-sacrifice and loyalty for the cause and for the Church, I believe, is excellent; but the only question is that other, whether there are points in which they would say, If the Board does so and so, we cannot agree to it; if you call that disloyalty, I do not know whether there are such points or not. I do not say there are not.

REV. DR. SUTHERLAND—I was trying to get light upon this question, whether we were correct in our inference from their actions, and the correspondence and resolutions in this connection, that they were not only out of sympathy with Dr. Macdonald, the Board, the Secretary, and the Woman's Council, but they were strongly antagonistic to the line of policy which the Board approved. That is the point. If we can get light there I would be very glad to have it.

MR. CASSIDY—I do not think so. I think the only thing I could say along that line is that they are ambitious to move on, press on the work; and the line of policy—that is rather too indefinite to say where they do or do not agree with it. I do not know of anything in the general line of policy that they attack.

THE CHAIRMAN—The policy of the Board seems to be to work its missions within its financial ability.

MR. CASSIDY—My own idea is, that if these men were assured, if they felt how warmly this Board loves them and trusts them, and they were assured there was no bar held up against them because of their being Band men, and being considered radical and disloyal—

THE CHAIRMAN—We do not know anything of those divisions or distinctions.

REV. DR. SUTHERLAND—There is a point that ought to be cleared up there. Why do these men think that they have not the confidence of the Board, nor the warm and affectionate regard of the Board? In this last letter which has come it appears to me they say very plainly that the reasons for their conclusions are statements that have been sent out to them from this country, and they speak of having these things on high authority, and good authority; things that we know, as matter of fact, are not so.

MR. CASSIDY—Well, of course I am not responsible for that. All I can say is that they have nothing of that kind on my authority.

DR. SUTHERLAND—But they state it in so many words; in one place they mention both your name and Dr. Eby's as the sources of information.

MR. CASSIDY—Yes, they do, and along with that comes a letter from one of them in which he says, "If I am not correct about this, please correct me," which shows plainly he has not my letter to show that he is correct, and he speaks with a good deal of doubt as to whether he remembers correctly how he got this impression.

REV. MR. CHISHOLM—On page 16 they declare that they heard what passed in the Executive. On page 16 we have it put here that "Dr. Potts was obliged to remind the General Superintendent," etc.

MR. CASSIDY—All I can say is that they never heard that from me. I cannot say any more.

DR. SUTHERLAND—The question is, from whom did they hear it?

THE CHAIRMAN—Brother Cassidy says he did not do it. That ends it there, for the present.

REV. MR. CHISHOLM—We accept that fully.

REV. MR. HUESTIS—There was a matter referred to by Brother Cassidy, in answer to a question proposed by Mr. Atkins. As I understood him, there were only two of the men now in Japan who are situated where the agents of the Woman's Missionary Society are working.

MR. CASSIDY—There are two in close proximity as to their residence. But they have no relation to their work.

MR. HUESTIS—As I understand, he answered the question that they were not on the same Mission, but it is possible that the agents of the Woman's Missionary Society might be in that locality, working on independent lines, out of the jurisdiction of the General Missionary Society.

MR. MACLAREN—Oh no. The lady missionaries do not go anywhere outside of our Missions.

MR. CASSIDY—What I meant by that was that in school work, for instance, we have no possible relation to each other. We have nothing to do with their school work

They manage it entirely. We have no relation to it whatever, any more than you would have here with the management of any school in the city. And even though we happen to be living near where that school work is going on, we have nothing to do with it.

MR. HUESTIS—Still, you would meet their agents.

MR. CASSIDY—Certainly. There ought to be no business relations there who cannot speak to one another.

MR. HUESTIS—Then these strained relations would not disturb your social relations so that it would become apparent to the general public?

MR. CASSIDY—Certainly not. I do not think anyone ought to be there who would allow any strained relations to take that shape.

MR. HUESTIS—Then you say the principal side issue is the difficulty between the two Societies. I would like to ask you to give us a case in which you or any of the six men consider they had cause to complain.

MR. CASSIDY—Will you defer that question a moment until I say a word in regard to a point raised yesterday by Dr. MacLaren, because I want to be very careful on this point? Dr. MacLaren asked a question to draw out information as to what relation I had to the action of the men in Japan, whether I knew of their going to elect a new Chairman, and so forth.

MR. MACLAREN—It was not I that asked that question.

MR. CASSIDY—What was your question?

MR. MACLAREN—I do not remember what the point was. It was another point. I asked you whether you had any communications, and you said you wrote to one member only; and I asked whether probably the other members did not get that. I remember somebody else asked a question, but my point was about your sending information on the point you have just mentioned.

MR. CASSIDY—That is what we were speaking about.

MR. MACLAREN—It was somebody else asked that question you have just now referred to.

MR. CASSIDY—Then you ask if I had given the decision which took place in the Hamilton Board?

MR. MACLAREN—Whether you had sent out to Japan the thing you felt hurt or offended at in the action at Hamilton?

MR. CASSIDY—There is a point I wanted to mention. I made a statement I want to qualify by this little omission, and not to have a time with my conscience over it afterwards. I was asked whether I had any knowledge of the fact they were going to elect another Chairman. I recalled, after I had gone home, one remark that came in a letter. It was raised by the question of the Shizuoka church affair, where Dr. Macdonald suggests a trial of his case under the head of maladministration. One of the men in writing me something about that affair, over which there was a good deal more agitation than there need have been, simply remarked that Dr. Macdonald was anxious for me to have a trial here over it; but, he says, there will be no trial over it, unless there is a trial by ballot. That is the only reference I have to it. I just wished to mention that, so that I would not have stated more than was accurately the truth.

DR. SUTHERLAND—In regard to Dr. Macdonald, I understood it to be said here this morning that perhaps for some time among the members of the Council there was a feeling of dissatisfaction with the fact that Dr. Macdonald was giving his time to medical practice, and that it was felt as something in the air; that the time was coming when probably there would have to be a change on that account. The point is this: If such was the feeling of the members of the Council, how was it that on two separate occasions, at least, they strongly endorsed the work that he was doing, expressed their entire satisfaction with it and with the disposition he was making of the funds? That is, how did they come to do that if they felt that his devotion to medical work was so serious an objection to his holding the position he did?

MR. CASSIDY—Well, from the time he returned in 1888 to Japan, he gave himself entirely to medicine, and he put himself in an attitude towards us which was very kindly and conciliatory, and yet we felt as though he was rather sensitive on that line. Frequently we heard indications that he was not very well satisfied to be in that position,

and that he thought of withdrawing from the Mission, and so forth; and we could always say at any time that his medical work as such was satisfactory, and certainly his disposition of the funds was highly so, because he worked hard night and day, a perfect slave to all, and all that he could make and save out of it we know he was putting into the work in one shape or another, so that it was due to him to make those expressions. While that expression was not used of others, the very fact that it was used from year to year showed that there was a little need of such an expression, a little need of the assurance to him that his work was acceptable.

Dr. SUTHERLAND—I will say frankly why I am trying to get light upon this point. It has seemed to me from the whole correspondence, as all the facts have come out about Dr. Macdonald, that the objection to him on account of his medical practice was purely an afterthought.

Mr. CASIDY—Oh no, no.

Dr. SUTHERLAND—That it did not enter into their thoughts in the earlier stage at all, because I can find no trace of it anywhere; nothing to lead me to believe that they had a feeling of that kind; but it comes out afterwards, at a much later stage, when it seemed to be necessary, perhaps, to bring it out as a reason for a certain course of action; and that therefore it was an afterthought, and not one of the original causes of dissatisfaction.

Mr. CASIDY—Not at all. If it were not for the high estimate we had of Dr. Macdonald, years ago it would have come out.

Mr. HUESTIS—I have asked a question.

Mr. CASIDY—Might I ask that that question be postponed until I deal with that part of the document?

Mr. HUESTIS—The question is to give a case where he or any agent of the Board had cause to complain of the Woman's Missionary Society or its agents. Would you be prepared now to give us your view of how and why difficulties arose between the agents of this Society and the agents of the Woman's Missionary Society? on what points those difficulties arose? whether they rose on personal grounds, or whether they rose on official and disciplinary grounds?

Mr. CASIDY—I would be obliged, before you adjourn, if you will give me a set of distinct questions on that line in writing, and let me go and think them over and compare them with this document, so that I may try to give you careful answers, because I do not want to speak at random on that line. It is a very delicate subject. I do not want to say a word I can avoid saying. What I say I want to say with the utmost satisfaction to all concerned.

Rev. Mr. HUESTIS—I am not satisfied with Brother Cassidy's suggestion that it be postponed until he deals with the question on the whole.

Mr. AIKINS—It has been suggested that a sum of money was offered to the Woman's Missionary Society to open new work in a Province where nothing was done. One of the six missionaries was consulted and stated that the Woman's Missionary Society could not extend their work until Dr. Eby received all the help he desired, and that the Woman's Missionary Society therefore lost the opportunity of extending their work amongst the women. Do you know anything about the correctness of that?

Dr. SUTHERLAND—That is not quite correctly put as a matter of fact.

Mr. AIKINS—I know nothing about it myself. I have been asked to ask the question.

Dr. SUTHERLAND—I do not think we have any evidence that anybody said they would not have the women work anywhere else until Dr. Eby got all the help he desired.

Mr. AIKINS—I do not know what evidence Dr. Sutherland has. Here is a question, and I want the answer.

Mr. CASIDY—You have it correct now, as to point of fact, have you?

Mr. AIKINS—Do you know anything about it? What is the fact?

Mr. CASIDY—Of course it was a thing to which I had no direct relation, and I cannot speak with much authority; but my recollection of it is this, that the proposal was to open work in the city of Nagano, if that is the place referred to.

Dr. SUTHERLAND—That is the one.

Mr. CASIDY—That came up shortly after the ladies had made a reply in regard to the question of opening work in Hongo in conjunction with Dr. Eby's work, and their reply was on financial grounds that they had not the means to open work there. That is my recollection of it. Then, a very short time afterwards, the proposal came to open work at Nagano, which showed that it was not exactly the question of means, but a question of judgment, or comparative importance at any rate, and hence, I suppose, Mr. Dunlop took that view. Whether he had a consultation about it I do not know, that if they had not means to open work at Hongo, where there was a pressing request sent in to them, and immediately they proceeded to consider the opening of work at Nagano, it was an admission they had means for some purpose, at any rate, and his position was simply a temporary acceptance of the position they had taken; but very soon afterwards, if I am correctly informed, an invitation was sent to them to open work at Nagano; so that so far as losing an opportunity was concerned I do not think it is so.

Dr. SUTHERLAND—It is better that we have the facts correctly put. The ladies did not see their way to do anything more at the Tabernacle than they had been doing, carried on in the same line. There had been a request or a desire for a lady missionary at Nagano, but then Mr. Dunlop said, "If they won't send one to the Tabernacle they shall not send one to Nagano," and that interrupted the negotiations for a time. Later on, there came a request from Mr. Dunlop for a lady to go to Nagano, but in the meantime the money that had been available for Nagano was no longer available, had gone in another direction, and so they could not respond at that date to his request.

Mr. MACLAREN—Mr. Cassidy, I understood you to say, regarding Dr. Macdonald's work, that he was entirely occupied in secular business, as being a ground of objection on the part of the young men. I understood the expression to be your own, made an hour or so ago, "after his return in 1888 he gave himself entirely to medicine." Do you consider that a fair statement of the position and work of Dr. Macdonald, in view of his position as President of the Japan Conference, as Chairman of the Tokyo District, and for a time the Chairman of the Council, the Corresponding Secretary, and latterly the Treasurer and agent of this Board?

Mr. CASIDY—I fully recognize the amount of his time taken up by the official business for this Board; otherwise, I consider it a fair estimate of his position.

Mr. MACLAREN—As President of the Japan Conference, you would not admit anything on that score?

Mr. CASIDY—No.

Rev. Mr. HUESTIS—Wherein does Dr. Macdonald differ from other medical missionaries, such as we have sent to Western China, for example? Wherein does he differ from a medical missionary?

Mr. CASIDY—Let me give an illustration in reply to Mr. MacLaren's question, which will show the position in regard to that. Dr. Macdonald is always under high pressure as a professional man. He moves as a professional man all the time, and as a medical professional man. Even at the session of Conference he always accepts the chair on condition that it be admitted that he is not to occupy it any more than he has time to give to it, and sometimes he does not occupy the chair more than half of the session of Conference. The last session I was there he was, by virtue of his office, Chairman of the Stationing Committee. He did not sit for the stationing of one single man. He had a substitute in the chair on the Stationing Committee from beginning to end. As Chairman of the District, while he is very active, and the brethren have great confidence in him and can all come to him, we all feel that a Chairman who would have time to give more attention to the superintendence of the District, and official duties of this kind, would make a very great difference in the work. Now do not let me be understood as discrediting Dr. Macdonald, but you have asked the question.

Mr. MACLAREN—I understand that the medical practice that is complained of is principally among foreigners.

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How would you account for the fact that his income from medical sources during the past year is only \$250?

MR. CASSIDY—I am asked how do I account for the fact that his income was only \$250.

DR. SUTHERLAND—That is, if his practice among foreigners is as large as reported.

MR. MACLAREN—If he is such an active, busy man, giving his whole time, if it was only for the past year \$250 and other years at the maximum of \$400, or thereabouts?

MR. CASSIDY—As to the great activity and the high pressure under which he works as a professional man, there is no doubt about it; everybody knows it. He is under great pressure all the time, and does a great deal of night work. There are some reasons for his small income. I believe his charges are small. As a missionary, a man is at a disadvantage in practising medicine. He cannot make as much money out of it as an independent practitioner. Any foreigner living in a country like Japan has to charge very high fees. Living is high and expensive; but a missionary is supposed to be very moderate. That is one reason. Another reason is, that the few that are in Tokyo are scattered over a very big city, and there is no means of communication except by jinrikisha, which means a great deal of work and a good deal of expense, hence it means a good deal of labor to attend to a few. The difficulties of climate, too, and other circumstances, make it necessary to give a very great deal of attention to a medical patient. I never knew a physician to work his practice more thoroughly and persistently than Dr. Macdonald does his. Then, as to the small amount, I cannot quite understand it. It depends somewhat on circumstances. I have known times when his income was very good, and other times very poor; but whatever he says about it you may take as being the explanation.

MR. MACLAREN—Do you question his statement, in effect, that the medical work is chiefly for the natives, which is given gratuitously, for the schools, for the missionaries and their families, and that his practice among other foreigners is a mere incident to his work?

MR. CASSIDY—Well, I cannot say very definitely about that. I have never lived in Tokyo for any length of time.

MR. MACLAREN—Have you any reason to doubt that statement?

THE CHAIRMAN—I suppose Dr. Macdonald's own statement covers that matter.

MR. CASSIDY—I should think his own statement should be taken. I do not live there.

REV. MR. HUETIS—I think it is important, the question in what sense he is not a medical missionary. The policy of the Church is to send out medical missionaries, and we regard them as preaching the Gospel, perhaps not with the living voice, but by their example and by their deeds, and I should like to know wherein Dr. Macdonald differs from what Mr. Cassidy regards as a medical missionary?

MR. CASSIDY—Well, I would answer that in this way: My definition of a medical missionary would be one who practises medicine with a view to opening up channels for the Gospel. He would go into places, led by his medical practice, and then preach the Gospel. I do not understand Dr. Macdonald's work in that way. Everything that the character of a gentleman, carrying with it that Christianity is a good thing, goes with Dr. Macdonald. But that he uses it as an active means of propagating the Gospel, I do not think he himself would claim.

DR. SUTHERLAND—I think, as I understand it, that that very claim is made, that his medical practice takes him into a great many of the homes of the native population into which an ordinary missionary would not have access at all, and that not only his medical skill, but his personal influence and his conversation, are utilized to bring the Gospel to bear upon those people.

THE CHAIRMAN—That is the claim.

MR. BETTS—In his report he intimated that he did not use his medical skill as the means of introducing himself to urge—(Interrupted.)

DR. SUTHERLAND—That is not in his letter at all.

MR. BETTS—That came out in the reading of some of the letters.

DR. SUTHERLAND—Something similar to that came out in the letter of Mr. Hiraiwa.

MR. COX—I move that the ladies be heard immediately after Mr. Cassidy is through.

DR. SUTHERLAND—I would support that, only I think that perhaps on some of these points we ought to hear from Dr. Cochran. There are a number of ladies to be heard from, and perhaps if we can begin with him, a very few minutes would suffice to get all the information he is prepared to give.

MR. COX—I am quite willing.

THE CHAIRMAN—Well, does the committee excuse Brother Cassidy immediately after dinner, unless he may himself wish to be present to hear what is said? That is to say, are we done questioning Brother Cassidy?

DR. POTTS—I think Brother Cassidy should be here when the ladies give their testimony.

THE CHAIRMAN—Yes, of course, we would expect that.

DR. SUTHERLAND—The ladies may not be able to give much testimony on this particular question before us, unless you enlarge and take up some other points.

THE CHAIRMAN—We are now working under the motion as to the recall of the missionaries. Really everything that we are handling should come within that limit. When we get through that we can properly, perhaps, enlarge sufficiently to hear the ladies, and hear them on any matter connected with this question. The motion is that we rise and report. (Carried.) (Adjournment, 12 o'clock noon until 2 p.m.)

Board resumed at 2 p.m. Minutes of morning session read and approved. After the nomination of a committee *re* expenses, proceedings on other matters were resumed.

DR. SUTHERLAND—There were two letters from Dr. Eby to the General Superintendent. They appear on the same day, so that I do not know which is first, but we will take them at a venture. The 27th of June, I think, they are both dated, 1895. (Letters read and referred to the Committee of the Whole.)

There are some other documents that have been referred to the General Board. The first is a postscript to the letter of the Rev. Dr. Macdonald, of July 16th, 1895, and has reference to the following points: Mr. Crummy as Chairman of the Mission Council; resolution *re* return of Dr. Eby; travelling expenses of Messrs. Crummy and McKenzie. (Referred to the Committee of the Whole.)

Letter from the Rev. E. Crummy, in reference to changes in the curriculum of the school at Tokyo, explaining the reasons for those changes, why they were considered necessary, and as these changes involve a little additional expenditure on the college, he sends these explanations. Perhaps it had better go to the Committee on Foreign Appropriations. (Carried.)

There is also another letter from Dr. Macdonald. I see it refers in part to the question of the traveling expenses of Messrs. Crummy and McKenzie.

MR. COX—That has been settled.

DR. SUTHERLAND—And it refers also to the return of Dr. Eby and Mr. Cassidy to Japan. I move its reference to the Committee of the Whole. (Carried.)

The next is a letter of the Rev. Dr. Macdonald *re* difficulties in Japan, under date of August 6th, 1895. (Referred to the Committee of the Whole.)

Another letter of the Rev. Dr. Macdonald, *re* progress of the work; action of Conference *re* self-support; the Victoria scholarship for a Japan student. It had better be read in the Board, and then if you refer it to the committee afterwards, it can be done. (The portion referring to the scholarship was referred to the Committee on Foreign Appropriations.)

Letter of Rev. William Elliott, explaining another part of the estimates. I move the same reference. (Carried.)

Letter of Rev. Dr. Macdonald, *re* first, Mr. Crummy's possible return to this country, and secondly, in regard to filling his place. I wish to see that all these documents come properly before you.

The next is a letter of the Rev. Dr. Macdonald, dated May 16th, 1895. It refers first, to the scholarship; secondly, to Mr. McKenzie's letter *re* expenses; and thirdly, to methods of the Band. (Referred to the Com-

mittee of the Whole, and the Committee on Appropriations.)

This is a letter of the Rev. F. A. Cassidy, requesting an investigation as to recall from Japan. This letter has been asked for several times and was not at hand just at the moment. (Read and referred to the Committee of the Whole.)

This is a letter from the Rev. Dr. Macdonald, dated August 7th, 1895, and is in reference to the large estimates that came from the Mission Council a year ago. Perhaps the best thing is to lay it upon the table, and if it is called for it can be read. It is just explaining why those large estimates came to be made that particular year. (Referred to the Committee of the Whole.)

On motion of Mr. Atkins the Board resolved itself into Committee of the Whole.

THE CHAIRMAN—We are now in Committee of the Whole. Before dinner we were questioning Brother Cassidy. It was presumed that immediately after dinner, or on going into committee again, we would perhaps hear Dr. Cochran. That seemed to be the general impression, as the Chair gathered it. If I am mistaken I will be corrected. If Dr. Cochran will give us any information he may have bearing on this question, the recall of the six missionaries, we would be obliged. I suppose that will be elicited by questions on the part of members of the Board. Dr. Cochran is with us and will be ready, I presume, on call. Is there any member of the Board that is desirous of eliciting any information? Perhaps Dr. Cochran might give us the date that he was there, so that we will know whether his time overlapped their time.

DR. COCHRAN—I left Japan in the month of June, 1893, and therefore I have not been cognizant of anything that has transpired since that time.

THE CHAIRMAN—You were there from what date until June, 1893?

DR. COCHRAN—I went out in 1884, and had a furlough of one year beginning with June, 1890.

THE CHAIRMAN—Then 1892 and 1893 in Japan. That covers pretty well the ground. Most of these brethren went there before that time.

DR. COCHRAN—I know all the eleven excepting Brother McArthur. I do not know him personally. He came into the work after I retired from Japan. I know the other five very well.

THE CHAIRMAN—Will you make a general statement, or do you prefer the members of the Board to obtain what they require by questions?

DR. COCHRAN—It might possibly be that any general statement I would make would fail to cover the points that the members of the Board desire information upon, and I am at the service of the Board, and will give any information I possess in answer to any questions that might be asked.

THE CHAIRMAN—Had Dr. Cochran observed, during his stay there, any of those disturbances arising that seemed to be of the spirit of discontent?

DR. COCHRAN—Yes; I saw some of the beginnings of those troubles. I might, perhaps, make a general statement that will open the way, and then questions may follow. The difficulties began when the Self-support Band was organized and entered upon the field yonder. That is to say, the circumstances that led up to the difficulties began. When the Self-support Band entered the field, Dr. Ely was busy with his Tabernacle business. He had taken the action that the Council and the Board had directed in regard to the shape that his Tabernacle movement should assume, and it was under the control of the Mission. These young men entered into co-operation with him very heartily, and with a sincere purpose to do missionary work. I believe that there was the utmost purity of intention on the part of every one of them; that they thought only to do what was best for the furtherance and maintenance of our work in Japan. Naturally, as Dr. Ely's Tabernacle movement claimed a good deal more funds than he was provided with, these brethren of the Self-support Band contributed what assistance they could, and entered into warm sympathy with him. Dr. Macdonald, it was very well known, stood somewhat in antagonism to the Tabernacle movement on two grounds: First, the ground of expense. He thought

it was an expenditure of money beyond what the work of the Mission would justify; and secondly, his judgment was not in favor of that type of work. That appears to have been his judgment and the reason for his attitude. The brethren who were connected with the Self-support Band, and who afterwards came into the Mission, very naturally sympathized with Dr. Ely, and there arose what I believe to have been a source of trouble, a bias—I will call it by that name—of feeling that Dr. Macdonald was not as heartily in sympathy with our evangelistic work as they thought he ought to be. And this led in some degree to that analysis of his work which accentuated the medical features, and did not take account, as I think, sufficiently of those evangelistic features connected with the work of a medical missionary that I believe should have been taken account of, and that entered into the whole make-up of his work as an agent of the Society in Japan. There came a drawing apart of judgment, and an antagonizing of views, and so there came this difference of feeling that has become so unfortunate. Now when these young men entered into the Mission they were accepted by the Council, they were sought by the Council. I do not know that Mr. Crammy and Mr. McKenzie, and Mr. Dunlop, and Mr. Elliott and Mr. Coates applied for acceptance. They were rather invited to join the Mission. I was a member of the Council when communications were sent through the Chairman, at the wish of the Council, to some of these brethren who were in government service, who, after the Self-support Band had been broken up, were still engaged in teaching in the secular schools. And it was the judgment of the Council that these were suitable men to strengthen our Mission, to reinforce, until the great desire that we had to reach out, take in more territory, extend our work, and thus fulfil our mission in Japan, was accomplished. I feel that I ought not to go into details that may consume your time, and that may be undesirable, but I have thought it was best to present my view as to how these young men came in, and what was their feeling in regard to Dr. Ely's work, and how they came to get a bias against Dr. Macdonald and his attitude towards Dr. Ely. I think, from what I have said, you can see easily that there was a trend of things that produced just the outcome. When I learned that these young men had sent in their request for recall—have I any right to give an opinion, sir?

THE CHAIRMAN—Anything that the doctor supposes will throw light.

MR. MACLAREN—Personally, I would like to get Dr. Cochran's opinion upon the matter.

DR. COCHRAN—My opinion and conviction was that they had acted hastily, and that there was some feeling in their minds that they had not the confidence of the Missionary Board, as they desired to have it; that in some way there was a prejudice against them. That is what they conceived. But I felt convinced in my own mind, from what I knew of the men, that they had acted hastily, and that there was no reason why they should have presented their remonstrance in that form, for it came to me as a conviction that this request for recall was rather a test and a remonstrance than a desire to leave the Mission, because I have this deep conviction, that each one of the five, whom I know, has a real, true missionary heart. That is my judgment from my intercourse with them, my knowledge of them; and that it could not be with the desire to leave the Mission, that they were seeking to get away from the field, that they should present this request. It was also—if I may mention what came to me as a matter of information, without giving the names of any—it was also intimated to me by members of other missions in Japan that it was something of a surprise that these young men should ask to be recalled; and the wonder was, what reason there could be for such action. I have been surprised and grieved that the brethren in Japan did not see the communications sent by the Executive in a different light, and with a different feeling to that which prevailed among them. My judgment is that they ought to have felt that they were not discredited; and that they did not lack the sympathy and confidence of the Missionary Society, and that they ought to have come into communication with the Executive and the Board with a very

different spirit to two communications to the committee.

Now, I think the questions that I want to come may be answered.

DR. PORTER—Anything in the opinion of the Missionary Board?

DR. COCHRAN—No reasonable.

MR. LAMAR—Dr. Cochran.

MR. MACLAREN—About Dr. Ely's business, and fairly described.

DR. COCHRAN—Left Japan?

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A MEMBER—Dr. Cochran.

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different spirit to that which they have manifested in the two communications that I have heard from them in reply to the communications of the Board.

Now, I think I ought to pause here and wait for any questions that may be relevant to this case. I do not want to consume your time with a speech of my own that may be unsuitable and irrelevant to the case in hand.

Dr. PORTS—Do you think, Dr. Cochran, that there is anything in the prejudice against Dr. Macdonald as head of the Mission in view of his medical work? What is your opinion about that?

Dr. COCHRAN—My opinion about that is that there is no reasonable ground for such prejudice.

Mr. LAMBLY—Does it really exist?

Dr. COCHRAN—It exists.

Mr. MACLAUREN—Do you think the expression used about Dr. Macdonald being entirely occupied in secular business, and giving himself entirely to medicine, would fairly describe Dr. Macdonald's work up to the time you left Japan?

Dr. COCHRAN—It does not. If that was a conception of his work it was a misconception, as I have seen his work and understand it, and is a misrepresentation of Dr. Macdonald's work.

A MEMBER—Does he preach any?

Dr. COCHRAN—He does not preach in Japanese, and has not preached for a long time in English. That he does not preach does not in the least discount Dr. Macdonald as an evangelistic worker in that country. I can give you my reasons and at length if you wish. My reasons are these:—Dr. Macdonald, up to a certain time that has been stated in the presence of this Board, did do the work of a preacher as well as of a medical practitioner. When he returned from his last furlough, he did not again enter upon any pulpit service in our congregations. In the first place, he had lost measurably his grip of the Japanese language; he had not been able to maintain his use of the language, because of his other work, pressure of other duties. In the next place, there were pastors of the churches in Tokyo who had charge of their own congregations, and if any of us were to preach in those churches we must be invited. We had ample opportunity upon invitation, and those who could preach in Japanese were frequently invited to preach, and complied. Dr. Macdonald not only had lost his grip of the Japanese language, for such purposes as a public service, but he was full of business for the Mission. He held the position of Chairman of the Council; the official correspondent with the Board; had charge of all the funds, the book-keeping, the banking, the remitting of funds, a class of work purely businesslike in its character, that I think would occupy nearly half of a man's full time. Somebody had to do that work. If one who was in the school was withdrawn to do that work, it would take half of his time. If one who was in the evangelistic work and preaching had been required to do it, it would have taken half of his time. Dr. Macdonald had also, as a medical missionary, a certain amount of work that required a good deal of time. He was the medical adviser in connection with our Mission. He attended the families of the missionaries in Tokyo, and sometimes went out into the country. He attended the two schools, the boys' school and the girls' school in Tokyo, and this required a great deal of his time. All this was done, not as a medical practitioner simply, but as a man whose heart was missionary, whose interest was in our work, who was seeking to build up our work, and in every way helping it with his counsel, with his service, with his influence, with his good name, with his presence and labors.

Dr. SUTHERLAND—And money.

Dr. COCHRAN—And money. I do not know that I need say much about the matter of finance. He gave whatever he did not require to expend in keeping up his profession. He gave that wisely and judiciously, as the Council felt, to build up the work in different directions. And taking the whole of Dr. Macdonald's work into account, his whole soul was in our work; while through the channel of his medical practice, and through the channel of his business engagements for us, he was laboring day by day. Now, the fact that he did not go about and preach in our churches detracts nothing, I think, from Dr. Mac-

donald's evangelistic labors, or from his character as an evangelist, when you take the other matters into account. Besides, he was with us in our Council meetings, and I must assure you we did a great deal of Council business, whether wisely or unwisely; we had frequent meetings, and long meetings, and protracted discussions, and consideration of matters affecting our work in every direction, and hence every feature and phase of our work, evangelistic and otherwise, came constantly under his attention, and his whole attention had to be given to it in order that we might have the service of his best judgment, and he gave his attention freely and earnestly.

Dr. PORTS—How do the other Missions in Japan regard Dr. Macdonald as the head of our Mission? How does he stand with the Presbyterian, Methodist Episcopal, and other Missions there?

Dr. COCHRAN—I do not know that I quite understand the question. I understand it, and yet there is a phase of it that I do not quite understand.

Dr. PORTS—Do you think he is discounted by the other Missions because he is a medical missionary, or because he does not do more evangelistic work?

Dr. COCHRAN—Not at all.

Mr. HURD—The question is asked, Does Dr. Macdonald preach? Now let me ask, Do the men who are appointed to the educational institutions, I cannot name them here—Crummey and McArthur—do they preach regularly?

Dr. COCHRAN—Yes, they preach. I preached when I was connected with the educational work. All our men connected with the educational institutions preach and lecture a good deal, all that they have opportunity and time to do. Those who cannot use the Japanese language take the help of an interpreter, and others have their sermons translated and written, and read them, and any who are able to speak in the vernacular do so. All the men engaged in the educational work preach.

Mr. CHISHOLM—Dr. Cochran stated that he thought the young men did wrong in discrediting the Board.

Dr. COCHRAN—Did I say that?

Mr. CHISHOLM—Yes.

Dr. COCHRAN—I think I did not say that. Would the reporter kindly give my words? I think I did not say that the young men in the field discredited the Board.

Dr. SUTHERLAND—I did not catch it so.

Mr. CHISHOLM—I so understood it.

Dr. COCHRAN—Well, that was a misunderstanding, I think, Brother.

Mr. CHISHOLM—That they lost confidence in the Mission Board; that they did wrong in coming to the conclusion they did with regard to their action.

Dr. COCHRAN—Oh, that the young men did wrong in coming to the conclusion that the Missionary Society had not confidence in them. Yes, I think they did wrong in that. I do not think that the Missionary Society, the Executive and the Board, have ever taken any attitude towards the Mission or the young men younger that would give them the impression that they were discredited.

Mr. CHISHOLM—Would you give us your opinion freely as to what led the young men to reach that conclusion? What influence was brought to bear upon them?

Dr. COCHRAN—I can throw some light upon it. I do not know that I can clear it up. This is perhaps what started it. During the General Conference there were certain debates regarding the Japan work. These debates were published in the secular papers, and in the *Guardian*; copied from other secular papers into the *Guardian*. These copies or reports of the debates found their way to Japan and were copied into the *Japan Mail* and *Japan Gazette*, and I believe some other English papers published in Yokohama, and circulated all through the empire of Japan amongst those who read English. These reports were not only copied, but I believe certain remarks were made upon them in these papers, saying what a dreadful state of things there must be in the Japan Mission, since they had such a debate over it yonder in Canada, and wondering what must be the cause of these things. And this irritated the young men. This impressed them badly. I do not know what other influences may have acted. I am not cognizant of other influences; but that was one of

the elements that started this feeling in their minds that they ought to ask for a recall, and that they were discredited by the Board. I do not think I can give you any further information than that just now.

DR. SUTHERLAND—Might I ask this: Have you heard or read that section of my statement referring to Dr. Macdonald?

DR. COCHRAN—I heard it read and I know the statement pretty well. I was here when it was read.

DR. SUTHERLAND—Do you consider that a fair statement of facts with regard to Dr. Macdonald's work, and his influence and character?

DR. COCHRAN—I certainly do. I believe that statement to be a fair presentation of the work that Dr. Macdonald has done, and of the character that he maintains in the presence of all people in the Orient who know him.

DR. SUTHERLAND—Then you do not consider that in anything I have exaggerated or misstated the facts in the case?

DR. COCHRAN—I do not.

DR. SUTHERLAND—Then there is another quite different matter bearing upon another point,—the first time that you returned from Japan. Would you be good enough to state to the Board briefly the circumstances how you came home the first time from Japan?

DR. COCHRAN—That is in 1879.

DR. SUTHERLAND—Yes. Just state briefly the circumstances of your coming. That will be followed by another question or two to bring light upon another point.

MR. MACLAREN—Does it relate to the six men?

DR. SUTHERLAND—In one sense, yes. I thought we might as well have light upon another point we have to consider.

MR. MACLAREN—My impression is that after we are through with Dr. Macdonald, if there be no other material available, we should decide as to those six men before we go into some other branch.

DR. SUTHERLAND—Then I can reserve the question as to Dr. Macdonald.

MR. MACLAREN—That question may be pertinent. It may bear upon the recall of those six men. I do not wish to check anything. Dr. Macdonald's position, qualification and fitness, I think, are most material to the case of the six young men.

MR. NIXON—I would like to ask Dr. Cochran one question in connection with Dr. Macdonald and the meetings of the Mission Council. The Doctor has told us that they had very many meetings, and that they had his counsel at those meetings. Was he able to attend very frequently those meetings?

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DR. COCHRAN—That is in 1879.

DR. SUTHERLAND—Yes. Just state briefly the circumstances of your coming. That will be followed by another question or two to bring light upon another point.

MR. MACLAREN—Does it relate to the six men?

DR. SUTHERLAND—In one sense, yes. I thought we might as well have light upon another point we have to consider.

MR. MACLAREN—My impression is that after we are through with Dr. Macdonald, if there be no other material available, we should decide as to those six men before we go into some other branch.

DR. SUTHERLAND—Then I can reserve the question as to Dr. Macdonald.

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Mr. MACLAREN—Is not the Japanese a very difficult language for foreigners to acquire, so as to use it with effect to make extemporaneous speeches?

Dr. COCHRAN—It is so regarded in that country by all missionaries.

Mr. CHISHOLM—The Board certainly must feel grateful to Dr. Cochran for the clear and lucid answers given to these questions. Would the Doctor feel free to give us his solution of the difficulty?

Dr. COCHRAN—I wish I could solve the difficulty, or help towards it.

Mr. CHISHOLM—We would be pleased to hear it.

Dr. BRIGGS—Was Dr. Macdonald President of the Conference during your time?

Dr. COCHRAN—He was President of the Conference from the time the Conference was formed until the present year, with the exception of one year that they gave the chair to me.

Dr. BRIGGS—Did Dr. Macdonald's medical duties hinder his presiding at the Conference a good deal, and hinder altogether his acting as Chairman of the Stationing Committee?

Dr. COCHRAN—Not much when I was there.

Mr. MACLAREN—There was only one instance mentioned.

Dr. SUTHERLAND—You were there until after the Conference of 1893?

Dr. COCHRAN—No, I left just before the Conference of 1893.

Dr. T. G. WILLIAMS—In this country the President of a Conference has important duties to perform, or they are expected of him at least, between the intervals of Conference, what we might call *ad interim* duties. Now I would like to ask Dr. Cochran if the same thing is expected of the President of a Conference in Japan as is expected of him here, in the way of attending church anniversaries, dedications, reopenings, and such things?

Dr. COCHRAN—Yes, the same duties, and the services are sought for and desired.

Dr. T. G. WILLIAMS—During the years of Dr. Macdonald's presidency, did he attend to such duties as these?

Dr. COCHRAN—He did occasionally, and when he did not attend to them himself he deputed others of us to take his place.

Dr. T. G. WILLIAMS—Taking it for granted he did not perform these duties to as full an extent as is prevalent in the home Conferences, can you account for it that Dr. Macdonald was elected to the presidential chair so many years in succession? Give us your views why he was elected to the chair if he was not able to perform all the duties of a President?

Dr. COCHRAN—I do not know how far I am sure the members of the Mission Council voted for his election to the chair of the Conference, but I know that he always went in with a very large majority. Of course, the Japanese outvoted us there. They are largely in the majority, and even though all the missionaries had voted against him, the Japanese were sufficient in numbers to place him in the chair every time. I never canvassed the votes or made myself acquainted with who voted for him or who did not. There were very seldom any names in competition; very seldom any number of scattering votes. And so I take it that he was placed in the chair because the brethren had confidence in him, believed that he would perform the duties of the office faithfully, and that it was a real service to the Mission and to the Conference to have him in the chair. That, I believe, was their conviction. Hence they put him there. They are intelligent men, are those Japanese, and they are independent men. They act upon their convictions.

Mr. CHISHOLM—Seeing that the sinews of war, so to speak, the finances, come from the Dominion of Canada, and owing to the views which are generally entertained with regard to what a missionary ought to be, do you think it is wise for the Board to continue Dr. Macdonald as a medical missionary?

Dr. COCHRAN—I do. I believe that he renders efficient service to our missionary families there, to our two large mission schools, as well as to natives and foreigners, and the Missionary Board would do well in keeping Dr. Macdonald as a medical missionary to render even this service, if he could not preach at all.

Dr. SUTHERLAND—I would like to call attention to this point: As regards Dr. Macdonald's position as President of the Japan Conference, we cannot touch that. That is a matter in the hands of the brethren out there, the Japanese and foreigners. The question for us is, whether his work as a medical man in any way interferes with his duties as representative of this Board in Japan. The other question the Japanese must settle.

Dr. T. G. WILLIAMS—Allow me to ask, if we decline to accept the request of these brethren for recall and continue them there, and the other arrangements of the Society continue as they have been, will the interest of the work be conserved by their remaining there?

Dr. COCHRAN—Well, that depends upon the disposition and heartiness with which they go on with their work. That they are men capable of doing missionary work there can be no question. They are good men. They are first-rate men. I do not know that there are any better missionaries in Japan than those five that I am acquainted with who have asked for recall, and I deeply deplore the condition of things that obtains, that such workers should be withdrawn.

Dr. T. G. WILLIAMS—You need not reply to this other question unless you wish. Do you think, in the interests of the work, that Brother Cassidy should be returned?

Mr. GURNEY—We have asked Dr. Cochran a series of questions as to what our duty is. We are the persons to form that opinion. I think it is proper to ask him for facts.

THE CHAIRMAN—Are there any further questions to ask of Dr. Cochran?

Dr. TOVELL—Allow me to ask one more question, because I value Dr. Cochran's opinion. Do you think that Dr. Macdonald would be a stronger, a more efficient leader of that movement in Japan, if he were to give less time to medical practice, and more of his time to evangelistic work proper?

Dr. COCHRAN—Not as conditions exist at present yonder. If he were to withdraw from general medical practice he could not enter the evangelistic work and become a preacher. He has lost the gift of preaching in the Japanese language. And I think he is the most effective man as he is.

Dr. PORTS—I would like to ask, Dr. Cochran, what you think about the wisdom of sending out English-speaking evangelists to Japan? Do you think it wise for us to continue that policy, or to utilize the native ministry more and more, and the English-speaking evangelists less and less?

Dr. COCHRAN—I think that we should encourage the spread of the Gospel in Japan through native agencies more largely than we have done. The English-speaking ones who are sent out, let them be few, but choice men.

THE CHAIRMAN—What is the relative weight of influence of young men and aged men in Japan? Is there anything bearing upon that?

Dr. COCHRAN—There is a good deal. The Japanese people give a great deal of heed to what men of years and experience may say and do amongst them. That is a national characteristic. They look upon young men as immature, and as not worthy, if I may so phrase it, of the position that they would accord to the older men. They venerate gray hairs.

Dr. BRIGGS—You have stated twice this afternoon that Dr. Macdonald has lost his grip of the Japanese tongue?

Dr. COCHRAN—As a preacher only.

Dr. BRIGGS—Would that be a reason, and if so to what extent, in your opinion, for his not preaching in Japanese, or not being invited to preach?

Dr. COCHRAN—That is the reason.

Dr. BRIGGS—So that it amounts to inability to preach in that country?

Dr. COCHRAN—It is inability.

Mr. CHISHOLM—It was stated this afternoon by Mr.

Cassidy, if I recollect correctly, that there was a certain amount of friction between the men that are there new and the Woman's Missionary Society. Do you think that it is possible to retain the men that are there in the field with that friction?

DR. COCHRAN—If I may answer that question according to my knowledge and judgment, I do not see any reason why they should not be retained, arising from that source. There may be, but I do not know of any reasons from that source that would be sufficient to withdraw them from the field.

DR. T. G. WILLIAMS—I feel like asking, though it may be objected to by some, whether the interests of the work would be promoted by changing the management of the Woman's Missionary Society there from what it has been up to a recent date?

DR. SUTHERLAND—That is not for us to say.

DR. WILLIAMS—I asked for the opinion. I think Dr. Cochran can object to reply if he chooses.

DR. SUTHERLAND—The Woman's Mission work and the management of it is not before this Board in any shape at the present time. We do not appoint the head of the Woman's work in any way.

DR. WILLIAMS—I am quite aware of that.

DR. SUTHERLAND—If, in the course of this investigation, the work of the Woman's Missionary Society comes up, as it must do under one of the heads of my Review, then is the time, if at all, to call that matter in question.

DR. WILLIAMS—Do you say the question is out of order?

THE CHAIRMAN—I do not, brother, because it might be the fact that the headship of the Woman's Missionary Society would be the very reason of the entanglement, and if Dr. Cochran feels free to give any opinion upon that, the Chair does not see any more against that question than many that have been answered.

DR. SUTHERLAND—Let me ask as to a point of order. If an opinion upon this subject is given, do we understand then that there will be an opportunity for reply, if necessary, to come from the side of the lady missionaries?

THE CHAIRMAN—Oh, certainly. I do not know that Dr. Cochran is bound to answer that question.

MR. MACLAREN—Then I think this Board should know whether it intends to enter upon this branch of the investigation before we decide on the motion now before us, and I think we ought to deliberately decide as to whether we will enter upon the enquiry which Dr. Williams has suggested, or whether that will be deferred. My own judgment is that if we are going into it at all, we ought to defer it until after the vote upon the other matter.

THE CHAIRMAN—The Chair's ruling in the case is, that it certainly has as appropriate a bearing on the young men as many of the questions that have been answered. It may have as much to do with their discontent as any other subject.

MR. DORLY—I hope that there will be no idea of this Board coming to a vote on this question until we hear all the evidence on it, it is to be given.

THE CHAIRMAN—I thought it was the mind of the Board to go through every branch of the investigation, and then return on our votes; take a back track on votes.

DR. INCE—It was stated by Dr. Cochran that one of the causes of the differences of opinion arose, in the first place, because of the difference of views entertained by Dr. Macdonald and Dr. Eby and others in regard to the Tabernacle scheme. I would like to ask Dr. Cochran for his opinion in the light of events up to the present time, and taking into consideration the limitations as regards the missionary resources, whether he thinks that the expenditure of money upon the Tabernacle scheme up to the present time has been justified by the result, or whether the expenditure of the same sum of money upon the extension of the work in other directions would have resulted better to the Mission? The bearing and pertinence of it, in my opinion, is this: The variance between those young men and Dr. Macdonald has arisen, or arose in the first place, partly because of difference of opinion about this scheme. Now the question is, have the events, in Dr. Cochran's opinion, justified Dr. Macdonald's judgment in this matter, or have they justified the judgment of the young men? That is the pertinence of the question.

DR. COCHRAN—My judgment is that the Missionary Society should either have spent less upon that enterprise, or that they should have spent more. That means that the expenditure up to this day has not been wise, has not been best. That there has been an expenditure permitted that required further expenditure in order to efficiency, and that further expenditure has not been granted, and the efficiency of the institution has not been maintained. That if you were not prepared to go on and extend that work, and keep it up pretty liberally, you are hardly justified in carrying it as far as you have.

DR. SUTHERLAND—Let me ask in what particular has the financial provision not been sufficient for fully testing and carrying on that work? That is, what has the Board refused in the way of expenditure for yearly maintenance and carrying on of the work?

DR. COCHRAN—In just this way: The item of five hundred dollars that was asked for some years ago was in my judgment absolutely necessary in order to the carrying on of the work, and lady missionary help was necessary, and that was not supplied.

DR. SUTHERLAND—These are the two points?

DR. COCHRAN—Yes.

DR. SUTHERLAND—The five hundred dollars spoken of we understood at the time was to cover the expense of stereopticon exhibitions, illustrated lectures?

DR. COCHRAN—Yes.

DR. SUTHERLAND—That you consider an important element to do efficient work in the Tabernacle?

DR. COCHRAN—Yes, for the running expenses. There was no local income, no contributing church, no wealth there nor constituency from which we could draw money.

DR. POTTS—Did you not take up collections?

DR. COCHRAN—Yes, but they were very small, indeed. The building is large. It requires to be both lighted and warmed. Warmed during about four or nearly five months in the year, and lighted every evening, not merely every Sunday evening; but the idea was to carry on evangelistic work there almost every evening of the week, with lectures and other exercises. And this expense of fuel and light is a very large element indeed, and the stereopticon added. The stereopticon was not a chief item. It was one of the items, and a heavy item, but I take it that the fuel and the lighting were the chief ones.

DR. SUTHERLAND—But the fuel and lighting were all provided for apart from the five hundred dollars. We understood at the time distinctly that this five hundred dollars was exclusively for that department, the stereopticon and what pertained to it. The grant was made for lighting and heating apart from that.

DR. COCHRAN—Well, if it was put under that head it was an exaggeration surely, for it would not require five hundred dollars to run the stereopticon.

DR. SUTHERLAND—According to the account published it seems that more than that has been expended on that particular part.

DR. COCHRAN—Well, be that as it may, the Tabernacle fell in its efficiency through lack of working power. Dr. Eby was not himself able to do continual work. He required to be supplemented by native help, by foreign missionary help, by the help of the ladies; and all this, together with many items of expense, required a good deal of liberality on the part of the Board.

DR. TOVOLL—I remember at the General Conference Mr. Satoh paid a high compliment to Dr. Eby in connection with his work; in effect he said that the lectures given, and other work engaged in by Dr. Eby, had done a great deal toward turning the attention of the educated classes to the subject of Christianity, that he could not well be spared from the work, and that he was of great value to the missionary work in Japan. Could you endorse that?

DR. COCHRAN—I would require to put limitations to it.

THE CHAIRMAN—You do not endorse the whole thing?

DR. COCHRAN—No. The extent to which Dr. Eby's work took hold of the educated classes was limited. It never reached, as far as I know, the university students proper. It did not take any very great hold of the community round about, the population in that district of the

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city. It did attract a floating population, and especially a large number of students of private schools. The district of Hongo is encompassed by a number of private schools and government schools that have at least one hundred thousand students in them, gathered from all parts of the empire, who go up to the capital to seek for education, and the great body of these are floating students, trying to make out the best they can, and of course the location is exactly right, in the midst of such schools, and the aim was to get hold of these classes of young men and influence them for Christ; and though they would not stay long, nor constitute a Church, nor be a means of support, yet they would be evangelized, some of them perhaps might be thoroughly evangelized, and we would draw from them workers in the future, and that anyway they would go forth with a certain amount of the seeds of the Gospel in their minds and hearts.

DR. POTTS—Why were those of the student class not attracted when it was specially designed for them?

DR. COCHRAN—This class of students were attracted to a considerable degree, but not the university men.

MR. MACLAREN—The young men, Japanese, that we got as evangelists, probationers, and the like, are they drawn from the class of students of whom you have just been speaking, or are a number of them university men?

DR. COCHRAN—We have no university men that I know of. No university men proper. Mr. Hiraiwa was a university man, but he never completed his course.

DR. WM. WILLIAMS—How far would the harmonious workings of these six men be affected by any change of management among the agents of the Woman's Missionary Society? That is substantially the question. Do you deem it advisable that there should be a change?

DR. COCHRAN—Well, if I answer that question I may be asked to give reasons.

THE CHAIRMAN—You certainly will.

DR. COCHRAN—If I go into the matter I would have to present my reasons. I may say that I am not without an opinion. I would not like to give my opinion upon that without also adding something to it.

MR. GURNEY—Let us take that question by itself.

MR. KETTLEWELL—Does Dr. Cochran think it affects the question we are now dealing with seriously?

DR. COCHRAN—I do not see that it should affect the young men who are in the field, but I believe it does, and in that belief I may be wrong. It is an opinion. I have no statement from anybody that would warrant my saying that. I have certain knowledge and certain convictions, running through the past and coming up into the present, that give me a judgment of my own about it. I have nothing in the way of statements from others upon which I could base an opinion.

THE CHAIRMAN—Does not the document of the Board show that that is an element of the embroilment?

DR. COCHRAN—I was going to say, if I might, that if I were to give my reasons at all, I should have to base them upon what is stated in that document that we have before us.

MR. CHISHOLM—Owing to the efficiency of the work done in the Tabernacle, as just referred to by yourself, are we justified in regarding that scheme as visionary?

DR. COCHRAN—No, sir. It has done some good work. It is capable of doing good work if properly managed and pushed. I think you have spent more money on it than perhaps was necessary, and that the money would have been better spent in other directions.

DR. SUTHERLAND—To guard against misapprehensions touching the question just asked by Mr. Chisholm, I do not think it is anywhere stated that the Tabernacle is a visionary scheme. It is stated that in its first inception, or conception, it was a visionary scheme, and that even in the shape which it ultimately assumed, it was expensive and difficult to run.

DR. T. G. WILLIAMS—It seems to me that the question Dr. Wm. Williams has put has not received a straight and definite answer.

THE CHAIRMAN—Dr. Cochran is waiting the will of the Board. The Board stands shivering on the brink. I see that the Board is putting off the great question at issue, and they do not get at it. It is time we got at it. That

is my own conviction. I think we ought to formally get at it under motion.

DR. T. G. WILLIAMS—I was about to say that the question which Dr. William Williams has asked seems to be a very ticklish question in the estimation of the Board. It may be to those who know. To those who do not know it is just like any ordinary question; but I suppose we may safely infer that if there is a hesitancy about the reply to Dr. Williams' question at the present moment, that out of simple respect to Dr. Williams he is entitled to be told that his question will be answered at a later point of the meeting.

THE CHAIRMAN—I think the question is pertinent to our investigation.

MR. AIKINS—In order to bring the matter formally before the Board, I move that no further statements be taken relating to the relationship existing between the six missionaries and the Woman's Missionary Society.

THE CHAIRMAN—Do you mean that for the whole tenor of our Board meeting?

MR. AIKINS—No; but in the present question. My reason for saying it is this: I, for one, and I dare say there are many others, have come to a conclusion as to what ought to be done with these six missionaries.

DR. T. G. WILLIAMS—No.

MR. AIKINS—I, for one, have come to that conclusion, without in any way going into this question as to any antagonism that may exist between the Woman's Missionary Society and the men on the field. It seems to me eminently desirable that if we can come to a fairly unanimous conclusion that we ought to come to that conclusion without entering upon that question, because otherwise it may be said that the reason for the recall of these missionaries was because there was antagonism existing between the two Societies. Now I think it will be detrimental to the interests of the Woman's Missionary Society, and detrimental to the interests of our Society and of the missionaries in the field, that that should be given as one of the reasons why we recall those missionaries. It seems to me there is only one course open, a course made evident by the statement of Mr. Cassidy, and that we ought to take it independently of the relationship existing between those two Societies in Japan.

DR. WM. WILLIAMS—These six men are in the midst of certain surroundings. On one side is Dr. Macdonald. On the other side is the institution I have referred to. These six men are affected by their surroundings and affected by every point of their surroundings, and our question as to whether these six men should stay there or should return is affected by their surroundings and by the way in which the surroundings will affect them in the time to come, and also by the way in which they have been affected by them in the past. So it does seem to me that we cannot decide this question without looking at everything affecting it. These six men stand there before us and before the Christian world to-day and they demand action at our hands, and we cannot act clearly and satisfactorily unless we know all the facts. The reasons mentioned by Mr. Aikins need not be stated, but certainly all the facts bearing upon the question must be stated; and this is one of the facts: If Dr. Cochran felt free to answer the question more fully, I, for one, think it would be the proper thing to do. But if Dr. Cochran does not feel free to answer the question more fully I should not press him in that matter. At the same time, someone must answer the question and we must answer to ourselves.

THE CHAIRMAN—Somewhere, at some time during the investigation those points must be reached.

DR. COCHRAN—Shall I answer the question?

THE CHAIRMAN—The question is pertinent.

DR. POTTS—Would it not come better when we deal with the strained relations between the General Society and the Woman's Missionary Society?

THE CHAIRMAN—It will come then.

DR. POTTS—I think it will be better than now. I will second Mr. Aikins' resolution. I should be very glad if we could decide this question before we hear a word from the Woman's Missionary Society. I believe that we have documentary evidence enough to enable us to come to an intelligent conclusion in relation to the six brethren. I

believe that if we mix it up with the Woman's affair we will discount the judgment of the Board on the question before it.

THE CHAIRMAN—Is there anything in the documents anywhere that would connect it? Do they connect it?

A MEMBER—No.

MR. CHISHOLM—Would the Chair feel free to state the question before the Board, whether or not it confines itself simply to the propriety of receiving the resignation of these six men or not?

THE CHAIRMAN—That is the original motion. The Secretary will read the motion if anybody calls for it.

MR. CHISHOLM—I call for it. (Motion read accordingly.)

MR. CHISHOLM—I ask whether or not we are confined just to the consideration of the propriety of the reception of those resignations or not?

THE CHAIRMAN—That is the question that is now before us. That is the main motion. And we are examining any witnesses or documents within that limitation. We are confining ourselves to the six missionaries, and it is only as a question may be pertinent thereto that it ought to be admitted, whatever the Chair may have done.

MR. CHISHOLM—Then if the statement made by Dr. Cochran in reference to the efficiency of those six men that are in the field be correct, it is certainly pertinent to find out what influence other associations would have upon their efficiency, or other management of the work there.

THE CHAIRMAN—Oh, the Chair has ruled the question pertinent. If the brethren think they have enough to act upon, why, that is their own affair. Some may count without reckoning, and may not be so unanimous as they imagine.

DR. T. G. WILLIAMS—I also call attention to the fact that these six brethren, in their last letter laid before this committee, make a reference of this character that the fact of a personal grievance of any kind did not enter into the question of their request for recall, and so on. Our lady friends had an interest in that Joint Committee.

MR. MACLAREN—They had no responsibility for that.

DR. TOVELL—I deprecate bringing in this question while we have this resolution under discussion. If we could lay that resolution on the table by motion, and leave the way clear then for a discussion of this question, the strained relations between the Woman's Missionary Society, or its agents there, and the others, we would get around the point.

THE CHAIRMAN—That is a matter of expediency and procedure.

MR. CHISHOLM—I should like to ask a question of Dr. Cochran. It is this: Supposing this question, on the ground of expediency, is deferred until some future session of the Board, can Dr. Cochran remain here to give us his views concerning this matter?

DR. COCHRAN—I can remain until Thursday. If necessary I can remain until Thursday evening. I should like to get away Thursday morning, but if it is necessary, I will stay until Thursday evening. I will stay until the last hour I can to serve the Board. The Board can command whatever knowledge I possess, or opinions either, if they choose to ask for them, in regard to these matters.

THE CHAIRMAN—The motion before us is that any questions on the main motion that may have relation to the difficulty between the two Societies in Japan be precluded in the consideration of this motion. The motion is that no question that would have reference to difficulties between the agents of the two Societies be now asked.

MR. CHISHOLM—Before the motion is put, what would be the benefit to be derived from the answering of that question in any other relation than the one we have up now?

MR. DONLY—I would move that the main motion be tabled until we go on with this.

MR. ROBINSON—I second it.

(The motion was put and carried.)

THE CHAIRMAN—Now, then, what subject will you take up? You have passed a resolution this morning to the effect that we now consider the differences in the Missions in Japan. The question is how the matter is to be reached: whether you will recall certain sections of the General Secretary's document, and have any testimony he wishes

to bring in connection with the statements, or whether you will ask at once, as we asked Dr. Cochran, for a statement. That is a matter of procedure you may settle. The lady missionaries, the President and Secretary, have already said that they are ready to render assistance in this matter. I suppose they will acquiesce in any call we may make in any proper line of procedure.

HON. MR. ATKINS—Then I move that Dr. Cochran be heard in this matter. The ladies asked the question, when they would be wanted. The reply was, they would be wanted in the afternoon. I think it is scarcely fair to the ladies to crowd them out from this session altogether. It would be inconvenient for them to remain longer, and it seems to me they ought to have an opportunity before they will have to retire.

THE CHAIRMAN—The general line of procedure seems to have been this: The Board prepared a document, or the General Secretary prepared a document, embracing the actions of the Board and Executive. Those who have answered have answered upon that line. They are framing their answer along that line. Why would it not be possible that the Chair first ask the ladies whether they desire to take that course, so far as their desire is concerned? If there be any objection to that it will be stated, and if not the Chair will make that proposition. Would the President or the Secretary of the ladies' Society please inform us whether it would be congenial to their minds to take that statement as it is, the statement that was prepared by the General Secretary in what relates to their Mission and the trouble between the agents of the two Societies there, and make their statement in connection with that, or do they prefer some other method?

MR. MACLAREN—Is that the position which we should take? I think the Board should consider whether that is the position for us to take with regard to the Woman's Missionary Society? I think that is open to question.

THE CHAIRMAN—The Chair is open to any suggestions. It is a matter of procedure now.

MR. DONLY—We are under resolution that the ladies be heard on the assembling of the Board this afternoon.

MR. MACLAREN—I do not understand that the Woman's Missionary Society is coming up with any presentation, except we desire to hear them.

THE CHAIRMAN—Our presentation is, in a sense, in that document.

MR. MACLAREN—I have not heard of any communication from the Woman's Society really expressing any desire to be heard. I think that the overture is from us.

THE CHAIRMAN—The Chair is now making it. Are the officers of the Ladies' Missionary Society prepared to say whether they prefer to take that document and say anything regarding it, or whether they prefer to have us ask questions, and elicit the information we desire?

MRS. STRACHAN—As far as I understand, the ladies have no statement prepared. They would prefer to answer questions. It would save time, and perhaps the information desired would be best obtained in that way.

THE CHAIRMAN—That being the case, perhaps it will be the better way to take the document and ask the questions that are suggested as we proceed.

MR. GURNEY—The ladies expressed a preference this morning to answer questions; and I am also at liberty to state that they have expressed a desire that they should be questioned by one person as far as possible. Now the ground has been well traversed, and there are one or two men here, at least, who are very familiar with the ground, who could lead up by questions, so that we might get what we want. The question that occurred to me was, that there should be some channel through which these questions should be asked. It is a little embarrassing to have questions rained upon you. I suggest that you have some one conduct the examination.

MRS. STRACHAN—I think the idea is there should be only one questioner at a time.

THE CHAIRMAN—This portion of the document is denominated "Strife Among the Missionaries." How would it be to take that section and let someone read it, and then let someone ask questions as we proceed, beginning at page 55? Supposing the Chair asks a few introductory questions. Perhaps Mrs. Strachan would have the good-

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Mrs. STRACHAN—I thought you were going to ask the missionaries?

THE CHAIRMAN—We wanted to get some information about the Mission, as to what time they were there, and so on. Do the Ladies' Missionary Society expect that all will be called on as witnesses? What has been the expectation? That we shall call on all the ladies present?

Mrs. STRACHAN—Only as their experience is necessary.

THE CHAIRMAN—Who have we here? A list of the lady missionaries, and the time they have been in the country would not be amiss.

Mrs. STRACHAN—They can speak for themselves; or, it is in our report.

THE CHAIRMAN—There is no use in asking anybody particularly who has not been there during the troubles.

Mrs. STRACHAN—I think all have been more or less touched by the difficulties, or have had some experience in connection with them.

MR. MACLAREN—I think this matter would be facilitated if, for instance, Mrs. Strachan, as Corresponding Secretary, would answer a few questions which we might submit to her. She is very familiar with the matters. Mrs. Strachan might indicate things in a general way, and then the different ladies might be interrogated. I know there are a great many matters that must be within the knowledge of Mrs. Strachan, which none of the missionaries here can speak to personally, and I, for one, would feel like this,—I would desire that Mrs. Strachan should be free to speak of them, and when she is asked of anything that someone of the ladies who is here could be a personal witness to, she should then indicate it, and that should be left over for this lady to speak of. But I shall be very much disappointed if there are not very many important facts bearing upon this question within the knowledge of Mrs. Strachan, and as to which perhaps no returned missionary who is here would be able to speak, and I would suggest, if she would kindly come within speaking distance of the Chair, that you and she could readily settle that part of the matter, and then that you could follow it up by these ladies being called, and perhaps the matters might be grouped.

DR. SUTHERLAND—I am informed that each one of the lady missionaries who are here has personal knowledge of some one or more phases of this dispute and difficulty. That some can speak from personal knowledge upon one fact, or series of facts or statements, and cannot upon the others; that, for example, with regard to the part of this friction or dispute which happened during the year when Mrs. Large was in this country, she has not personal knowledge; but there are others of the ladies present who have personal knowledge, and can speak, and therefore, when each successive phase of the theme comes up they can quickly inform us which of the ladies, from personal knowledge, can speak to that point.

Mrs. Strachan, at the request of the Chair, then came forward, and the following questions were asked:

THE CHAIRMAN—Q. Are the ladies that are here with us today, besides the President and yourself, returned missionaries, all of them? There are how many? A. There are seven.

Q. And they cover a period in Japan of what years? A. From 1885, when Mrs. Large first went.

Q. Was that the opening of your mission there? A. No, sir. Miss Cartmell went in 1882.

Q. And Mrs. Large went out in 1885. Are there any that are contemporaneous with that early period? or are they all of subsequent time? A. All of some subsequent time, but some shortly afterwards.

Q. Now, do the ladies admit that there are any troubles there in Japan between the two Societies? or, is everything in harmony and in good working order?

A. There certainly is disturbance.

Q. And have these disturbances hindered the lady missionaries in their work?

A. In some respects they have. They have resulted in limiting the number of our workers, and have hindered us.

Q. Are any of the ladies home on account of the disturbance, from inability to work there on account of the disturbance? A. No.*

* Mrs. Strachan subsequently corrected this statement. See p. 180, col. 1.

Q. They are home on other grounds. Well, what is the general impression they have of the disturbances? Did the disturbances arise on personal grounds—anything like personal inaptitude or dislike? or did they arise on what we would perhaps call disciplinary grounds; that is to say conflict of work, or prerogative, or on what grounds do you imagine they arose? Or is there any conflict or authority?

A. I think it began in that way. I think the beginning of it was interference in work.

Q. A misunderstanding between the agencies of the two Societies. Was that as to work in the field? A. Yes, sir.

Q. Or was it work in the school? You have lady workers there in the schools and homes, and how could they come into conflict with ministers in the field? What was your plan of work?

A. More in the evangelistic department.

Q. Would you have the goodness to give us an idea of the general plan of work, that we may see how any friction might arise?

A. In addition to our school work we have certain missionaries set apart for evangelistic work, to superintend the Bible women and conduct Sabbath Schools, to hold meetings for the women, and such like. I believe that conflict arose in regard to the superintendency of the Sunday Schools, the brethren claiming the right to appoint the superintendents of those Sunday Schools.

Q. Will you describe those Sunday Schools, whether they are large Sunday Schools in churches?

A. I feel as if the missionaries could do this better than I can. As opportunity offers, our missionaries have access to different homes and establish some Sunday Schools in these homes, sending one of their number, accompanied perhaps by a native pupil who can interpret to the Bible women, and they hold these Sunday Schools in these homes. I believe it was the claim of one of the pastors—not the pastor, perhaps, but one of the officials of the district—that they should have the right to appoint superintendents and to hand over the work, as it were, to one of the evangelists. It is claimed by our ladies that this would never meet with the sanction of the parents, and that the Sunday School would be really destroyed if that were insisted upon, and claiming the right for our women to superintend and manage these Sunday Schools in their own way.

Q. Well, were those Sunday Schools only on the Sabbath day? A. That is all.

Q. And were they organized anywhere outside of the homes of the people? A. They were not. Of course we have Sunday Schools in our own schools.

Q. What is the general size—what is the general current and run of that kind of work? A. In some districts we have six or seven of these Sunday Schools.

Q. What do you mean by using the word "district"? Do you mean a town district? A. A church district.

Q. Have you more than one within the territory of any one pastor? A. Yes, I think so.

Q. Are there cases where there would be more than one?

A. I really feel as if I have not sufficient information. I do not know as well as the missionaries themselves of these details.

Q. I am anxious to ascertain, and I suppose the Board would like to know, the character of what you call Sunday schools. As I understand you, it would seem to be that the minister in charge claimed these as in a disciplinary sense Sunday Schools. Did that seem to be a difficulty? and as under the Discipline of the Church they were Sunday Schools that they claimed the government and appointment?

A. Yes. They claimed we should not call them Sunday Schools, because the superintendent was not appointed in the ordinary disciplinary way by the pastor.

Q. Would not your Society accept that, and not call them Sunday Schools?

A. It was the most convenient name, and the most appropriate that we could think of. They were on Sunday.

Q. But would that have got over the difficulty? A. Oh, I don't know.

Q. Not to call them Sunday Schools? If you could have compromised on that, if you had four or five in houses around town, and you did not call them Sunday Schools, called them Home schools? If you had organized them as Home schools, our Discipline does not give a pastor any

authority in a Home school. You organized them and called them Sunday Schools, and then it seems the pastors claimed jurisdiction. Well, have you any idea of the ordinary size?

A. Perhaps some of the ladies could answer that question.

DR. SUTHERLAND—There are some of the ladies here who did this thing, and know why they did it, and know the nature of the complaint, and they can tell us in five minutes. Mrs. Strachan knows only by report.

THE CHAIRMAN—I will ask Mrs. Strachan to refer to the lady. Can any lady tell us how large those schools usually were, and whether there were many Sunday Schools in the charge, in the disciplinary sense? A. I am sure Mrs. Large could explain the whole thing.

Mrs. LARGE—May I ask one question? I want to know the disciplinary sense.

THE CHAIRMAN—I am asking questions now. When the time comes, it will be a proper thing for you to ask questions. I want to know how about these schools, about how many there were in a charge, and what was the usual size of them?

A. In Azabu we had, when I left Tokyo, three Sabbath Schools within the jurisdiction of the Azabu church, and they ranged in attendance from fifteen to twenty, according to the size of the house in which we had the school. In Shizuoka District there were five or six, at least. In Yamanashi District I think they have at the present time six Sunday Schools. In Tokyo our Sunday Schools were entirely carried on by students in our girls' school, the senior students. One or two of them were graduates who were working in connection with our foreign workers. They were conducted on Sabbath afternoons. The girls carried on the school. In some cases they followed the same way of conducting school as our Sabbath Schools are conducted in our girls' schools. I would like to say that we never had any difficulty at all with the pastor in Azabu church. Not one of these Sabbath Schools was opened without first consulting with him. It was impossible for the children of the district to be gathered into the church Sabbath School, just because of the distance from the poor districts especially, in which we worked; and then the school-room in the church was altogether too small; but even had it been larger, it would have been impossible to have kept the children together, or gathered them in the church Sabbath School. So that, with the consent of the pastor, we opened these Sabbath Schools.

Q. Whenever you proposed to open work, had you a uniform procedure? When you proposed to go to a place and open a school, had you any consultation with the pastor on the field?

A. Always. I am speaking now for Azabu, where I lived. Whenever two Japanese workers reported that the opening of a Sabbath School was advisable, I sought a consultation with the pastor, laid the matter before him; we talked it over, and he always gave us his consent.

Q. In what way did this matter of claiming a jurisdiction on the part of the pastors start? Where did you meet that?

A. That was in Shizuoka, and I must ask Miss Hart about that. She knows that matter. I had nothing directly to do with it.

Q. You may know whether it was different there. Did the difficulty occur anywhere else? A. Not that I am aware of.

Q. And the difficulty is limited to Shizuoka? A. So far as I know.

Q. That is, claiming jurisdiction on the part of the pastor? A. Yes.

Q. Now, that jurisdiction having been claimed, how could that proceed to alienation, to estrangement? A. I would prefer to have Miss Hart answer that.

DR. SUTHERLAND—"Difficulty with the pastors" I understood the term to be; and when the thing was spoken of awhile ago I got the impression that there was no difficulty with the pastors.

Mrs. LARGE—With the Japanese, none whatever.

THE CHAIRMAN—Was it on a field where there were some of our missionaries that the difficulty arose? A. Yes.

Q. No difficulty with the Japanese pastors? A. No.

Q. Does Dr. Sutherland distinguish between the pastors whether they be Japanese or foreign?

DR. SUTHERLAND—My impression just now is, that in this particular case there were no foreigners in Shizuoka. The church was in charge of a native pastor, but in Shizuoka resided the foreign Chairman of the District, and I think that part of the entanglement, if I may use that term, was as to whether the Chairman of the District had any disciplinary authority to interfere in a matter of which the native pastor was not complaining.

THE CHAIRMAN—Then, perhaps Miss Hart will give us that instance.

DR. SUTHERLAND—To prevent misapprehension and confusion, let me say there are two Miss Harts. This is Miss Nellie Hart.

Miss Nellie Hart, being called, was questioned as follows by the Chairman:

Q. You were at Shizuoka? A. Yes, sir.

Q. Were you sent out there from the Central quarters? A. I was sent out by our Council.

Q. Of which Mrs. Large was President? A. Yes.

Q. And it was under action of the Council. Would you narrate now what occurred that created any difficulty? A. I was appointed to the evangelistic work and school work in Shizuoka District.

Q. Did you have the whole district? A. I had the superintendency of the Sabbath Schools. I visited them and also looked after the women's meetings in the different stations in connection with the Shizuoka District.

Q. Were those Sabbath Schools held any other days than Sabbaths?

A. No, sir; they were held on the Sabbath day. I visited sometimes two or three Sunday Schools during the afternoon, to see that the girls taught the lessons as we thought they ought to be taught. One evening Mr. Cassidy came to the school and I cannot remember how the conversation began, but in the course of the conversation he stated that we women were not broad; it was the word "broad" he used. I think he meant that we did not use the best means for spreading our work. That we were not in association, in close connection, with the Japanese workers in Shizuoka District; that we were narrow, in that we kept ourselves too much to our schools and to our own work.

Q. Mr. Cassidy was Chairman of the District, was he? A. Yes, sir.

Q. And who was the pastor?

A. Mr. Kobayashi; that is, the elder Mr. Kobayashi. The younger Mr. Kobayashi was not in the country at the time. Mr. Cassidy then proposed that the evangelists who were in connection with his school should be in relation with the work in our Sunday Schools. I stated it would not do at all, as the girls were entrusted to our care. We had the supervision of them, and it was necessary that they should be directly under our care; if they were to do the work in connection with our Society, that we could not allow the evangelists to be in association with our girls in their Sunday Schools. These evangelists were male students in Mr. Cassidy's school.

Q. And did you confine your Sunday Schools, as they are called, wholly to girls?

A. No, sir; we had girl and boy pupils in our Sunday Schools, but they were altogether conducted by the senior girls in our school. Then it was stated that we confined ourselves too much to school work, and not enough to going about the country and holding meetings in different parts of the district. Mr. Cassidy thought that we ought to leave our school work and go with him on expeditions through the country, perhaps two or three days or a week at a time. I stated that that would not be right for us to do, as I was appointed to school work as well as to evangelistic work, and the curriculum that we had was sent throughout the country, and the girls, as they came to us, expected to have the lessons taught as they were laid down there, and I would be neglecting my duty if I left my school work, that could not be done by Miss Robertson, who was my associate, and there was no one else to take it. The discussion was not a quiet one; it was a pretty hot one. Miss Robertson was in the room at the time. She took no

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part whatever in the conversation. We did not talk about it afterwards; but either the day after or two days after Miss Munro came from Tokyo, and while we were talking over our work, I mentioned what I have stated here. Miss Munro reported it to Azabu and to Dr. Macdonald. Mr. Cassidy was in Tokyo, and Dr. Macdonald talked of it to him. Mr. Cassidy wrote a letter. I do not remember whether it was to both of us, or to Miss Robertson, but Miss Munro states in the report that she has given in the document that Dr. Sutherland has prepared, that there was an angry letter. I do not think, with the impression I have of that letter, that it was an angry one. It was a letter that stated that we had not understood what was meant. In the meantime we had received a communication from Azabu, asking or desiring us to have another conversation with Mr. Cassidy, and see if we could not bring about a better result. Our letters crossed, and Mr. Cassidy wrote a very kind letter, saying that he was very glad indeed to have a second conversation over the matter. So Mr. Cassidy came. I noted down the facts as I remembered them, and Miss Robertson also remembered them in the same way, and we met together. When I went over the points to Mr. Cassidy, he said that he was very sorry indeed, but that we had completely misunderstood him; that his idea was that we should have a joint meeting of the evangelists and the Sunday School workers and those in connection with our work,—have a meeting in consultation in which we could talk over our plans of work, and do better work in our Sunday Schools and on the district. I said, "Mr. Cassidy, I quite agree with that; I have no objection at all; I think that is a very wise course to take." And that was followed out afterwards. We have had a consultation of all the Sunday School workers in connection with our work since that time—joint consultation. As far as our relations with the Japanese pastors were concerned, everything was in perfect harmony. The Sunday Schools were all established when I went there, so that there was not any necessity for me to consult with Mr. Kobayashi to open up new Sunday Schools, so that that did not fall to my lot.

THE CHAIRMAN—Did you say the Sunday Schools were established? Were those the circuit Sunday Schools, by Mr. Kobayashi? A. No, sir. I mean the Sunday Schools in connection with our women's work. They had been established by Miss Morgan, my predecessor.

Q. And was there on the circuit another Sunday School, or a Sunday School in the church proper? A. Yes, there was the Church Sunday School.

Q. And yours were in the homes about? A. Yes, sir. REV. MR. KETTLEWELL—Did they meet at the same hour?

A. I do not remember. Our Sunday Schools were all in the afternoon. Our girls always attended church in the morning, and we had a Sunday School for the children in our own neighborhood in the school-room, and the other Sunday Schools were in the districts.

DR. POTTS—Will you kindly ask if those Sunday Schools were reported to the Japanese Conference as schools connected with the Methodist Church?

A. Yes, sir, they were reported to Mr. Kobayashi, who was the pastor of the church, and he reported them to the Conference, but they went in our report as the report of the work that we were doing.

Mrs. LARGE—In accordance with the question that Dr. Potts has asked, I would like to say something about the matter, about whether those schools were always reported. The establishment of those schools, I may say, has been since the year 1890. From that until 1893 these Sunday Schools were reported by the pastor of the church as so many Sunday Schools in connection with his church. In 1893 Miss Robertson, who had then only just gone to Shizuoka, wrote to me, saying, "How is it about the Sunday Schools? If Mr. Kobayashi reports that he has, say, six Sunday Schools in connection with his church, and then we send in our Woman's report that we have six Sabbath Schools, it seems to represent that there are twelve Sabbath Schools. If we report we have five, it represents there are eleven Sabbath Schools, where really there are but six." I wrote back, saying, "I think as they

are women's work, that is where they should be. However, you had better talk with Mr. Kobayashi on the matter." Miss Blackmore, I think it was, wrote to me from Kofu asking the same question, and I gave her the same advice. I spoke to our own pastor, and he assented, and that year the report of the Sabbath Schools went in only in our own report. Shortly after conference Dr. Macdonald wrote to me, saying, "Mrs. Macdonald, in looking over the report of the Japan work now going to Canada, notices this in connection with the report from Shizuoka District. After the report was given there was a slight paragraph saying (perhaps I cannot give the words exactly now), 'The decrease in the number of Sabbath Schools reported this year is apparent, not real, and is only caused by the refusal of the women to allow their Sabbath Schools to be reported in connection with the church.' This was over Mr. Kobayashi's name." I wrote back to Dr. Macdonald explaining the matter, and I said, "I am convinced that Mr. Kobayashi never wrote that paragraph." Dr. Macdonald's reply said, "You have entirely misunderstood the place where I find they are not reported, and that is in the schedules, not in the other report of the actual work. Of course, the schedules represent the entire work done by the Methodist Church in Japan; but in your own report you have the right to give, and of course it is the right place for you to give, the number of your Sabbath Schools. You were right in saying that Mr. Kobayashi did not insert that in his report. Since writing to you Mr. Cassidy has remarked to me that he put that in the report when he was interpreting it, and he did it to catch somebody's eye."

THE CHAIRMAN—Well, what you took amiss, I suppose, was the statement that the ladies had refused. Was that it?

Mrs. LARGE—Certainly. Since Dr. Macdonald's explanation our work has been reported as a whole, as Dr. Macdonald explained. The pastor reports the number of Sabbath Schools in the schedules of his district.

DR. SUTHERLAND—For the sake of accuracy: I think the form of expression was, that the decrease in the Sunday Schools was caused by the withdrawal of the Sunday Schools conducted by the women from the returns.

THE CHAIRMAN—Now, as to the organization of those schools, did Mr. Cassidy, as Chairman of the District, undertake to interfere with the organization and government of the schools?

MISS HART—No, sir.

THE CHAIRMAN—As to appointing any officers? A. No, sir.

Q. As to the question of friction and the difficulty over that reporting, is that the trouble? A. That was one instance where I was out of harmony with Mr. Cassidy, where I did not conform to his wishes. That and the other of going about the country when our school was in session.

MR. CHISHOLM—Were those the only instances of lack of harmony? A. Yes, sir; Mr. Cassidy is the only foreign missionary with whom I have had any association in our work in Japan.

THE CHAIRMAN—What was the nature of the demand that you go about the country? A. It was simply this: Mr. Cassidy, as Chairman of the District, went at different times throughout his whole district conducting and holding meetings, and he thought that if I could be free from my school work, I would be a great help to him in drawing a crowd, as he said, to his meetings, because I was a foreign woman and they would be attracted by me. I was not an efficient speaker of the Japanese language, and I could not help him in that way. I could have helped him by singing, but as I did not think it was the right thing to do, I refused to do it, and so I was not in harmony with Mr. Cassidy.

Q. And did Mr. Cassidy make that as a request, or was it stronger than a request—was it a demand? A. It was not a demand. He made the request several times, not only to me, but to—(Interrupted.)

Q. Did you decline on your own responsibility, or as authorized by your Council? A. I declined on my own responsibility because I thought it was not the right thing to do.

Q. It was not the action of the Council? A. No, sir; it was not a Council matter.

Rev. Mr. HUNTER—I understood Miss Hart to say that her work was on evangelistic lines, and in visiting schools. She has referred to the fact that she was engaged in school work. Is it day school work? Had you day schools every day?

A. Yes, sir; I taught from an hour and a half to two hours every day in the schools. I devoted all my forenoons to evangelistic work, sometimes leaving at eleven o'clock, and sometimes later.

Q. Then I would ask if your going away with Mr. Cassidy would involve the closing of the school? A. No, sir; it would not involve the closing of the school; it would involve that my classes would not be taught.

Dr. POTTS—You declined to go on the evangelistic work in the country, because you felt in doing so you would be neglecting the duties assigned you by the Woman's Society? Was that the idea? A. Yes, sir.

Mr. CHISHOLM—Did you regard it as an improper thing to do?

A. That thought never came into my mind. It was purely that I felt that the girls had come to our schools, were entrusted to our care; they had come there and paid their tuition fees, and they had a right to all the instruction that was laid down in our curriculum. Miss Morgan had been ill before I went there, and the girls had not received the full instruction. I went out in November. I could not get my passport in order to go to work before that. The school opened in September. The girls had not received all their English teaching, and I was most anxious to do all I could, so that the girls might be able to take their graduation examinations in April, and for that reason I felt it my duty to remain in school and do all I could to give the girls the instructions we had laid down for them.

THE CHAIRMAN—As to your Sabbath Schools, I understood you to say there was no effort made to organize them on the line of the Discipline, the pastor claiming the right to nominate the superintendent and committee; there was nothing of that kind? A. No.

Q. The interference consisted in what? A. When Mr. Cassidy said that we had misunderstood him, the matter dropped and nothing more was ever done.

Q. Then why did not that bring peace and harmony? A. There never was any other want of harmony in connection with our work. We were friends.

Q. That is, out there in Shizuoka? A. Yes. There was only one instance when we were out of harmony. There is a want of harmony between the women and the men, and that is the statement I have to make as regards myself, as to where I am out of harmony with the men.

Q. Yes, but that dropped? A. That is one instance of where I was out of harmony.

Q. And is there any other? A. No, there is no other.

Dr. SUTHERLAND—Not with you personally? A. No.

Mr. LAMBLY—This understanding had left no hard feelings whatever between you and Mr. Cassidy, nor between you and our men upon the field?

A. We always met in our prayer meetings after that. We had prayer meetings once a week with the foreign workers. That is, Miss Robertson and myself, Mr. Cassidy and Mr. and Mrs. Van Dyke; we were the only foreigners in Shizuoka.

Q. So that there is really no hard feeling between you and Mr. Cassidy and the foreigners upon the field? A. No.

Mr. CHISHOLM—You are no reason in Mr. Cassidy's administration why he should not return to Japan? A. I do not think that I can answer that question.

Dr. T. G. WILLIAMS—Do we understand Miss Hart to have already said that between herself and Mr. Cassidy there are no objectionable features to prevent the successful carrying out of the work?

A. There is another point where we were out of harmony. One Sunday when we were going home from church, Mr. Cassidy was going home with us, and he wanted me to go to a place where he was going to hold service that afternoon. He had to take the train to go, and he asked if I would go with him. I said no, that I objected to travelling on Sunday, and that I had my own Sunday School work to

do and could not leave it. He said that when he first came to Japan his opinion about travelling on Sunday was exactly the same as my own, but he had gotten over it. And since I came back to my own country I found out that people travelled much more here on Sunday than they did when I first went to Japan. That is all I wish to say.

THE CHAIRMAN—Mrs. Strachan suggests that we hear from Miss Hargrave.

Miss Hargrave was then called and interrogated by Chairman as follows:

Q. In what Sunday School were you? A. I was in Kanazawa.

Q. Was that under Mr. Cassidy's jurisdiction? A. No, sir, Mr. Saunby.

Q. Was he Chairman of the District? A. He was.

Q. Who was the minister in charge? A. Mr. Saunby was the missionary and Chairman of the District. There was no ordained native minister. There were a number of Japanese evangelists.

Q. And were you out there in the same relation that Miss Hart was in the other place? You were sent out by your Council? A. Yes, sir.

Q. To do what work? A. To work among the women and children.

Q. And were these Sunday Schools part of your work? A. If you will allow me to tell my story I think I can be briefer.

THE CHAIRMAN—All right, we will see.

Miss HARGRAVE—I went out to Kanazawa in 1891, and Mr. Saunby was there with a number of evangelists. We had no definite work there. Miss Cunningham had been there, and I engaged in the work among the women in the church, and also teaching in the Church Sunday Schools, of which there were two.

Q. Were these Church Sunday Schools organized by Mr. Saunby?

A. They were organized by Mr. Saunby; they were his property. I will only speak of them in that way. Miss Cunningham and I were to look over the district and decide what work our Woman's Society would take up, and after consultation with Mr. Saunby, and all the Japanese evangelists on the field, we decided we would take up work among the poor, by establishing charity schools, and after six months our work was established. In connection with these charity schools we established Sunday Schools and preaching services. At the spring meeting of our Church Sunday School work, Miss Cunningham, my associate, and myself went with Mr. Saunby and all the Japanese evangelists and teachers in the Church Sunday Schools. At that meeting Mr. Saunby brought up the question of our two charity Sunday Schools; said they ought to be counted in here. I said, well I thought not; that those Sunday Schools were supported entirely by our Woman's Society; the Church Sunday Schools in which we taught were supported by the Church of which we were members. I thought that while our work there was to supplement the Church, our Sunday Schools in connection with our charity schools, supported entirely by the Woman's Society, were ours to report in connection with our separate work. Mr. Saunby objected, but when the matter of supporting the Sunday School was mentioned, he questioned it; he said it would have to be considered again. Well, nothing came before the Japanese in that meeting; nothing came before Miss Cunningham; but when the Conference report came out our Sunday Schools were counted in as among the Church Sunday Schools, and no mention made of Woman's work. We said nothing; we took no notice of it. I might tell you that Miss Cunningham and myself were superintendents of the Church Sunday Schools after Mr. Saunby left Kanazawa. But we gave no report, although we taught in these schools. That was what we called the Church work. As regards the preaching services they were entirely under the control and direction of the Japanese pastors, or of Mr. Saunby while he was there. They were not organized fully while Mr. Saunby was there. Such services as there were, they were under Mr. Saunby's control entirely, and report also. Then, later this spring, after this meeting, I went on a visit to Tokyo. Mr. Crummy brought up the question of our Sunday School work, and he said he had just then

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come into the Mission. He brought down the Discipline on me, and said that in accordance with the Discipline we were not working properly; that all our work ought to be under the control of the Chairman of the District wherever we worked. I said, "If that is so, then I do not understand our position, and I had never understood it, and I am very glad to know that Mrs. Gooderham and Mrs. Strachan, our President and Secretary, are in Japan. As soon as I go to Tokyo, I will leave the matter to them," which I did some two months later, and they said that we had been working in accordance with the Discipline, as the article was put in our constitution. Mr. Saunby's furlough came then, and he returned to America, and so far as he was concerned we had not any more want of harmony; but to me that was just an evidence of the under-current of the very evident desire to have control of our work.

Q. Well, what did you see objectionable to being reported to the Annual Conference? Was that the idea?

A. We had no objection to that, but we thought, as one of the previous speakers has said, it was unnecessary to report these Sunday Schools twice. If they wanted to give the whole report of the Church, put it in the Conference report as Woman's Missionary Society work; but we thought when we were out there we had some separate work. The work among the women we had a right to consider was our work.

Q. Was there a refusal to make that distinction, to report it as Woman's Missionary Society work? A. There was a disposition to have control of our work in that way.

Q. How was that manifested? Did they undertake to appoint any officers? A. They wanted our Sunday Schools to come in there in connection with the Sunday School Committee; and none on the Sunday School Committee, except our two selves, had anything to do with them.

DR. SUTHERLAND—Miss Hargrave has already stated that these women's Sunday Schools were reported in the Conference schedules with nothing to indicate that they were the schola of the Woman's Missionary Society.

THE CHAIRMAN—So that they desired to put your Sunday Schools under the Sunday School Committee? A. The Church Sunday School Committee.

Q. You had not any Sunday School Committee in your own Sunday School as such? A. We had; there were my associate and myself, and our two helpers.

Q. Your difficulty then was with Mr. Saunby? A. That was the first evidence I had.

Q. Did that lead to any estrangement of feeling? A. No, because Mr. Saunby returned to America.

Q. Who took his place? A. There never has been a foreign missionary there since he left; we had Japanese ones.

MR. LAMBLY—This lady said they went about establishing Sunday Schools and preaching services. A. I did not say exactly that. I said we established charity schools, and in connection with these we had Sunday Schools and preaching places; that is, our building furnished a preaching place.

Q. Who preached there? A. The General Society—your preachers.

Q. Native preachers? A. Yes, sir.

THE CHAIRMAN—Had you any hall or public room there? A. Our school-room.

DR. SUTHERLAND—In a native building? A. In one place we have our own building.

MR. KITTLEWELL—May I ask whether this witness' opinion is that the work of the Sunday School led to any personal estrangement? A. None whatever.

DR. T. G. WILLIAMS—I would like to ask if there were any other efforts made to obtain control over the schools or the Woman's Missionary work than this matter of reporting the Sunday Schools in the general Church work? Anything else that gave you to suppose that the missionaries wished to obtain control over your work any further than reporting these schools as you have said?

A. Well, in connection with my field in Kanazawa there was only one other question that ever came up, and that was in connection with our passports. I do not know that this comes up here at all.

THE CHAIRMAN—Does it touch the question of personal alienation?

DR. SUTHERLAND—That is a question where Mr. Saunby was concerned again? A. Yes, sir.

DR. T. G. WILLIAMS—I understand her to say that she complains of no other efforts made by the missionaries there to obtain control of the Woman's Missionary work save this determination, or desire, or demand to have the Sunday Schools of the Woman's Missionary Society reported to the District meeting as Church Sunday Schools. A. I think that was all. That is all I know of, except the passport question.

DR. RYCKMAN—Did not she say that Mr. Saunby wished to bring the women's schools under the control of the Church Sunday School Committee? A. I said that.

THE CHAIRMAN—Now, Mrs. Large, are there any other instances of this character?

MRS. LARGE—Miss Hargrave spoke of the matter of passports. Dr. Sutherland said that did not come up here.

DR. SUTHERLAND—I merely made this remark, that that was a little matter with Mr. Saunby, and as he is out of the Mission altogether and not returning, I supposed that whole thing had dropped, and there was no more to be heard of it.

THE CHAIRMAN—Still, it may have irritated.

DR. SUTHERLAND—I have no objection to its being heard.

Miss Hargrave recalled.

Q. You will please give us these statements concerning the passports and how the difficulty arose?

A. I have taken a few notes from our Minute book. In the year Mrs. Large was home, in the summer of 1890, the request had come from Mr. Saunby for a lady worker in Kanazawa. Miss Cunningham was appointed with the understanding that she was to teach in a school which Mr. Saunby had established and to teach just a sufficient time to secure a passport. That might mean half an hour a day or more, but she was to teach as little as possible. Miss Cunningham went to Kanazawa in the fall of 1890. At the annual meeting of 1891, in September, Miss Cunningham, after a year's work at Kanazawa (I think she had been teaching in the school about two and a half hours a day, but I am not positive), said the hours had been too long in the school and she would like to have the time reduced. She also reported that she had talked with Mr. Saunby before she left Kanazawa, and he had given her to understand that the time would be lessened. Miss Lund, who had spent the summer in Kanazawa, also reported to the Council that that was the impression she had got from Mr. Saunby before she left. While our annual meeting was in session, but before we took action on the matter of how much time she should give, a letter came from Mr. Saunby asking how much time our ladies could give to his school in English teaching. After having heard Miss Cunningham's report, the Council by resolution gave one hour and a half two days in the week for English teaching in Mr. Saunby's school. At this meeting I was appointed to go to Kanazawa to join Miss Cunningham. The time of my going was settled for December. Nothing was said about my English teaching in the school at the time; it was not necessary. Mrs. Large sent that resolution to Mr. Saunby, stating that we would give one and a half hours two days in the week to the school, and Miss Cunningham left to go to Kanazawa; but Mrs. Large's letter reached there before she reached Kanazawa, and there was a letter received from Mr. Saunby in which he said that Miss Cunningham's services would be no longer required in the school, and to please take steps at once to secure her passport from other sources. Well, Miss Cunningham had already gone to Kanazawa, and she would be there by the time Mrs. Large received this letter, and the Council could do nothing until they would hear from Miss Cunningham. Miss Cunningham had a talk with Mr. Saunby, and it was not all a pleasant one. Mr. Saunby placed Miss Cunningham in a very unhappy position. Her home, I may say, was in Mr. Saunby's house at this time. We had no home established then. He gave her to understand that she might speak elsewhere for her passport, that he did not wish her services in his school, and of course that meant that she could not work in connection with the church. Foreigners are not regarded as pastors of the church there.

Miss Cunningham did not know what to do, and she in some way thought of going to the Presbyterian church for a passport. Why she did that I do not know. Mr. Saunby, when he heard that, said that if she did any such thing he would expose all our Council and our ladies to the Presbyterians in such a way that they would in no case take her in. She did not understand why he should speak in that way. Miss Cunningham is very conciliatory in her manner, and she tried to arrange matters so that if possible she could continue. Just what passed between herself and Mr. Saunby I do not know, but Mr. Saunby accepted a proposition of hers and he continued her the passport through his school. When I went out to Kanazawa in December I shared the English teaching with her, and we still gave only an hour and a half in the week, but Mr. Saunby was not satisfied over our treatment of him in connection with that teaching.

DR. POTTS—Was it because you gave so little time that he was dissatisfied? A. Must I answer from my impression, or from what he said?

DR. SUTHERLAND—Both, perhaps. Tell us what he said, and what your impression was.

A. I can give Mr. Saunby's own words. The next year our Woman's work grew. We felt that two and a half hours was more than we could give for English teaching. I may say that this was an evangelistic school itself, but, so far as we know, the Bible was not compulsory at this time in the school, and we found that we could not give that much English teaching to this school, where, as far as we knew then, the Bible was not compulsory; so we asked again the next year that our time be lessened. Then Mr. Saunby said to me, "The fact of the matter is, I am not going to do the English teaching in that school," I said, "I am not responsible for the English teaching there; I am only responsible for how I spend my time among the women here in direct evangelistic work," and I said, "In regard to our own work, we cannot give more than that," and at our next annual meeting the time was reduced again; but Mr. Saunby then came home.

THE CHAIRMAN—Would you explain what you mean by the passport, and what its bearing is? A. Living in the interior we are obliged to have residence through a passport, and we can only get that passport by teaching English to some individual or in some school.

Q. What had Mr. Saunby to do in getting the passport? A. He had this English school; he got the passport through that; he thought we could help his work by helping him in the English work in this manner. We were willing to do it so far as it did not infringe on our duties to the women in connection with our evangelistic work.

Q. Did that bring Mr. Saunby into collision with your Council, or simply with you as the agent in the field? A. In my opinion Mr. Saunby blamed Mrs. Large for cutting down the hours of the second teacher, and Mrs. Large had nothing to do with it whatever; but so far as I could understand Mr. Saunby's bearing, that was the way he looked at it, and in that way he blamed the Council.

MR. LAMBLY—I should like to ask if our agents out there demanded of the lady agents certain lines of work, or if they proposed that you should take up certain lines of work, or did they make any demand as to your doing work in a certain way? A. There was no opportunity of their doing that whatever. In connection with the two Councils, there is a resolution—(Interrupted.)

Q. But, outside of that resolution, did they make any demand upon you to do any work in a certain way according to their desire? A. No, not that I know of.

Q. Then why did you have something to do with the passing of a resolution out there that no suggestions would be received from our agents until they first went before the General Board here in Canada?

DR. SUTHERLAND—No; before the Mission Council.

MR. LAMBLY—The paper says the General Board, does it not? It says, "Henceforward all plans for new work or new lines of work, before being finally decided by our Council, must be laid before the Council of the General Board." Then, is it a fact that they were really pressing lines of work which differed from your ideas of your line of work? Did they want to impose upon you, and make you do the work in their way? A. Hardly that. I think

there are others who can speak more intelligently upon that point.

Q. As you had seconded this motion I thought probably you would understand the bearing of it? A. I knew at the time.

Q. As far as you know they did not really insist upon your taking up lines of work different from what your Woman's Missionary Society wished you to take up, and therefore interfering with your work? A. No.

MR. DONLY—Did you report Mr. Saunby's demands to the Council, or to Mrs. Large—what he asked you to do in the way of teaching? A. Well, I said it was Miss Cunningham who was there at the first. After I went to Kanazawa there was nothing to report, but our Council always decided, in cases of schools, how much English teaching, and how much time each day.

Q. Then you were under instructions from the Council? A. Yes.

DR. RYCKMAN—You were dependent upon Mr. Saunby for your passport, and for that passport you had to do a certain amount of English teaching, and it was only with regard to the amount that you differed? A. Yes.

MR. GURNEY—I move that the Committee rise. (Seconded and carried.)

THE CHAIRMAN—And when we meet I think there should be a general statement of the whole matter by Mrs. Large. I think we had better take that next.

DR. ISCH—I am very reluctantly compelled to ask leave of absence from this Board. Public duties require me to be in New Brunswick to-morrow. I regret exceedingly the necessity. I have refrained from taking part in discussions here, wishing to keep my mind open on the question until it was necessary to give a vote. I will have to go, however, without having the privilege of taking part in the discussion; but I would like to say, before going, that if here I would now be prepared to vote for the resolution in reference to the missionaries now in Japan which is before the Board, and which is now lying on the table. I trust that the deliberation will result in what is best for the Church. I will not occupy the time now longer, as there is a motion to adjourn. I would be very glad to say a few words more, but I do not think it prudent to do so at this time. I ask that I may be excused.

(The request was granted.)

(Adjournment at 5.30 p.m. until 8 p.m.)

On resuming at 8 p.m. the Board resolved itself into Committee of the Whole.

THE CHAIRMAN—We were proceeding on the line of individual call and special questioning. I intimated that if it were the desire of the Board Mrs. Large would give us a consecutive statement.

MR. LAMBLY—May I ask Miss Hargrave one more question? On page 56 of this Review I find at the top of the page, in the left hand column, "Miss Hargrave reported the state of things in Kanazawa," etc. (Reads paragraph.) Now, I would like to ask Miss Hargrave what Mr. Saunby threatened to expose in the Council? We have heard of no serious trouble over there yet between our agents and yours. What did he threaten to report the Council for? A. I don't know. I know nothing beyond what I gave this afternoon.

Q. You did not hear the threat, and you know nothing about it. It says Miss Hargrave reported the state of affairs and told about this threat of Mr. Saunby to expose the Woman's Council. A. Mr. Saunby threatened so to do, but what he meant to expose I don't know.

THE CHAIRMAN—He did make a threat of that kind in your hearing, did he? The question is, did he use that language to you? A. Not to me. This was to Miss Cunningham.

MR. LAMBLY—Then you appear to add to your Minutes of Council, or it is added, that there is a feeling among some of the men of rights which are theirs which you had failed to give them. Do you remember or do you know what rights they claimed which your Council failed to give them that were a cause of irritation?

A. That is in connection with Mr. Crummy, where he said we were not working in harmony, because the Chairman of the District had not full control.

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Q. These rights referred to the Sunday School business, I presume? A. Yes.

THE CHAIRMAN—Now, will Mrs. Large proceed?

Mrs. STRACHAN—Before she is called, will you allow me to modify a statement? I was asked how many of our missionaries were at home on account of these difficulties, and I answered only one. I should have said five. There are five now in Canada who would have been at work in Japan but for this.

Mr. ATKINS—Do I understand from Mrs. Strachan that they are here directly as the result of the difficulties, or only incidentally? Are the difficulties the direct cause, or only the incidental cause of their being here?

Mrs. STRACHAN—One is here by official action, and the other four are here as a result of the complications and the difficulties.

Dr. SUTHERLAND—Perhaps we had better get clear on that point. I will ask through you, Mr. President, is it not the case that these four ladies, in the first instance, are home on furlough in the ordinary way? A. Yes.

Q. But that the reason they are not returning to their work in Japan is owing to these complications? A. Yes.

Mrs. Large is now called and makes the following statement:

MR. PRESIDENT—I had not the slightest idea of making a statement of any kind before this Board. When Dr. Sutherland asked me to be present, it was to answer any questions that might throw light upon this subject, but it seemed to me this afternoon that perhaps a short statement from the time I went to Japan might help matters. I went to Japan in the year 1885. Miss Cartmell then was the only representative of the Woman's Missionary Society. Dr. Macdonald, Dr. Cochran, Mr. Whittington and Dr. Eby were the missionaries of the General Society. Within a week of my arrival there the members of the Woman's Mission met in mission meetings with the agents of the General Board. We met once or twice between that and the following February—the February of 1886. In the summer of 1885 Miss Cartmell's health broke down entirely, and in September, after less than half a year in the country, I found myself with the burden of the whole work. The school had grown from twenty-seven to over fifty. Miss Cartmell was sent to the country, and Miss Maud Cochran came in to help in the work. At Christmas time Miss Cartmell was still unable to do anything, and Miss Cochran, who up to that time had been doing some little teaching in the boys' school, came into our school and helped in the work there, giving all her time. In February we had a Mission meeting, and I was very much surprised by having Mr. Whittington call me to account for taking away one of his teachers without consulting him. Before I had an opportunity to reply to Mr. Whittington, Dr. Cochran very kindly took the matter up and explained the situation. That was the last time that we ever met with the gentlemen in Mission meeting. We received no notification after that of any meeting. The work of the Woman's Missionary Society was at that time confined to the school. We had no regular meeting of our own. We talked matters over, and when official letters were written it was we think so and so, until in September of 1888, when I felt that the responsibility that was laid upon me was pretty heavy; that the other ladies who had come into the Mission had a right to a share of the responsibility, and that we could not do better than follow the example of the gentlemen who had formed a Council of their own. I may say that when the Council of the General Board was formed there was no place given us at all. The work went on until the year 1890, when I returned to Canada. I had expected to sever my connection with the Woman's Missionary Society in June of 1890, but owing to circumstances of which you are aware, and on the advice of Dr. Macdonald I desired to return to Canada for a year's rest, and Dr. Macdonald strongly advised my return to the field if I could. I knew the ladies in the Mission expected me to leave the work in June of 1890, and so I laid the matter before them, telling them of Dr. Macdonald's advice, and saying that unless the ladies desired it I would not feel like returning, or I would not return as the agent of the Woman's Missionary Society. Their request for my return was unanimous. In

the spring of 1891 I received a letter from Miss Lund, telling me of a slight difficulty between herself and Dr. Eby in the Tabernacle, when Dr. Eby first asked for help from the Woman's Missionary Society. Later on I received a letter from Miss Wintemute, in which she told of difficulties that they had had. She referred to them incidentally. I was not informed as to what the real difficulties were, except that there were difficulties between the two Councils, or difficulties in some parts of the work, I should say—not between the Councils. I returned in August of 1891. Miss Wintemute met me at Yokohama, and told me that Miss Cushing, who had been with Dr. Eby, had applied to be taken on as an agent of the Woman's Missionary Society. Our annual meeting was on the 3rd of September, I think, and the day before that annual meeting Dr. Eby called, and in the presence of Miss Lund and myself he laid before us for our Council meeting, or annual meeting I should say, the claims of the Tabernacle for women's work. I had only just returned. I knew little or nothing, I may say, of the Tabernacle work, and I replied, "I will lay your request before our meeting to-morrow." Dr. Eby pressed us again for a more definite assurance, and I repeated again, "Our meeting will be to-morrow, Doctor, and we will lay your request before that meeting;" and it was at that time that the statement in the Review of this Japan trouble was made by Dr. Eby, "I do not wish this to be considered as a threat, but if you do not give me what I want I will apply to other Missions."

Rev. Dr. SUTHERLAND—Was that it? "Apply to other Missions?"

Mrs. LARGE—Elsewhere.

Rev. Dr. SUTHERLAND—I understood he meant he would apply to the General Board.

Mrs. LARGE—No; it was not that; it was to other Missions, by implication. Miss Cushing had been associated with Dr. Eby for some six months in the work in the Tabernacle. When the Band dissolved she was left without any work to do, without any home, and no means of support, in delicate health. It seems that during that summer of 1890, while the ladies were in the country, Dr. Eby had talked to them about his work. He said he hoped they would take Miss Cushing into the Woman's Society, and send Miss Cushing with another lady to live in Hongo, and Miss Wintemute, who made the statement to me, said, "We told Dr. Eby that would never be agreed to." At that same annual meeting one evening session was occupied entirely by the ladies. I was not present at it, as the subject they were taking up was the result of what had occurred while I was away, discussing some difficulty that there had been in Shizuoka, where Mr. Cassidy claimed that the ladies were in the wrong, and as the result of that session an apology was sent to Mr. Cassidy, stating that the mistakes made had been through misunderstandings on both sides, I believe, or that they deemed mistakes had been made on both sides as to the powers of each. It was decided at this annual meeting of 1891 to establish a Bible school in the district of Kakegawa Cho, not very far from Dr. Eby's Tabernacle, and to send two ladies to live there and carry on the work; but until arrangements could be made, the Bible school was opened in Azabu, in our girls' school. I may say that in the spring of 1891, before my return to Japan, I received a letter from Miss Wintemute telling me she was preparing a plan for the better organization of the Woman's work. She gave me a few outlines of the plan, and she said she intended to lay it before the annual meeting in September. I wrote back saying that I thought before such a plan as that was brought before our Council it ought to be submitted to the agents of the General Board; that we, at least, ought to have their voice on the subject. When I arrived in Japan Miss Wintemute told me that this had been submitted to Mr. Cassidy and Mr. Saunby; that they approved of it; that the other members of the Council had only just come in, and were hardly competent to judge in the matter, and that Dr. Macdonald had a copy of this document in his hands. Before our annual meeting Miss Lund and Miss Wintemute interviewed the Doctor as to his opinions, and Dr. Macdonald's reply was something like this: "If you intend to establish a separate Church and ordain your

own workers, then I think it is a capital plan; but if you intend to work in connection with the Japan Church, with our Methodist Church, then I think that you have good deal of machinery that could be done without." This reply was not reported in full to our annual meeting. The plan was discussed and accepted or recommended to be laid before the Board at home, and in the meantime our ladies were to try to work on it. Before New Year of 1892 arrived, I had received letters from the three outside stations—each had written individually without consultation with the others—asking how we were getting on in Tokyo with our new plans, "because," they each said, "I cannot make it work," and our ladies in Tokyo had found the same thing. Also, before the end of the year arrived, the end of 1891, there was a change in feeling among the ladies with regard to where the Bible school should be. It was felt that to establish a school in Hongkong was going to call for a larger expenditure than we would be justified in asking from the Woman's Missionary Society, considering the amount that we could reasonably expect to have for our work in Japan. I had not mentioned the subject to our ladies at all, but one by one the ladies in Tokyo had arrived at an independent conclusion, and I think it was at the Christmas meeting of our Mission that it was decided to leave the Bible school where it was in Asabu. In 1892, Mrs. Gooderham and Mrs. Strachan visited us. Miss Hargrave came in from the country, and asked me for an interpretation of the word "harmony," as laid down in the Discipline. I gave her what I thought was the interpretation of it, but said, "Mrs. Gooderham is here, and I would advise you to ask that at the dinner-table before everybody, and then we will all get the benefit of Mrs. Gooderham's opinion." Miss Hargrave did so, and Mrs. Gooderham's opinion coincided with mine. Then Miss Hargrave told me of the conversation with Mr. Crumby that she has already repeated to you, and it was the first indication that I had had that there was any dissatisfaction. But again let me go back. At the annual meeting of 1891, just after my return from Canada, Miss Cunningham laid before the ladies the question of the amount of time she should give to Mr. Saunby's school in Kanazawa. She said she had talked with Mr. Saunby about it before leaving, had told him how her woman's work was growing, and how it was impossible for her to give from four to a quarter after five in the afternoon to his school, and be able to do very much in the afternoon after taking that right out of the middle. She said Mr. Saunby seemed to agree to what she said, and then she read a letter that Mr. Saunby had addressed to her, and asked her to lay before the Council, thanking us for the work that Miss Cunningham had done, and asking for an increase of time. Miss Cunningham said, "I cannot increase my time and do justice to my own work, and I would like this Council to take action." Action was taken. I had nothing whatever to do with it. I had resolved to keep silence, and I did not take in what the situation really was after being absent a year. Miss Cunningham left for Kanazawa. I was authorized to notify Mr. Saunby of the change in time, and to state the reasons. Immediately, and as quickly as possible after Mr. Saunby could have received the letter, came the answer that you were given this afternoon: "I will not require Miss Cunningham's services any longer in my school; you will kindly take immediate steps to procure her passport from some other source." I did not know what to do. The letter was sent around to the other ladies of the Mission, and in the meantime a letter came from Miss Cunningham in which she made reference to what Mr. Saunby had told her; that when she arrived he asked her what she was going to do. He told her of his letter, and asked her what she was going to do, and she said, "I do not know what I can do, except to ask the ladies of the Presbyterian school about a passport for me;" and it was then that Mr. Saunby made the statement that Miss Hargrave gave this afternoon.

A deputation waited upon us in the summer of 1892. The deputation was the Rev. Dr. Cochran, the Rev. Mr. Cassidy, and the Rev. Mr. Crumby. The resolution that was sent us is in the printed document you have before you. After that meeting, when Mrs. Gooderham and Mrs.

Strachan went down to Tokyo, Mr. Saunby went with them, or about the same time, and asked for an interview with them, and it was granted in the presence of Dr. Macdonald. I have two letters, one written by Mrs. Gooderham and one by Mrs. Strachan, in which it is stated that in this interview Mr. Saunby said that all the difficulties had arisen during the year that Mrs. Large was absent from Japan, through misunderstanding on the part of one who occupied my position as Secretary. In the spring of 1892 Miss Oushing, who was then doing part work at the Tabernacle, asked the workers at Tokyo to kindly write to Dr. Eby asking him to cease his interference with her. She said, "I cannot do my work in the Tabernacle on account of Dr. Eby's interference." She was on half salary at this time, not being sufficiently recovered to get a doctor's medical certificate of health. She said, "When I go over there Dr. Eby gives me no peace, and he keeps continually stating that Mrs. Large is the one who is at the bottom of his not having more help from the Woman's Missionary Society; and I must either ask that Dr. Eby will cease this, or else that I may be removed to some other point." The letter was drafted, and I, as the Secretary, of course had to send it.

In the summer of 1892, when this deputation waited upon us, one of the statements that were made—(gentlemen, I have forgotten something—I will have to go back again). When I returned in 1891 I found that there had been, while I was in Canada in 1890, a proposition laid before our ladies by the Rev. Mr. Saunby for the establishment of an orphanage in Kanazawa. A statement of his plans for work was sent home, and we found afterwards that the Rev. Dr. Macdonald knew nothing whatever of the whole matter. It had been laid before our ladies without any consultation with Dr. Macdonald at all, and it was partly because of this that I advised Miss Wintemute to lay carefully before the members of the General Board her plan for the reorganization of the work. On my return in 1891 I advised the ladies very strongly to take some action by which any applications for work might have the authority of the Council of the General Board. And I drafted the two resolutions that are on page 55 of the document that you have, and that are now embodied in the Discipline on page 195, I think. The first resolution states that any agent of the General Board desiring to lay plans of new work before the Woman's Council was to lay it before their own Council first. "Moved by Miss Munro, seconded by Miss Blackmore, That we will not consider propositions for opening new lines of work from the agents of the General Board unless said propositions have received the approval of the Council of the General Board, and are sent to us through the Secretary of the same; and that a copy of this resolution be sent to the Secretary of the Mission Council of the General Board." Then there is another resolution, which follows. (Read by Mrs. Large. See Secretary's Review, p. 55). The first one I thought would be a safeguard for us. The second one I thought would be an assurance to the brethren that we did not wish to work independently of them entirely, and also would be an assurance to the Board in the home land. This was returned to us with a notification that the gentlemen did not understand it.

DR. COCHRAN—If the chairman would permit me to say, half of the resolution was sent, and it was not understandable. I was in the Council; but when we got the whole of the resolution we understood it.

MRS. LARGE—The resolution was sent as I have read it.

DR. COCHRAN—It was not so received in our Council.

MRS. LARGE—I can only repeat what I said.

DR. COCHRAN—And when we conversed with the ladies in Kanazawa as a deputation, we for the first time, as three members of Council, understood what the resolution was. We got the whole of it then.

MRS. LARGE—The resolution as read is the resolution as it was sent through me to the Council of the General Board. At the deputation in Kanazawa, Mr. Cassidy explained their returning it by saying that they considered it a snub.

MR. LAMBLY—Have you his letter to that effect?

MRS. LARGE—It was stated at the deputation. It was verbally stated. The Minutes of that meeting are in the possession of the Corresponding Secretary.

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Mr. DOWDY.—To whom was the resolution addressed?
 Mrs. LARGE.—To Rev. Dr. Macdonald, the Secretary.

Dr. SUTHERLAND.—Perhaps we might get a little more light at this point. In the return of this resolution, or these resolutions,—the two of them, apparently, at least as I have got the statement of the case,—they were returned saying, we cannot understand them, or they are not understandable. That is, the word is in the plural. There were only two resolutions in any case, and the record I got of it was that "they" were returned as not understandable. It was not that "it" was returned as not understandable, but "they" were returned as not understandable.

Dr. COCHRAN.—Only one was sent us.

Dr. SUTHERLAND.—What I want to get at is why in the reply they were referred to in the plural.

Dr. T. G. WILLIAMS.—Who sent you the reply from which you are quoting?

Dr. SUTHERLAND.—I am speaking from memory, but I think a letter from the Chairman of the Council; that is Dr. Macdonald. And in none of the letters, nor in any correspondence I got, was there any reference at any time to one resolution coming when there should have been two, and getting knowledge of the other resolution afterwards. Of course that may have been purely an oversight, and the thing may have happened just as Dr. Cochran has stated.

Dr. T. G. WILLIAMS.—Is that letter not accessible to the Secretary now?

Mr. CAMBIDY.—I can vouch for what Dr. Cochran has said. We never got those two together.

Mr. MACLAHLEN.—I think you should ask Mrs. Large what resolution came back to her.

Mrs. LARGE.—The communication from Dr. Macdonald I have not in my hands. Miss Hart says this is the only reference. The official papers are all in Tokyo, with the exception of this Minute book. This was at the annual meeting. This is an abstract from the Minutes of the annual meeting of 1892, when Mrs. Gooderham and Mrs. Strachan were present. The Secretary explained for the sake of those not present at our meeting of September 3rd, 1891, why the communication was sent to the Council of the General Board, also referring to its being returned to us as not understandable. This was not when it was returned. But this is the only reference to it that we can find. It was when Mrs. Gooderham asked regarding the communication of the intention of a deputation to wait upon us, if any of the members of the Council knew what misunderstandings there were in evangelistic work, and then in connection with that it says, "the Secretary explained for the sake of those not present at our meeting of September 3rd, 1891, when these two resolutions were passed, why this communication was sent to the Council of the General Board; she also referred to its being returned to us as not understandable."

Dr. SUTHERLAND.—Allow me to read the first of these resolutions: "Moved by Miss Munro, seconded by Miss Blackmore, That we will not consider propositions," and so on. (Reads resolution referred to.) The first thing that naturally strikes one is a complete bewilderment as to what there is in this resolution that could not be understood. It seems to be as plain as A B C. The next thing is, that the second resolution does not throw any light upon the first. And how, therefore, they understood it when they got the second resolution, and did not understand it when they got the first, I am puzzled to see; yet, there may be an explanation of it. The second one is: "That henceforth all plans for new lines of work," and so on. (Reads resolution referred to.) That does not seem to throw any light upon resolution No. 1. I cannot yet understand why it was that resolution No. 1 was not understood by the Council.

Mr. SHOREY.—Is there any indication that No. 1 was sent to the Council at all?

Dr. SUTHERLAND.—I understood Dr. Cochran to say as soon as they were informed what No. 2 resolution was, they understood the whole thing.

Dr. COCHRAN.—It is this. It was an unfortunate misunderstanding this way. There came to our Council a communication from the ladies. It had some of the words of that first resolution, but an important clause was left out, and thus, maimed and imperfect, we could not under-

stand why it was sent to us. When the deputation arrived in Karuizawa and this matter was called up, the resolution as you have it now was read from the book by the Secretary of the ladies' Board, and it was to us a new thing. We understood it then. If we had had it in our Council as it is put there, there would have been no misunderstanding.

Dr. POTTS.—Then it was a clerical error?

Dr. SUTHERLAND.—That throws light upon the whole situation.

Dr. COCHRAN.—I merely make the explanation without any animus whatever, but simply to clear the atmosphere, as it is around our own minds, in regard to that matter.

Dr. T. G. WILLIAMS.—When he came back with that imperfectly worded resolution—that resolution which had an important portion of a sentence omitted—that was perfectly clear, as soon as it was inserted;—was the attention of the ladies called to that verbal omission?

Dr. COCHRAN.—It was at that time, and in that meeting.

Mrs. LARGE.—May I ask Dr. Sutherland a question? Have you the Minutes of the meeting of the Council of the General Board when these communications were sent? This is the first time that I ever understood the explanation of why that communication was returned. We were told they could not understand the communication. We were told at the deputation that there was something wrong in the wording of it. I never understood until this present moment, since Dr. Cochran has explained it, that something was left out. Have you the Minutes of that meeting?

Dr. SUTHERLAND.—I received the Minutes of the Mission Council, and from them everything that appears in this document—this statement of mine—as to the action of the Council is taken. A day or two before leaving Toronto I gave personal and strict instructions that these Minutes should be put in with the other papers, because we would want them in this meeting. When the trunks came to be opened Mr. Shannon tells me that these Minutes were not to be found. I immediately sent him to wire up to Toronto to send those Minutes by mail or express, and the telegraph comes from the young lady in the office that she cannot find the Minutes of the Mission Council. They appear to have been laid aside with the intention of putting them in the trunk, but they were not put in. She cannot lay her hands upon them there, and therefore I am unable at this stage of the proceedings to bring those Minutes and to show just what was the record of the Mission Council.

Dr. COCHRAN.—I ought to apologize for interrupting the lady, but I really made the statement I have made in the interests of accuracy. I hope that this interruption will not at all break the statement that Mrs. Large is making.

THE CHAIRMAN.—It seems you came to Canada to understand what you did not understand in Japan.

Dr. COCHRAN.—I understood it there, Mr. Chairman.

Mr. MACLAHLEN.—I would like to know from Dr. Sutherland whether the resolution which he has quoted at page 55 was not largely compiled from the Minutes of our Mission Council?

Dr. SUTHERLAND.—You mean the two resolutions that are now under consideration? A. Yes.

Mr. HUESTIS.—I do not know that it would be of service to have the records of the Mission Council, because if there was a portion of this resolution left out it must have been by the person who transcribed and forwarded the resolution. You would have to have the original document that was forwarded to prove that there was anything left out of that resolution.

Dr. SUTHERLAND.—Of course I have never had that.

THE CHAIRMAN.—As I understand now, Mrs. Large and Dr. Cochran seem to agree that there was a possibility of misunderstanding at the time. Mrs. Large says that now for the first time she comes to learn that there was a clerical error. I do not know just how they still feel about it; but they seem to me each to exonerate the other in a subsequent statement of any hard feeling because of the fact that a mutilated resolution went to the Council.

Dr. COCHRAN.—A mutilated resolution came to our Council. It was sent back because we could not understand it. When the deputation met the ladies in Karuizawa some weeks or months afterwards, I cannot say how long, the resolution as it stands on the Minute-book of the Ladies

Mission was read. We recognized at once that it was a different resolution to the one that came to us. There are words in that that make it clear. Something was omitted from the one that came to us, and we so stated to the ladies at that time.

MR. MACLEAREN—Who were the ladies present?

DR. COCHRAN—Mrs. Large, Mrs. Gooderham, Mrs. Strachan, and many of the ladies here were present at that meeting.

A MEMBER—Will Dr. Cochran tell us what words were omitted?

DR. COCHRAN—It was some part of a sentence.

A MEMBER—Surely, you should know what they were.

DR. COCHRAN—I did not charge my memory with those things. It is a long time since, but I have a very distinct recollection that when I heard it read in our Council it seemed a thing that we could not understand. But when I heard it read from the Minute book of the ladies' Council at Karuzawa, in the presence of the ladies and the deputation, it was not the same thing that was sent to us. It was fuller; it was explicit.

DR. SUTHERLAND—Did you tell them so then and there?

DR. COCHRAN—We did. I have a distinct recollection of saying, "If we had had that resolution as you read it now we would not have sent it back to you."

MRS. GOODERHAM—I am one of six ladies present here who were at that meeting. I distinctly understood that that resolution was as it is read here; that Dr. Cochran did not take exception, or anyone else, except that they thought that resolution, as I understood it, was sent because Mr. Saunby had written to this country regarding some work, and they thought it had been called out on that account, and they took it as a personal insult to Mr. Saunby. There are five other ladies here that can corroborate my statement, I think.

THE CHAIRMAN—Was there any exception taken on that ground, that not understandable previously, it became understandable by being made full?

MRS. GOODERHAM—No, sir. It was because they thought it must refer to something that had gone before.

THE CHAIRMAN—There is a clear snap of veracity.

DR. SUTHERLAND—I think it is more a matter of memory, without documents, as to what was said or done at a certain time; and I presume we all know that we can very possibly make slips of that kind when speaking merely from memory. Two persons' memory of the same statement or the same fact may widely differ from each other, and yet they may be both perfectly truthful as to their recollection.

MR. BETTS—One claims that they remember, and the other claims that they do not remember.

DR. T. G. WILLIAMS—I think it is clear that a clerical error has caused the whole trouble. I accept every statement that is made here as the truth, without any qualification whatever; no intentional variation from the truth by anybody, and so I say it was a clerical error in my estimation.

MRS. LAROE—I still hold that the resolution as given in this document is the resolution that I forwarded to the Council.

MR. AIKINS—Did I understand from Mrs. Large a few minutes ago that Dr. Cochran or some of them explained that they did not understand that resolution when they waited as a deputation?

MRS. LAROE—I was present. I said that it was sent to us with the remark that it was not understandable. The extract that I read from the Minutes was my explanation in reply to the question from Mrs. Gooderham, What were the difficulties between the workers? and I stated this difficulty. We were having a confession meeting, if you will allow me so to call it. We were confessing to the Woman's Missionary Society all that we knew about difficulties among the workers, and among the difficulties were these two resolutions that we had sent in in good faith, with the desire for harmony and the best interests of the work, to the Council of the General Board, and that they had been returned to us, saying that they could not understand them. Is that clear, Mr. Aikins?

MR. AIKINS—That was not exactly the point I was wanting to get at. I understood you made some reference

to the statement made by the deputation to the Woman's Council when they saw you respecting this resolution.

MRS. LAROE—Mr. Cassidy stated that they considered it was sent for a snub.

MR. AIKINS—I thought there was something else said with reference to its not being understood, mentioned at that meeting?

MRS. LAROE—They said then that they did not understand it, certainly.

DR. MACLEAREN—It would be natural on the receipt of those resolutions, when returned by the Council, for you to compare the copy sent them with your Minutes and ascertain why they were not understandable. Was that comparison made?

MRS. LAROE—No, sir; it was not.

DR. MACLEAREN—Was the copy sent to the Council preserved?

MRS. LAROE—It was. I cannot tell you whether it is in existence now. The papers were all left in Japan.

THE CHAIRMAN—Do you say that Mr. Cassidy used those words, that it was not understood, and yet that it was sent as a snub?

MRS. LAROE—I cannot tell you which one of the gentlemen said they were not understood.

THE CHAIRMAN—You cannot tell which one said that. Did Mr. Cassidy use those words?

MRS. LAROE—I cannot tell you whether it was Mr. Cassidy, or Mr. Crummy, or Dr. Cochran.

THE CHAIRMAN—That they were sent as a snub?

MRS. LAROE—Mr. Cassidy used that expression.

DR. RYCKMAN—I wish to ask the question, if the resolution that is under consideration in that form precisely went to the Mission Council and they returned it as not understandable; I would like to know who constituted the Council at that time that could not understand those words that we have before us.

DR. COCHRAN—Those were not the words that the Council saw.

DR. RYCKMAN—I would like to know who the Council were that could not understand those words. Who were the Council at that time?

THE CHAIRMAN—They say that those were not the words.

DR. RYCKMAN—My point is this: If these were the words that went to the Council, I would like to know what Council under the sun could not understand them.

DR. BRIGGS—But those were not the words.

DR. RYCKMAN—No; but I am supposing that what is claimed on that side is true, though that resolution went to the Council of the General Board, and they returned it by the action of the Council as not understandable. Now, that is clear so far. It is claimed that that resolution, just as it is, went to the Council as it was then composed, and that the Council returned it as not capable of being understood. I would like to know who were the Council. Dr. Cochran was one. Was Dr. Macdonald there?

DR. COCHRAN—Yes; Dr. Macdonald was in the chair. Dr. Eby was there, and Mr. Saunby; and Mr. Whittington was a member.

DR. RYCKMAN—Dr. Macdonald, Dr. Cochran and Mr. Whittington?

DR. COCHRAN—No. Mr. Whittington was not there. Mr. Cassidy was there and Mr. Saunby.

DR. RYCKMAN—Those people, putting their heads together, could not understand that resolution that it is claimed went to them in that form?

DR. SUTHERLAND—We must try to be accurate in little matters as well as great. Returning it as not being understandable: What I have all along understood by that was, that they could not understand why such a resolution was sent to them; not that they could not understand what the resolution meant, or the meaning of the mere words in it; but they could not understand why a resolution of this character should be sent to them at all.

DR. RYCKMAN—They do not accept that interpretation at all.

DR. COCHRAN—I could not accept that.

MRS. LAROE—I have made a misstatement. The first resolution, "That we will not consider propositions for opening new lines of work from the agents of the General Board

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unless said propositions have received the approval of the Council of the General Board, and are sent to us by the Secretary of the same; and that a copy of this resolution be sent to the Secretary of the Mission Council of the General Board," was sent in September of 1891. At the same annual meeting, September of 1891, the other resolution, the second resolution on page 55 of the Secretary's Review, was also passed by our Council, but was not at that time sent to the Council of the General Board. There is where I have made a misstatement. The statement should have been that the first resolution, on page 55, was sent at that time, and returned to us as not understandable. Then, on Thursday, July 14th, 1892 after the deputation had waited upon us, there is this item in our Minutes. "Moved by Miss Hargrave, seconded by Miss Munro, that the Corresponding Secretary be authorized to send a copy to the Council of the Japan Mission of the Methodist Church of Canada, of the motions passed at the annual meeting on September 3rd, 1891, relating to new work being taken up by us and recommended to us by members of the Council of the Japan Mission." Then, in that way, Dr. Cochran's explanation may be received. We sent the first resolution, and they could not understand it, but when the two resolutions were given they could understand them.

MR. HUBBIS—May I ask who acted as Secretary? Who transcribed that resolution?

MRS. LARGE—I was Secretary.

MR. BETTS—Was the resolution returned, or was it just a letter sent back?

MRS. LARGE—The resolution was returned.

MR. BETTS—Did you compare it at the time with the copy?

MRS. LARGE—I did not. I asked Dr. Macdonald what there was that could not be understood. I said, "Did you understand it, Dr. Macdonald?" He said, "I did, and I told the brethren that I thought it was easily understood."

DR. SUTHERLAND—They are quite at one in regard to one point. It appears too clear now that only the first resolution went in the first instance, and that the other went some time afterwards.

DR. RYCKMAN—But that does not clear it at all.

THE CHAIRMAN—I think Mr. Cassidy's words explain the whole matter. "It was intended as a snub."

DR. T. G. WILLIAMS—I understood it was said that Dr. Macdonald said in the Council, when the resolution was under consideration by them, that he could not understand it. I understood Dr. Cochran to say that.

DR. COCHRAN—Oh no, I did not say that. I said that was the reply sent by the Council.

DR. T. G. WILLIAMS—Did Dr. Macdonald dissent from the reply?

DR. COCHRAN—I have no recollection. That may be. I will not contradict that. I think the words "unless said proposals have received the approval of the Council of the General Board" were left out, and simply the words "sent to us through the Secretary of the same." That is about the resolution as it came to us.

DR. SUTHERLAND—You think that the words "unless said proposals have received the approval of the Council of the General Board" were left out?

MR. CHISHOLM—That does not change the sense any.

DR. COCHRAN—I think that is a very material part of that resolution. A resolution simply to open new lines of work from the agents of the General Board, and sent by the Secretary, etc., makes a very material difference.

MISS HARGRAVE—I wish to state that in April following the sending of this resolution to the Council, Mr. Cassidy visited Tokyo and spent a short time in our home. In conversation there Mr. Cassidy said to us, in speaking especially to Miss Preston, talking about evangelistic work, that he had a suggestion in regard to the work he wished to make. He said, "I do not know whether you want to hear it, or whether you will accept it, as we received a communication from your Council saying that you would not accept propositions coming from agents of the General Board; I did not know what you meant by that, and I did not intend to pay any attention to it. I am going to make a suggestion." I assured Mr. Cassidy that that was not the meaning at all of our communication; that we were perfectly willing to hear the suggestions, and he went

on then to make a suggestion in regard to the work; but what I wished to bring up was, that Mr. Cassidy seemed to understand the wording; he evidently did not understand why we had sent such a resolution; but he seemed to take in what it meant.

MR. AIRINS—When did this conversation occur? Was it before or after the meeting of the deputation?

MISS HARGRAVE—Before.

MR. AIRINS—And after the communication had been sent?

MISS HARGRAVE—It was in the April following.

MRS. LARGE—It was not very long after this communication had been sent by us, or had been received and laid before the Council,—in September of 1892 I think it was,—a meeting was held by the Council to consider what should be done for Dr. Eby's work at the Tabernacle. Miss Cartmell and myself were appointed to draft a reply voicing the feelings of our Council on the subject of what we could do. It is as follows: "The Rev. Dr. Macdonald, Chairman of the Japan Council of the Methodist Church. Dear Sir: (I think this letter is in the document before you.) "At a meeting of the Executive of our Council held yesterday, your resolutions were received," etc. (Reads letter referred to.) A Bible-woman's home and a house was rented in Hongo in September of 1892; two Bible-women were established there to work Hongo, and the two Churches in Komagome and Shitaya made the three. Miss Lizzie Hart went two days a week and on Sunday to the work in Hongo. She worked there until December. She got little or no encouragement from Dr. Eby and his assistants. The Japanese Bible-women felt that they were not taken into the sympathy of either the people or the workers; and in December Miss Lizzie Hart was removed from there. In this communication before you there is a letter from Dr. Eby, an extract of a letter of his to the General Secretary of Missions, in which he says that the poor little girl was inefficient; that she was getting more good from Hongo than she was giving; that the interpreter was poor, etc. (Reads letter referred to.) I take it that this refers to Miss Hart. The Bible-woman was a widow of over thirty years of age, who had been assigned to our school for over two years; had the training of a Bible-woman only, and had worked during those two years more or less. Miss Hart had just finished her third year in Japan. She was as successful a worker as we had. She was working in Shimada, and I may say that during the time Miss Lizzie Hart had charge of the women's meeting in Shimada, it was larger than at any time in the history of our Woman's Missionary Society, except the time when there was a craze for crocheting and knitting, when the women turned out by the scores to learn that. I would like further to bear this tribute to Miss Lizzie Hart's work. I never saw more sincere regret than was expressed at her withdrawal by the people at Shimada, and the other places when she left for home. The pastors and evangelists testified that she had even been helpful to them. This action, with regard to Hongo Tabernacle, was blamed on Mrs. Large, though I had to sit in the chair, and had only expressed my mind as one of the members of the Woman's Missionary Council in Japan. The difficulties in the Shizuoka school with Mr. Cassidy I know nothing about, as they occurred in 1890 when I was out of Japan. The difficulties in Kanazawa I knew very little about, because Miss Cunningham said very little about them until all was past.

DR. COCHRAN—While Mrs. Large is looking for that extract she wishes to read, it might throw a sidelight and relieve matters somewhat to express an opinion of mine, founded upon some considerable observation and experience of the work, and it is this: No ladies could have joined in the work with Dr. Eby and have conducted work in the Tabernacle except they had been placed entirely under his direction. It perhaps did not seem suitable that agents of the Woman's Missionary Society should be withdrawn from the direction of the Council of that Society and given exclusively to Dr. Eby's direction for the carrying on of his work, and I think that was a source of the difficulty. I believe that to be just the state of the case. So far as the lady workers are concerned they need no defence

bur. There was a great deal to be done, and Ichi, my Japanese daughter, was helping with the work. I think it was wash-day. Mr. Elliott came and said he had received a letter that he would like to have Ichi read. I hesitated a moment, and then I said, because I knew she could not read very fast, "Very well, Mr. Elliott." The letter was a long one, and it took a long time. After some time being spent in getting the meaning of the letter, because it is very hard, if you do not know what the letter is about, to read it sometimes in Japanese. I stepped into the other part of the room and said to Mrs. Gooderham, "I do not know what to do; Ichi really ought to be at her work, it is taking a good deal of time. What shall I do? If she reads this letter for Mr. Elliott it is going to put us behind so with our work;" and then I went back, and said to Mr. Elliott, "Ichi has work to do; could you not go to Mr. Saunby? We are very busy, and Ichi has her work to do. Could you not take it to someone else to read?" I might state that this girl had all the reading of the Japanese letters, and writing of them, to do at this time for seven people. That is my statement of this matter.

MR. LAMBLEY.—Then, do you contradict the truth of this statement, "and nothing more"?

Mrs. LARGE.—I think there are others here who can testify to it. May I ask some of the ladies to testify to the truth of my statement?

MR. MACLAREN.—I will call your attention, Mr. Chairman, to something that I think ought to be explained. This letter was written in 1894. It said last summer.

Mrs. LARGE.—That is a mistake.

MR. MACLAREN.—Mrs. Gooderham was not there in 1893.

Mrs. LARGE.—It was 1892.

MR. MACLAREN.—You mean Mr. Elliott is a year out?

Mrs. LARGE.—Yes.

Mrs. GOODERHAM.—I think if those incidents were so important as to be written out here to Canada that at least they should have been a little more accurate. This circumstance occurred while we were up on the mountains. I remember very well Mrs. Large coming in. We had been all on a little trip while they were moving up to the mountains, and it was necessary for them to take everything from Tokyo that this large household would use up on the mountains for a month or two. It involved a good deal of expenditure of strength, and at this time a great deal devolved upon Mrs. Large; not only that, but she was out of health and was under the doctor's orders. But she had several visitors. Mrs. Strachan and I were there. Mrs. Strachan's brother took his meals there and slept outside. She had also the two little children of Mr. Hoskin, who had been advised to leave on account of ill-health. There was a large household. I remember very well Mrs. Large saying, "Mrs. Gooderham, I do not know how it is that everyone that wants anything done comes here." I was sitting at the other end of the room. There was only one large room. I saw Mr. Elliott come in at the other door, and she said, "Now Mr. Elliott wants Ichi to read a letter; something about a servant that he wants, in Japanese, and Ichi has read this letter. Now, Mr. Saunby has two servants, and they have no one in their house compared with what I have in this house." She was also preparing for the Council meeting, to have it while we were up there. I just mention this thing to show how busy she was and how busy everyone was there. She said, "I do not know but what he wants Ichi to answer this letter." It appears a copy of this letter that was written was not sent to Mr. Large, but a copy was sent to Mrs. Strachan and a copy to Dr. Sutherland. I did not attach much weight to it. I thought it was a funny letter for any man to send out. I have heard it said that when a man gets a snub from a woman he will usually keep quiet, but here is a howl that is heard on two continents. These are not my words. These are the words of a man. If I should mention his name you would think they were worthy of respect. I was there. It was not in 1893, the summer before, as Mr. Elliott says, but it was two years before.

MR. HURSTIS.—As a member of the Board I personally cannot endure this any longer. That is to say, that after Mrs. Large had made the statement that she did, the

matter should not be probed any further. Mrs. Large has stated that in the midst of household cares—and I am sure we all know something about household cares in our own homes. It is, to my mind, humiliating to sit here and probe this matter any further. For my part I am quite satisfied with the light I have received on this particular case. I do hope it will be pursued no further, so far as I am concerned.

MR. AIKINS.—I simply wish to ask the question, if Mrs. Gooderham heard the conversation that occurred between Mr. Elliott and Mrs. Large?

Mrs. GOODERHAM.—I am afraid my memory is not good enough to remember, because at my age one might hear a thing and forget it. It is three years ago; but I know it is fresh in my mind, and I recollect Mrs. Large making a remark to me. I do not see where else I could have been in the house scarcely, as there was only the one room. And there is just one point here, friends: I wish you to understand thoroughly that all these difficulties with these various members of the General Society, or nearly all, are with men whose work does not touch the women's work, men with whom Mrs. Large has never had any work to do; but men, as I say, who come into her home when she should have rest, and get her into some conversation, and read her a letter, knowing they are going to send it to Canada; get a letter from her, and then send the whole thing, without her knowledge, to Canada. I think that our Woman's Missionary Society will work in harmony with your agents regarding their mission work; but I do hope and pray that this is an end of their interfering and coming into the homes of our women during their holidays, when they have no work in common that may be called missionary work.

DR. SUTHERLAND.—I rise for a moment to say that it is necessary the Board should keep in view what the object of all this is; I mean of the inquiry at this point. The question of the differences and the strife between the missionaries, however trivial some of the causes may appear to be, it was useful to go into for this reason, to show whether or not it was a necessary thing to recall certain missionaries from the field in order to preserve the peace. Although, as I said, some of these things may appear trivial in themselves, yet they throw light upon that one point, and certainly it does begin to look in this way that if missionaries in Japan cannot help quarrelling over things that ought not to set children quarrelling—it does become a question whether they ought not to be brought out of the field. Would Mrs. Large please give us light upon one question: It appears that Dr. Eby, who is not here, is charged with dominating the agents of the Woman's Missionary Society. Could you give us any other instances where he tried to control your agents apart from this trouble in the Tabernacle?

Mrs. LARGE.—I think that was fully answered by Dr. Cochran's explanation of the situation. Dr. Eby continually and persistently—shall I say demanded? No, hardly that; insisted on more work from the Woman's Missionary Society than we thought our money or the agents were able to give.

Q. Could you specify some other cases apart from Miss Cushing's?

A. Why, there were repeated applications for work; each time a return to the request had been made, and what we had explained we were unable to do; and in the Secretary's Review you find it goes on until it came to the point where I prepared the compromise that really voiced the statement that Dr. Cochran made here to-night, that it was impossible for us to work with Dr. Eby on his lines, because his ideas of work and our ideas of work were so different; and so I laid the compromise before Dr. Macdonald and our own ladies, by which we would give one of our agents, whatever agent was willing to go, to Dr. Eby's work, to be entirely under his control, and all expenses to be paid by the General Board of Missions. In that you will notice that we have the provision that while they are to remain members of the Woman's Missionary Society Mission they are not to sit in Council with us during the time that arrangement prevails. That was because we felt if they did so there would only be conflict; that Dr.

Eby would attribute to Mrs. Large the failure to get all he wanted, and that if things did not go right it would be attributed to me again.

MR. GURNEY—Time is important. It may be that we have got pretty nearly all the information we can from the ladies as to the questions at issue with the male missionaries, but it seems to me it is pretty near time for us to break up the order of business again and begin to make some progress. One important individual has gone from us to-day, and I am afraid that if we pursue this investigation very much further we shall lose perhaps the whole committee. If the ladies have anything more to volunteer we will hear them, and if Mr. Cassidy has any questions to ask that should develop anything that is important for us to know in relation to the whole question, we should have it. I think it is very desirable that he should ask those questions, if necessary; but as to the general members of the committee, I do not think we can develop anything more by any questions we would like to ask.

MR. CHISHOLM—On page 58 of the Secretary's Review, we find a letter of Mrs. Large, addressed to Dr. Macdonald, in which there are propositions of settlement of the difficulty; measures proposed to be taken to procure peace and harmony. Would Mrs. Large feel free to explain why that was not brought about?

MRS. LARGE—I think you will find the explanation on the same page.

MR. CHISHOLM—I should like to ask, in that connection, if the explanation is found on the same page, what connection Mr. Cassidy had with your work?

MRS. LARGE—At the time Mr. Cassidy was in Shizuoka, I had no connection with him in work at all. Miss Robertson and Miss Nellie Hart were the agents of the Woman's Missionary Society who were in Shizuoka. I had no other connection except as Secretary of the Council of the Woman's Missionary Society.

DR. SUTHERLAND—I would like to ask two or three very brief questions before Mrs. Large retires. The first is this: Is it correct to say that the Tabernacle and the work connected with it was a factor in this dispute between the Councils? A. It is.

Q. And is it true or correct to say that Dr. Eby and Mr. Cassidy appear more or less prominently in connection with these disputes? A. It is.

Q. And one other question which may perhaps touch the two foregoing ones. Suppose that those three factors had been eliminated altogether, would there have been still friction and strife between the Councils?

A. I do not know that I can say whether I believe that there would or would not. I cannot tell how it would have developed. But there was one other point, and that was the evident desire on the part of some of the agents of the General Board to get control of the work of the Woman's Missionary Society.

DR. POTTS—I suppose you would admit, on the other hand, you were determined that they should not have control? Is that not true?

MRS. LARGE—I would not put it that way. Will you allow me to answer Dr. Potts' question further? I would say that so long as we understood we were an independent society we had a right to maintain our independence.

MR. KETTLEWELL—In answer to one of the questions suggested by Dr. Sutherland, Mrs. Large has associated Mr. Cassidy's name with Dr. Eby's with regard to the trouble over Tabernacle matters. Will Mrs. Large explain, please, where Mr. Cassidy comes in in the matters regarding the Tabernacle?

A. Dr. Sutherland asked me if the Tabernacle were a factor in the difficulty. I said it was. He asked me if it were also a fact that Dr. Eby's and Mr. Cassidy's names appeared more or less prominently in the dispute that arose between the two Councils, and I said it was a fact. I did not say that Mr. Cassidy's name was associated with the difficulties in the Tabernacle.

MR. MACLAREN—I would like to ask Mrs. Large whether she has any statement to make regarding the letter of Mr. McArthur, that part of it especially which is found near the top of the second column of page 62 of the Secretary's Review, other than the explanation

given by Mr. McArthur in the letter a little further down in the column. It begins about the twenty-fifth line down, the part to which I refer: "I have been but recently told by the Chairman of the Woman's work," and so on. Have you any statement to make regarding that letter?

A. The circumstances were these: I would like to say that this was the first and only time that any reference was made by me, or by any member of our household, to the difficulties between the two Councils. From the time Mr. McArthur arrived in Japan we were very careful to allow nothing that they could get hold of to pass. I should not say that, but to allow nothing that they could in any way construe, or could be in any way construed, as a reference to any difficulties, to pass from our lips. In May of 1894 Mrs. McArthur spoke to us about their difficulties in going to the country. She said there was no one to help them; that her husband was sick; they had only been in the country a few months, and of course were strange to all its ways; that those upon whom they had relied to help them had given them to understand very plainly that they need not look for any help from them. After this statement was made, we, in our household, consulted together, and decided that though the relations were so strained between some of the members of the Council and ourselves, it was only a Christian duty for us to help the McArthurs in any way we could, and I said to Mrs. McArthur later on, "If you wish to go to Karuizawa this summer, I will do all I can to help you," for that was where we were going. I did. I looked after the preparing or picking out of what was necessary for them to take, and arranged it in every way, and just before the time came—a few days before—Mrs. McArthur found it necessary to dismiss her cook, and unfortunately she asked me to interpret for her. Her husband was absent at Conference. I interpreted for her in the dismissing of the cook, and at her request I helped her to get a substitute. We went to the country while Mr. McArthur was at Conference. Mrs. McArthur, in the remarks that she made, showed very plainly that she was going to lay the blame on me for the dismissal of her cook, for in speaking of it she spoke of how she was going to account to her husband for the change of cooks during his absence. They came in just after Conference, and I saw that Mr. McArthur was annoyed. I had not heard any Conference news. Mrs. McArthur said, "Do you know where we are going?" and I said, "No; I have not heard any Conference news." "Well, we are sent to Shizuoka." Before anything was said, Mr. McArthur replied, "I do not know that I am going; I do not think I shall remain in the country," and with that he began to blame the Japanese for taking upon themselves the responsibility of sending him to Shizuoka. He blamed the Board for arranging things so that the Japanese could station him anywhere they liked, and a few other things of that kind that annoyed me exceedingly, and I spoke very sharply. I said, "I do not think that the Japanese are to be blamed, nor yet do I think that the Board is to bear the blame in this case." "Well," he said, "I do not think I am going to stay in the country, anyway; I am going to leave." "Well," I said, "if you cannot remain honest and remain in the country, then the sooner you get out of it the better." And I further went on to say that I believed it was possible; I said that I did not believe that some of the members of the Council of the General Board were honest in the course they were pursuing, and that I had during my years of missionary experience come to the conclusion that it was possible for missionaries on the field to be doing the devil's work. Those were the remarks that I made. Is there anything more?

MR. LAMLEY—Perhaps you will explain what you mean by their not being honest? A. They were not honest to their convictions in the course they were pursuing.

MR. CHISHOLM—I would suggest that it is not necessary to go into these details in this way.

THE CHAIRMAN—One brother thinks it is.

MR. CHISHOLM—I move that the main motion be now taken from the table.

MR. GURNEY—I second that.

MR. MACLAREN—I have no desire to thrust the matter upon the Board. I may say, if any justification is needed, to my mind this letter, to which I have called attention, is

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a very, very serious matter. More serious than some of the matters to which we have been devoting attention. I think it was something that required an explanation, if an explanation could be given. I must say that when I first read this letter it made a very unfavorable impression upon my mind in one direction, at least, and I was anxious to know what would be said on the other side. I did not believe in forming an opinion if I could avoid it, upon an *ex parte* statement. I like to hear both sides when there are two sides to a question.

Mrs. LARGE—I am perfectly willing to answer any questions that will throw light upon this subject.

Mr. MACLAREN—You spoke of it as a fact, or a statement of belief, that Mr. Elliott, or others, had been preparing an indictment against you. Would you mention the ground upon which you formed such belief, or on which you make such a statement? A. Dr. Macdonald is my authority.

Q. What information did Dr. Macdonald give you on the subject? A. That is all that he gave me. He said, "Mrs. Large, there is an indictment being prepared against you."

Q. Did he mention any names? A. "By the brethren."

Q. Was the term "the brethren" sufficiently understood by you and him to know who would be covered by the phrase? A. The six men.

Q. They are the brethren? A. Yes.

DR. SUTHERLAND—On that point, perhaps, it should be stated as an item of information, that in the Minutes of the Council of the General Society in Japan I find on a certain date that a small committee was appointed to draw up a statement to be forwarded to the General Conference touching the Woman's Society. I cannot give you the exact wording. The recollection in my mind now is, "to draw up a statement to be forwarded to the General Conference respecting the attitude of the Woman's Society," and that in it there was special reference to the Chairman of the Woman's Council. Secondly, in a letter from Dr. Macdonald, he states that at the General Conference diligent enquiry was made for that statement or document, but for some unexplainable reason it did not come. And the only reason assigned for its not coming was that one of the brethren, when asked to sign it, refused, saying that he "knew these matters only by hearsay."

THE CHAIRMAN—Well, it is moved that we call up the main motion.

Mrs. LARGE—There is one little point I would like to refer to myself, and that is Mr. Elliott's story of the organ. Do you wish an explanation of it?

Dr. POTT—I do not think it is necessary.

Mr. KETTLEWELL—In answer to my question, Mrs. Large disabused my mind of the impression that I had that Mr. Cassidy had been associated with Dr. Eby in the Tabernacle troubles. May I ask Mrs. Large whether Mr. Cassidy had been the source of trouble except in the matters that have been stated here this afternoon or evening? There were matters touching the reports on Sunday Schools, and the management of the Sunday Schools, and, as far as I can recollect, these are the only matters which have been definitely named, in which Mr. Cassidy came into conflict with the lady missionaries. Will Mrs. Large kindly inform us of any other occasions when Mr. Cassidy came into the trouble?

A. In the year 1890, when I was in Canada, there was a good deal of trouble in Shizuoka over the schools, and in that Mr. Cassidy was concerned. Now, I am speaking of what other members of the Council have told me, and by the Minutes of the Council. I know nothing personally of those difficulties at all; they occurred while I was away from the field. They were not written to me. They were not repeated to me on my return. Miss Morgan and Miss Hargrave know of those; I do not.

Q. Are there any others that you know of? A. Mr. Cassidy's letter to me on the 6th of April, 1893.

Q. Have we that here? A. Yes.

A MEMBER—That whole thing was settled by apology? A. Yes; but Mr. Kettlewell is asking now if there were any other occasions. That is all.

Mr. BETTS—Is it the intention to call up this question now from the table, without having heard Brother Cassidy?

I thought one of the reasons why it was tabled was to hear all those things before it was disposed of.

THE CHAIRMAN—If you have heard what you desire now from the ladies, the next point would be as to the hearing of Brother Cassidy.

Mr. GURNEY—We have heard Brother Cassidy with reference to the subject of the motion that is on the table.

THE CHAIRMAN—Yes.

Mr. GURNEY—So far as it is necessary to hear Mr. Cassidy, we have heard with him with reference to this one topic, and it is possible to discuss this thing forever, and get so that we will be tired of it. I would like to reach some destination, and I press the motion.

THE CHAIRMAN—Bro. Eby will not be able to be with us. Practically, that seems to be the case. If Bro. Cassidy could make his statement this evening, even though we sit until twelve o'clock, we could go at it coolly in the morning, and vote on all these questions and cover the whole ground. That occurs to me as a desirable plan of action, if it would be suitable to the Board. If Mr. Cassidy is prepared to make his statement to-night we would hear it.

Mr. CASSIDY—There are a few questions I wish to ask before the ladies withdraw.

Mr. MACLAREN—With regard to the ladies, I think we have either done too much or too little. We ought either not to have touched the matter at all, or I think we ought to have gone a little further. I think there are several of the ladies here who have not been asked anything.

THE CHAIRMAN—If the points are all covered?

Mr. MACLAREN—I am not aware that is the fact. Nobody has said so, and I have no personal knowledge of my own. I think we ought not to have entered upon this inquiry, or we ought to have completed it. I do not think we ought to do half of it and let the other half go.

Dr. POTT—Unless Dr. MacLaren knows that these other ladies have something, in all good conscience, we have heard enough of this subject, for I feel that our Church is humiliated from ocean to ocean by being irritated over such trifles. I never listened to such trifles.

Mr. GURNEY—With reference to the suggestion that we can go on and vote a scheme of resolutions, it is not my experience of the way men operate in deliberative bodies. They usually deal with one thing at a time, and I have no expectation or hope that we can pass upon all the questions that come before us without further debate. We have had this one resolution before us, and over and over again men have risen and said they were ready to vote. We have heard all of this evidence which has any bearing whatever upon the subject before us, and it is time that we did something. This is a business meeting. It is a meeting of business men, and because—well, I will not say anything, because I lost my temper about eleven o'clock; but it seems to me we ought to resume the ordinary rules of business procedure, and deal with one subject at a time. I press the motion.

Mr. KETTLEWELL—I think there are many reasons why this motion should not be pressed at this stage. We have ventured once or twice—I ventured myself upon ground that I ought not to have done, and in order to explain my reasons for asking a certain question—I was proceeding to show the bearing that it would have on the situation of these six men, but the Chair ventured to remind me that we were not discussing that. Time enough to discuss that when all the evidence was in. We were getting the facts, and yet when we are barely through getting the facts we are asked to take a vote without discussing or sifting a single thing. I think that is another reason, in addition to the ones named here, why we should not take the vote now.

THE CHAIRMAN—Brother Cassidy asks the privilege of asking questions upon this matter. At this place we cannot well put up the bar.

Mr. CHISHOLM—It seems to me the question before us was the propriety of the reception of the resignation of the six missionaries, whose resignation has been tendered to this Board, and that we tabled that in order that we might get from the Woman's Missionary Society the facts that they knew relative to that question. If we are through with the Woman's Missionary Society, then the

motion is quite pertinent that we should take the main motion from the table. Mr. Cassidy has made a statement. There are certain questions he wishes to ask. We are endeavoring to get to the bottom of the affair. I think we ought to get all. I think that to cut off the questions now of a brother who is looked upon, in a certain sense, although not officially, as one who knows more about the feelings of the six brethren than the rest,—I think that to cut him off from asking questions would give occasion for unjust remarks.

MR. GURNEY—I suggested an hour ago that Mr. Cassidy should ask questions.

MR. CASSIDY—I wish to ask a few questions of Mrs. Large, with your permission. If she is too tired, I do not wish to press anything farther. Would Mrs. Large kindly tell me if she has the written records of the visit of the deputation to the Woman's Mission Council of 1892? If you have, perhaps would you kindly look them up and make sure that I was the one who used the term "snubbed." My recollection is that that was not exactly the form in which it was put. However, look if you can. A. The Minutes are here.

Q. Then a remark was made to-day, when questions were being asked of Miss Hart, or at least after Miss Hart had spoken. She gave, of course, in the main, a very fair description, I think, of what took place. It was very evident to everybody that it was simply a misunderstanding, and nothing more. But Mrs. Large told us of a statement that Dr. Macdonald made to her, that a certain parenthetic clause which appeared in the Missionary Report, to the effect that the reduction in the number of Sabbath School scholars in Shizuoka city was not real, but only apparent, as it only meant that the ladies had withdrawn their schools from the General Report. Her remark was, I think, that I had said to Dr. Macdonald that I put that in there to catch somebody's eye—something to that effect?

A. I did. I cannot say that those were the exact words.

Q. If I tell you what was my understanding of the case, I would like to ask Mrs. Large, through the Chair, if she will accept that as the explanation? I will give you exactly the instance, as I remember it. I sat at the quarterly meeting in the parsonage of Shizuoka church, and heard this report read. My method of preparing my reports for the District is to have all the Japanese brethren send them in to me—a great parcel comes in, all written in Japanese. I then have my assistant sit down and read Japanese, and I write English, until I have written them all out in my own form. When Mr. Kobayashi came to this point, he paused in his reading, and said just what I put in the parentheses. He said: "The reason of the apparent falling off here in the number of scholars is not real, as it is only due to the withdrawal of the ladies' schools for their own reports." I simply put it in as he gave it. He had not written it in that way, but he said it, and I put it in. I told Dr. Macdonald I had done so. I said I did so as a protest against that course; that I felt it was wrong, and that the ladies seemed so suspicious and so sensitive towards me, that I had better put it in, and let him, or any one else who would see it, explain it. He did so, and they saw the point at once, and the error was corrected. Does that seem about a reasonable explanation?

A. I am perfectly willing, Mr. President, to accept that.

MR. CASSIDY—Those are the facts of the case. Of course I knew it thoroughly, and put it in there with that intention.

DR. SUTHERLAND—It ought to be stated just here that Dr. Macdonald affirms positively that Mr. Cassidy said, when he called his attention to it, "The fact is, I put that in myself; I thought it would catch somebody's eye," and that Mr. Kobayashi denied positively to Dr. Macdonald that he put it in.

MR. CASSIDY—Of course, I have given the explanation.

DR. POTTS—There is nothing very serious about it anyway.

MR. CASSIDY—He said it, and I put it in. It never was put in with the mischievous intention of catching somebody's eye. It was put in with the hope that it would

be noticed by Dr. Macdonald and others, and would lead to the correction of that practice.

MRS. LARGE—I have looked up the Minutes, and it is so recorded.

MR. CASSIDY—Well, I did not remember that I had used it. As it was used, it does not matter very much which of us used it. I do not know to what extent I should pursue this question to-night, but I very strongly protest against the position the General Secretary has chosen to put me in by a question he asked Mrs. Large towards the close, that is, simply asking her if Dr. Eby and myself were prominently connected with these troubles? Yes, of course we were, she replied. Then, if Dr. Eby and his Tabernacle, and Mr. Cassidy were absent from Japan, eliminated altogether, would the trouble cease? I do not think that is a fair way of treating the case. If some one were to ask me if Dr. Sutherland, and the General Board, and the Woman's Missionary Society were eliminated, would that cure the case, I would think it a very unfair way of handling the case. I do not think that is the way to do. That is not the kind of measure we are looking for. Dr. Eby, Mr. Cassidy and the Tabernacle are to be dealt with each on their own merits. If I am in anything wrong, I am willing to stand the consequences, but not to be buckled up that way in a sort of general case. At the beginning of the subject under consideration, the same effort is made. My name is put prominently in the first introduction of it, and then you would have to search the whole thing through to find that I had anything to do with it at all.

THE CHAIRMAN—Do you propose to ask any further questions?

MR. CASSIDY—Yes, I have several I would like to ask, if it is not too late.

THE CHAIRMAN—We cannot very well get together again.

MR. CASSIDY—If you have a copy of the Secretary's Review, would you kindly turn to Miss Munro's letter on page 65; a letter to Dr. Macdonald? You see in the paragraph in the first column: "Mr. Cassidy was one of a band who, individually and collectively, were trying in every way to gain control of us in our work," and so on. Now, what is meant by that band?

MRS. LARGE—Those agents of the General Board that felt that they had a right to control the women's work.

Q. Are there any of the agents of the General Board that feel that? A. Why, I think in what Miss Hart told this afternoon she showed where you felt you had rights. Mr. Crumphy most decidedly voted so to Miss Hargrave.

Q. It did not appear to me so at all. I am very much mistaken if that impression was left upon the Board. If there is a band spoken of here, who are working for that purpose, that band ought to be able to be defined. It ought to be known who they are and what they are doing before it is stated in a way like this. How many belong to that band, do you suppose? A. I cannot tell you.

Q. You cannot tell who they were, or where they were, only that there was a band, and it was not the Self-support Band, I suppose, because Mr. Cassidy was supposed to be an aggressive member of the band. I would like to know if there are any indications that I ever wanted to get control of the Woman's work?

A. I never had any contact with Mr. Cassidy in that line. Mr. Cassidy's expressed opinions about the Tabernacle work in Karuizawa I think, showed that he was not satisfied with the independence of the Woman's work. The difficulties that the ladies had in Shizuoka with regard to the schools—this is hearsay, and I only know what I heard of it, and I know very little; it occurred the year I was absent.

Q. Well, so far as I can see, unless there is further proof produced, that is a purely gratuitous statement, that has no foundation in fact. I know of no man in Japan or elsewhere who wants to get control of the Woman's work, or to dominate the Woman's work.

MR. MACLAREN—I do not think that is a proper statement to make to the witness.

MR. CASSIDY—Then does Mrs. Large know of any part of the Woman's work that Dr. Eby sought to dominate beyond the superintendence of such work as was done in

connection already exp

Q. Not superintendence? Did work done want to get the Woman of the Women funds?

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connection with his own Tabernacle? A. I think I have already explained that.

Q. Not that point. Was there anything beyond the superintendence of work connected with his own Tabernacle? Did he want to get control, for instance, of the work done in Asabu, the school work? Does anybody want to get control of the school work which is strictly the Woman's work? Does anybody want to get control of the Woman's Council, or to interfere with the Woman's funds?

A. Mr. Cassidy wanted the Council done away with entirely in the year 1892. That was one of his chief points.

MR. CASSIDY—That is not a fact. I do not accept that at all.

MR. LARGE—Mr. Crummy also said he had been looking around for a place to give us, and he thought the best thing to do with us was to make us deaconesses of the Japan Church.

MR. CASSIDY—He was simply examining the Discipline to see, as a pure matter of disciplinary arrangement, where lady missionaries could be put under disciplinary heads. That was the only explanation I took of it. But, to say that anybody wanted to dominate the Council, or the school work, or the funds, or any part of the work that was distinctly the ladies' work, is something that is entirely new to me. I have never desired it, never wished it, and I do not know anybody else that did.

MRS. LARGE—Mr. Superintendent, I do not know whether I have a right to ask this question or not. I do not read the Discipline a very great deal, but is there anything in the Discipline, or was there anything in the Discipline of that year, that made provision for deaconesses, and laid down the position that they would hold in the Church?

THE CHAIRMAN—There has been such a provision in the Church for some years now. That remark perhaps might have been made in one way, and it might have been made in another way. It might have been made on disciplinary lines, and with a good intent; or it might have been made as a kind of slur.

MRS. LARGE—May I ask another question? Had not the Methodist Church of Canada given the Woman's Missionary Society, and the agents of that Society, their position some years before, when the Society was formed?

THE CHAIRMAN—You had your position. That is here in the Discipline.

MR. CASSIDY—Oh, yes, that was not questioned. (Reads from Secretary's Review, p. 65, first col.): "Mr. Cassidy's antagonism to Mrs. Large, not for any personal fault," etc., etc. That is very mysterious to me. I ought almost to give my way of how this came about. I was urged by the Japanese, especially by an ordained minister of the Japanese—not the superintendent in charge, but an ordained minister, who was appointed superintendent of the Sabbath Schools belonging to the circuit—I was urged by him to speak to the ladies of the girls' school and ask them to come into consultation with the Japanese preachers and workers, more in regard to Sabbath School work. I said, "Mr. Kato, go and speak for yourselves. The ladies will receive you kindly and they will do all they can for you." He is of very slow speech in English, and so he urged me to go and speak for him. He said they would understand me better. I went and had a very free conversation with Miss Robertson in regard to the question I wished to propose. She agreed with every point I stated, so far as I could see. She said she fell in with it heartily, and it was at a second conversation that Miss Hart and I failed to understand one another. This is what led to what took place to-day. Now, I was perfectly innocent of trying to exercise any control. I did not control the Sabbath Schools in any way. I did not do any Sabbath School work. I did not control one in any way, only in the official form of being Chairman of the District. They were all under the regular machinery of the Church.

THE CHAIRMAN—Was there any attempt on the part of the Church authorities there to appoint the superintendents of these schools?

MR. CASSIDY—None, sir. I assured Miss Robertson that when I proposed these consultations I did not intend that, did not wish that, and I urged upon her that they enter

into consultation with these young men in just such meetings as they held afterwards, "because," I said, "you ladies are better trained in this kind of work than we are, and you will be able to help them." I urged that upon them. I had no idea of taking their work out of their hands. (Reads from Secretary's Review, p. 65, first col.): "If Mr. Cassidy's opinions were carried into effect, it would mean the closing of those schools," and so on. I do not need to stop to say that I appreciated their work and the training of these girls in that way; I highly appreciated it and would be very far from doing anything to hinder. (Reads further from Review, closing with the words, "and the young men who worked with him," p. 65.) I never knew of an instance where this was discussed in the presence of young men, much less did I know of any significant glances.

THE CHAIRMAN—Did you know there was an idea of that kind among the ladies?

MR. CASSIDY—I did not. This is what I am going to show you, how utterly ignorant I was of this and how innocently I walked into difficulties through it. (Quotes further from the Review, ending with the words, "when both ladies were present," p. 65, second col.)

THE CHAIRMAN—Do you deny that conversation with Miss Hart?

MR. CASSIDY—No, certainly I do not.

MISS HART—Miss Munro is a little mixed in her letter, in what she refers to there in connection with the young men. We had a consultation there. Mr. Cassidy was not present at that consultation. Mr. Kato was present, and he expressed at that meeting the same opinions that Mr. Cassidy had expressed to me in that conversation that we had together, and that has led to Miss Munro saying that the Japanese expressed the same thing as Mr. Cassidy had stated to me. Then, where Miss Munro speaks about us not being together, Miss Robertson was in the room with me, although she took no part in the consultation, and I think that perhaps makes that plain.

MR. CASSIDY—In the second conversation, Miss Robertson was present, but took no part. In the first, Miss Robertson alone was present.

MISS HART—In the first conversation you had alone with Miss Robertson, I did not know what took place, as Miss Robertson did not report it to me at all.

MR. CASSIDY—I described the same thing as far as I could.

MISS HART—Then we had a conversation together, when Miss Robertson was present. There was a third conversation after the letters had been received.

MR. LAMBLY—Is it necessary to keep Mrs. Large here unless she wishes?

THE CHAIRMAN—I do not see that Brother Cassidy is dealing properly with her. He said he wanted to ask some questions, and now he is reading the document at length.

MR. CASSIDY—There is a further question I wish to ask, if you please. Let me ask if Mrs. Large approves of the methods that are spoken of immediately following what I have read? A. What methods?

MR. CASSIDY—Then I shall have to read it to see. "The ladies doubted if he could be made to speak as he had done before," and so on. (Reads paragraph from Secretary's Review, p. 65, col. 2.) A. I had nothing to do whatever with that meeting.

MR. CASSIDY—Now, this description is a description given, I do not know for what reason, to Dr. Macdonald by Miss Munro, of the state of things that were surrounding me. Here were three ladies in consultation as to what was the best way to get at this missionary, and try to get him to make those statements over again, and try to get him to say something that they believed he had already said, and that was objectionable to them. Now, I felt such things as that in the atmosphere, and I would like to ask Mrs. Large if she had any responsibility for that, or if she approves of that kind of thing?

A. Miss Munro was in Shizuoka on a visit; Miss Munro heard what went on there, and the conversation or arrangement was between three ladies 150 miles from me, and I certainly could not have had any part in it.

MR. CASSIDY—She says, "Meanwhile I was to tell Mrs.

Large. I returned to Tokyo and told her all I could remember." (Reads from Secretary's Review, p. 65, col. 2.)

A. Well, the last part of the preceding paragraph, where it says that before they got through they were ashamed they had such a low opinion of a fellow worker, I think that was told me. I probably did think it was a good thing to have another interview with you, and see if matters would not mend.

MR. CASSIDY—I greatly regret that under such circumstances the ladies would not come and have a frank conversation, instead of planning and scheming around to have another interview to see if they could not fasten on something that they imagined, and when we had the things to-day before us, we all saw there was simply nothing in it. I did nothing of the kind, to try to get hold of the ladies' work, or to impose upon them in any way. There are a number of other things, but I do not care to pursue them.

DR. SUTHERLAND—Before Mr. Cassidy passes away from this, let me say, with regard to the third question I asked Mrs. Large, I stated in my printed document that with regard to these difficulties between the Mission Councils the Tabernacle looms up, and that Dr. Eby's and Mr. Cassidy's names appear prominently, more or less, in connection with the dispute, and that I had reached the conclusion, from a perusal of the documents, that if those three elements could have been eliminated, there would have been no quarrel among the missionaries in Japan. I did not state to Mrs. Large that I had said these things in the document, but put my question to get an independent answer or testimony as to whether I had stated the situation correctly. Then, upon the same line of things, Mr. Cassidy's name appears frequently, I had almost said constantly, in the records of their own Mission Council in connection with all resolutions, or most of the resolutions, adopted in reference to the women and their work; and that wherever there is an attitude of antagonism assumed by our Council, Mr. Cassidy is to the fore in almost every instance, supporting that position of antagonism; that when a reconciliation was almost completely effected, I mean in regard to the work of the ladies at the Tabernacle, and the proposition of the ladies is sent around to members of our Mission Council for a correspondence vote, as some of them were out in the country, all the members voted to accept this proposal, but Mr. Cassidy accompanied his vote with a protest.

DR. POTTS—He had a right to do so.

DR. SUTHERLAND—But having done all that, he has no right to come here and say that he did not antagonize, that he was not a factor in the dispute, and that he tried to promote peace.

THE CHAIRMAN—We had better not go into the argument of this now.

MR. LAMBLY—A little more light from Mrs. Large on one point. (Reads Dr. Macdonald's postscript to Miss Munro's statement, commencing at bottom of p. 65.) Mrs. Large says she was 150 miles from the scene of this matter described by Miss Munro, and she just stated to Mr. Cassidy that she knows nothing about it.

MRS. LARGE—I mean nothing about the consultation that the three ladies had together in Shizuoka, until after it was all over.

Q. DR. MACDONALD says that Mrs. Large knows the particulars? A. Certainly, I got them from Miss Munro afterwards.

THE CHAIRMAN—Are there any other ladies that have anything to give us?

MISS BLACKMORE—Mr. Cassidy said that he knew of no one, meaning the agents of the General Board, who had any desire to get control of our work. At the deputation which has been spoken of so frequently this evening, there was a desire expressed for a closer union between the two Councils. It was shown, as our Societies stand in relation to each other, that we are expected to consult with the agents of the General Board, but that they do not control our movements. We proved that we did consult with the agents of the General Board, but Mr. Crumphy remarked that consultation was not sufficient. He said, "When a person comes to one, and asks his opinion on a certain matter, and consults with him, and receives advice, and

that advice is not followed, it is very likely to leave a sore feeling. You want something more than consultation." Now, if they did not want control of our work, it seems to me it was very much like it, at least they wanted more than consultation.

DR. SUTHERLAND—There is one other point which ought to be taken into account along the line we are dealing with. That is, the fact which is beyond dispute, that there was a movement in the direction of which these ladies complain. So manifest was that, so perfectly understood, that Dr. Macdonald, in the Council, declared it to be a "crusade" against the women, and when he put the question to these same parties, "What can be done to bring about a better state of things?" the firm answer was, "Cease your attempts to subjugate us." Now, I am not offering the least opinion as to whether the women were right or wrong; I am merely speaking of these things to show that in Japan, and at that time, the women fully believed that it was the endeavor of the Council to subjugate them and control their work, and Dr. Macdonald was of the same opinion. That is the point I want to make.

THE CHAIRMAN—We had better not argue the question.

MISS MORGAN—At the meeting in Karuizawa, in the summer of 1892, when the deputation was sent to consult with us, I heard for the first time that there was a lack of harmony between our work—the work carried on by our agents and the agents of the General Board. The gentlemen there present said the difficulty was chiefly in the evangelistic work, and when pressed to give a point, they said they could not give a point. At the end of the summer, as we were returning, I was in Tokyo for a few days, and I was very much surprised to hear then that I had been the cause of disturbance between the two Missions. I heard that an agent of the General Board had made complaints of me to Dr. Macdonald. Dr. Macdonald called at the school the next morning, and I asked him if this were the case, and he said it was. I asked him if he would give me leave to go to the person in question and make inquiry? He did, and it was Mr. Cassidy who lodged the complaints against me. I asked him what he complained of; if it were true that he had said I was alienating our work from the Church work in Shizuoka, and he said he had. When I asked him to explain himself, his complaint was simply founded on the fact that when our two ladies, Mrs. Gooderham and Mrs. Strachan, had visited our school in Shizuoka, I had not consulted him as to what programme I should carry out. When I asked him further in what way I was alienating the work, he said that I did not help support the church. I do not know exactly what he meant by that. We attend the church every Sabbath, myself and my associate teacher, and the girls all contribute towards the church. There was never a request made to us we did not consider. He said then, when there were District meetings there I did not attend them. I said I could not possibly do that; that I did not think that was in my province, as I had charge of the school work. I pointed out that our time was fully occupied in the school and in evangelistic work, and when we parted, I think, if my memory serves me correctly, Mr. Cassidy acknowledged there was no complaint to lodge against me. When I asked him why he said that to Dr. Macdonald, he said Dr. Macdonald had pressed him for a point, and he thought that was one.

MR. CASSIDY—I might well say I had no complaint. I never thought of lodging a complaint. If we had any conversation on the point, it was perfectly innocent of anything in the way of complaint. Miss Morgan and myself and other workers there never had any difficulty in getting along. Sometimes we might differ about method.

THE CHAIRMAN—Did that conversation take place according to her narrative? This is a separate conversation between you and her.

MR. CASSIDY—I have no recollection of it. I do not say that it did not take place. I have no recollection of it, only that there was so little, it did not appear to me worth thinking of. I never thought of entering or lodging a complaint against her. There were several little things. Dr. Macdonald used to ask me a number of questions when I went in, and we often had conversations, and I never had the slightest idea of lodging a complaint or his telling any-

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WEDNESDAY, OCTOBER 9TH, 1895.

The Board resumed at 9 a.m.

THE CHAIRMAN—Are we not now about prepared for a vote on the main question? We have heard from all parties. That was one reason of my anxiety to press the matter to a close last night, that we might consider the matter in the calmness of the morning.

(The Board then resolved itself into Committee of the Whole.)

MR. ATKINS—I had a conversation with the mover of this resolution, and have not had an opportunity of speaking to the seconder of it, but it has occurred to the mover of the resolution and to myself, that perhaps the wiser course to pursue under the circumstances, as the resolution does not deal with the phases of the question which have recently arisen, that it might be much better for the committee to prepare a report with a recommendation to the Board, so that the Committee of the Whole might consider that report clause by clause, and I think perhaps we could deal with it more suitably than we could otherwise. I would suggest that before a report be prepared, so far as I am concerned, if you would like the suggestion as to what ought to be contained in the report, I would make the following suggestions: A statement that the committee reports that it has been in session for a number of days; that it has read and considered fully the statements of those persons that we have heard. The question will be raised, of course, as to whether we ought to include in that, particularly as it relates to the six missionaries, the statement we heard here last evening, that the report ought then to go on to express its opinion in reference to the action of the Executive Committee so far as the missionaries are concerned, and the letter that was written by the Executive Committee; and express its opinion as to the action of the General Secretary respecting those six missionaries, and as to the position occupied by the Rev. Dr. Macdonald, and the confidence that the committee has in the action and course pursued by him. Then, it would be desirable in that report—I will make this merely as a suggestion—to intimate that although we have heard the statements that were given to us last evening, as those six missionaries were not present to hear those statements, and to make a reply to them, that in coming to a conclusion we would divest our minds of the effect of the statements, and that, as they are not in sympathy with the policy pursued by the Executive, are not in sympathy with Dr. Macdonald in his work, and would work, perhaps, uneasily under him; as they are not at present in sympathy, at all events, with the General Secretary, whose action, I think, speaking generally, we will approve—that in consideration of these things there is no course open to the Board but to accept the recommendation, giving the missionaries an opportunity on fuller consideration to remain in their work if the Board think it expedient that they should do so, and that therefore the committee would recommend to the Board the recall of those missionaries, leaving it with the Executive, should they desire to remain, after having the explanations as fully as can be given to them—having the facts and statements of the Board, perhaps, before them—that if they desire to remain, the Executive might continue them there. It seems to me that if a report were drawn up in that way, that then the Board, if it thinks that course right, could adopt that report, and the reasons will be given to the public, because, after all, they are the constituents of the Missionary Society, and they ought to know that the Board has taken this question coolly and carefully into consideration. I think if this course is pursued, and we take up that report in that line, it will be the best way to express our views and to come to a proper conclusion. I merely make this suggestion. Here we are, a deliberative body; I make the suggestion in order that the matter may come before us for consideration. I do not wish to bring on a debate, but I make this suggestion, and if a little time is given perhaps somebody might be suggested to assist in the preparation of such a report.

THE CHAIRMAN—A small sub-committee?

MR. ATKINS—Yes, if that be the opinion of the Committee of the Whole as the best way of bringing the matter

thing of the kind. Miss Morgan and I always got on very well. As to her not helping the church, I never thought of such a thing. She always helped the church, and all the ladies helped the church and helped me very much in the church.

MR. COX—I understand Miss Morgan says you said that to her.

MISS MORGAN—Excuse me. The complaint was made to Dr. Macdonald, and when I asked Mr. Cassidy if he had used that expression, that I was alienating our work from the Church work, he said he had.

Q. Was this in the course of a conversation?

MISS MORGAN—It was after he had come down from talking with Dr. Macdonald. Dr. Macdonald had asked him if there was any particular point of time, or if he had any particular complaint to make. This was told me by some of our ladies when I came down. I was a week later than some of the others, and they asked me why I had not reported this at a meeting of the deputation, and I said I did not know anything about it.

MR. CASSIDY—You see how different the matter appears now. After the deputation had gone up there, he (Dr. Macdonald) was pressing for the reasons; what had these men to say? That being pressed, I said what I have often said, and what I have always felt, that so far as the evangelistic part of the work is concerned—not touching the school work—I never thought of such a thing; but as far as the evangelistic work was concerned, I thought that the methods the ladies were taking were alienating the two branches too much; that we ought to be one; whoever is superintendent of this school, of that school, or yonder school, that they ought to work in such a way that they are practically one in the evangelistic work; and when that is repeated as a complaint, and Dr. Macdonald being in the temper of mind to say that our p.p.s. and deputation was a crusade, I am sorry to say there have been very many mischievous statements made. That our deputation, as kindly a deputation as could have been sent and well intended—when such a thing is said of it, it is easy to see how things grow. Now we find it was simply Dr. Macdonald pressing me to know what were the points we wanted to consult with the ladies about on this deputation. I said that I thought that on evangelistic lines the present tendency was to alienate the two, not that it was being done. I think Dr. Cochran will bear me out that the whole deputation was with a view of preventing what has now come about, and I lodged no complaint. I said that is one of the cases that I think there is a little too much drifting apart, and this is the shape it comes in here. I do not remember the conversation. Once a thing is passed I am very apt to dismiss it entirely, but I would not deny what Miss Morgan says. It needs its setting to show what it means. There was no intention on my part to complain of Miss Morgan, it was only as to the general tendency that was going to lead the work apart.

DR. TOVELL—After the interview you had with Mr. Cassidy, was the matter settled between you satisfactorily?

MISS MORGAN—He acknowledged he said that.

DR. TOVELL—You parted good friends?

MISS MORGAN—Oh, certainly.

MR. KETTLEWELL—I move that the committee rise and report.

THE CHAIRMAN—Have we any other statements to be volunteered? It will not take long. Any other statements to be volunteered to-night, or any other time? If anybody has any questions to ask, all right.

MR. CHISHOLM—If that motion prevails we simply rise and report and pass into the Board meeting. Could the Board take a resolution that was tabled by the committee? Do you have to go back into committee?

THE CHAIRMAN—Yes. There is a motion before the Chair, moved and seconded, that we take up the resolution from the table.

A MEMBER—As the mover of that resolution, if it meets with the approval of the committee, I would like to withdraw it and let the other motion go, that we simply report. (Motion carried.)

(Adjourned until 9 a.m. to-morrow.)

before them. Of course the other matter to be considered is as to the hearing of Mr. Cassidy; but in dealing with these six missionaries, I do not know but what we have heard him upon the subject.

Mr. SHERRY—That strikes me as an eminently wise and sensible suggestion. I think we would be able in that report to state our reasons, which we could not embody in a resolution itself.

Mr. NIXON—I am in entire agreement with what Brother Aikins says, and I think it is the very wisest thing we can do to carry out his suggestion.

Mr. CHISHOLM—I am in full sympathy with the course as outlined by Mr. Aikins. Would it not be well, then, to remove from the table the resolution, to give to mover and seconder an opportunity of withdrawing it, and place this in its stead?

THE CHAIRMAN—The resolution is on the table, and can be left there for that matter.

Mr. MACLAREN—There is one point referred to by Mr. Aikins that strongly impressed me last evening, and that was the necessity for dissociating our action regarding the six missionaries from the matter which we were considering and the statements which were being made here last evening; and the precise way of reaching that, I think we are agreed, can be in the way suggested by Mr. Aikins. In case no other suggestion had been made, I had prepared a resolution which I was going to submit this morning before the taking of that resolution from the table should be considered. This is the first draft, which does not exactly meet my own view, but will just show the Board the direction in which my thoughts were running: "That in considering and passing upon the request for a recall of the six missionaries, any evidence or statements from the Woman's Missionary Society be eliminated from the consideration." That is the question. It is just another way of doing it.

THE CHAIRMAN—While we are not influenced by it, still we felt it our duty to go through to the last glimmer of light on the question.

Mr. MACLAREN—Having heard all that was said by the agents of the Woman's Missionary Society, that we now consider we have, independently of that, sufficient grounds upon which to base our action regarding the recall of the six men, and that it is not based upon what was said there. That, I think, is what we ought to make clear, because I can see the very great danger of misconception on that ground, if we do not carefully guard ourselves.

Mr. CHISHOLM—Does Mr. Aikins then present that in the form of a motion? If so, I will second it.

Mr. KETTLEWELL—I think that in the main the suggestions made by Mr. Aikins must commend themselves to every member of the Board, irrespective of how he may differ as to the ultimate action with regard to the six missionaries. As we are talking informally, I just want to submit whether it would not be possible for us to modify Mr. Aikins' motion by just turning it about. That is, that we would at the present stage decline to recall the six brethren; but, having made clear to them that we stand by the Executive, that for the most part we stand by the General Secretary, that we must govern the field from home; having made that clear, that we do not at present accept their suggestion to recall them, but desire them to withdraw their request; but in the event of their not doing so, that the Executive proceed to recall them from the field. I would like to put it in that way. I would like to be conciliatory. I would like to give them a chance now that the matter has been fully discussed, now that we have the judgment of this body. After spending these days, we see that they have been largely in the wrong, and I would like to give them a chance to reconsider their action without stultifying themselves, and I think we can afford to do so. I do not think it will lessen our dignity, or our authority, or our strength, if we give them one more chance, and say to them, "Now, we do not want you to withdraw." I would like to word it in this way, or something like this, "That having confidence in the integrity and high Christian character of the brethren who desire recall from Japan, and believing them still qualified to fill their positions as the agents of this Society in the foreign field,

this Board desires the same brethren to withdraw their request for recall," and then proceed, "that, nevertheless, if they should still press the matter, that they be recalled by the Executive."

Mr. HUSTON—Brother Kettlewell has expressed my mind pretty well upon that point. I was influenced very much last night by the statement made by Dr. Cochran. He gave testimony here on behalf of these men, which certainly influenced my mind a good deal, that they were missionaries; that they were men of the right spirit for missionaries in his opinion; and I felt all along that if these men could be saved to our work, and not involve the expense of bringing them home and sending other men out, I think we ought to endeavor to reach that point if at all possible. Of course, if they will retract what they have stated in this last document—certainly that would be expected—and promise to work in harmony with the administration, they might be permitted to remain. I do hope the door will be left open still, and I am influenced by that almost entirely by the testimony of Dr. Cochran in reference to the character of these men. I have been asking a good many of the men around what sort of men are these? Do you know them personally? And I could get very little information. But here is a man from the field who testifies that he believes they are good men and true, and that they are well fitted for the missionary work. Now, you might search all over the country, and you might not be able to find men very much better; and if you can save them to the Church and to the field, let us do so, provided they show a right spirit, and apologize to the Board and retract what they have stated.

Dr. RYCKMAN—It seems to me it is not saving time to discuss these matters just now. If we accept Mr. Aikins' proposition, which I think we all will, we may leave the committee to draft the report, and put in what form they think best, and discussion, if any, might come up afterwards. I very heartily agree with it.

Dr. SUTHERLAND—There is this to be said, that if the brethren now express their views, the sub-committee will have a much better idea of the drift of opinion in the Board.

Rev. Dr. McLEAN—Let me call your attention to page 26 of the Secretary's Review. After the letter for recall had been sent in, a letter was sent by the General Secretary, and in the middle of that letter there is the following: "Without desiring in any way to prejudice the question, I think it is not improbable that the Executive will consider each separate case on its merits." Now, sir, I came here with the intention of saying nothing whatever on this question. With all the native simplicity of a western man, I left the question of throwing light upon it to the wise men of the east, but some of us know something concerning some of the missionaries in Japan, and we think it is only right for us to take into consideration their former character, what they were before they went to Japan. Now we know that one or two of them have rendered very good service; one especially has rendered very good service in connection with our work before he went to Japan. I do not know of a nobler spirit, a more devoted man, a more enthusiastic one than one of these six missionaries. I refer to Mr. Elliott, formerly belonging to the Manitoba Conference. I knew him in college, and when he was in Manitoba. Now, sir, I take this letter that was sent by the six missionaries, asking for recall. I compare the language of that letter with Mr. Elliott's style, and I know Mr. Elliott did not write that letter.

Dr. SUTHERLAND—That is pretty certain.

Dr. McLEAN—I know he did not write that letter; that is not his language. I ask you to take the letter that was written to Mrs. Large by Mr. Elliott, and to place that side by side with the language of that document asking for recall, and I say that these letters are different letters. Now, I see no way out of the difficulty by sending a report, if that report is sent to this combination of six missionaries. It will really mean they will meet together, and we know very well that there will be sympathy, and that being joined together as a band, isolated, a man may very easily put his name to a document and send a reply that he would not have written himself. I do not put forward the plea of insanity, or temporary in-

sanity, but upon the something or well for the yourself in h circumstances I believe, al they would willing to r we want to own dignity can say that dismissal; d which I thin that may be some one pe well for us t these docum their reques dealt with a merit; and the past, be these circum ously.

THE CHAIRMAN—The committee appointed to Brother Aikins put and car

Dr. PORTER—Five.

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sanity, but we heard something the other day of the strain upon the nervous temperament through climate; we know something of the changes of environment and it might be well for the Missionary Board to accept this view: "Put yourself in his place." If we were there under their circumstances we might look upon it somewhat differently. I believe, also, if these individual missionaries were here they would be quite willing to accept and be quite willing to retract. Now, I say we want to save the men, we want to save the work; we do not want to lose our own dignity, and yet we do not want to lose the men. We can say that there is one method, and that is summary dismissal; another is recall. But there is another method which I think is the wisest, and that is conciliation, and that may be done by a document, or it may be done by some one person. I feel very strongly that it would be well for us to divide the force, the combined force, and for these documents to be sent, not to the Council in reply to their request for recall, but that each missionary should be dealt with and each case dealt with separately on its own merits; and then let each man, as we know what he was in the past, be placed as he is at the present time under these circumstances, and deal with him wisely and judiciously.

THE CHAIRMAN—Are you now prepared for the sub-committee? The motion is that a sub-committee be appointed to prepare a report on the lines indicated by Brother Atkins and submit for our consideration. (Motion put and carried.)

DR. POTTS—I move that the Chair name a committee of five.

MR. ATKINS—Might I suggest that the mover of that resolution be one of the members of that committee?

THE CHAIRMAN—The motion is that the committee be nominated by the Chair. (Seconded and carried.)

THE CHAIRMAN—Is there other business upon which this committee can enter, and I will submit the nominations in a moment? We are on Japan affairs in Committee of the Whole. I think the only thing that remains would be to hear Brothers Eby and Cassidy, and any witnesses that might be called in view of what they may say. Now, when are we to hear Brother Cassidy? It is said we cannot hear Brother Eby until Thursday morning.

DR. RYCKMAN—Dr. Eby wishes me to say to the committee this morning that he will be prepared to give his statement to-night.

THE CHAIRMAN—The Chair is prepared for any motion.

DR. HEARTS—I move that Brother Cassidy be now heard. (Seconded and carried.)

The Chair nominated the following as the sub-committee: J. A. M. Atkins, Geo. A. Cox, S. F. Huestis, Wm. Briggs and S. J. Shorey. (Approved.)

MR. CASSIDY—Mr. Chairman, fathers, and brethren, I shall try to be as brief as I can, as I realize that time is more and more pressing precious, and yet I feel that it is important to say all that should be said. I am going to pass over as much as I possibly can. The whole Central Tabernacle question I do not propose to touch. I will begin on page 29 of the Secretary's Review. It has been said that this statement is given reluctantly; it was demanded; and hence the missionaries have to take the responsibility of these statements being produced and laid before the Board. All I have to say to that is that there has been no insinuations that things were in such a shape that they would not stand investigation; there might have been no demand for a statement. If the insinuations are made we must have the statements. I do not see any other way out of it. It is stated on page 29, under the paragraph "Seeds of Trouble," that "the Tabernacle scheme and the Self-support movement have been either the cause or occasion of nearly all the friction that has disturbed the Japan Mission." I may pass that over, because it is the thing that is being attempted to be proved. Then it goes on to say: "It may be matter of surprise to some," etc. (Reads from paragraph in col. 2, p. 29 of Secretary's Review.) I think that is a very one-sided statement. I think simply the incident that took place there showed the sympathy towards the missionaries. I have as good a right to my opinion as others have, and it is for this Board to judge between

opinions rather than assertions of that kind. Then it says: "For all this I was totally unprepared," etc. (Reads from last paragraph of col. 2, p. 29.) Now, so far as designedly keeping the Secretary in ignorance is concerned, it was always a grief to me that we could not get to him and talk more with him about these matters. If I could only take the time to give you as much insight as possible as to how these little things came about, it might be helpful. When I was in England, the letter sent to me was not addressed to me from Japan, though it was practically the same thing, because it was addressed to Mr. Saunby, so that it was forwarded to me. It disturbed me a good deal, and I hastened home as soon as I could; and as soon as I reached home I wrote to the Mission Rooms saying if there was anything requiring consultation, or if the Doctor would like to see me at all I would be very happy to place myself at his disposal at any time, or something to that effect. But I received this reply: "I do not know of anything that requires consultation at the present time. It is probable there will be a meeting," and so on. (Reads from letter dated 27th of March, 1894.) I do not wish to make anything of it. Of course it was a perfectly proper and kind reply, but I just wish to show this, that all the time my anxiety was, as soon as anything happened, to go right to the Mission Rooms. The moment I heard anything from England or from Japan that seemed to indicate disturbance at all, my first thought was, let Dr. Sutherland know that I am here, and that I will at any time respond to his call and go and tell him anything; open my mind and give him all the information I can. I was afraid that misunderstandings had got abroad, and I thought that was the best way to clear them up. I certainly think so still. I simply make this as a reply to the statement that he was designedly kept in ignorance of these things. Then it says, "This very naturally led to a careful enquiry," and so on. (Reads from last paragraph, p. 29, col. 2.) That is a work of imagination that is not sustained by proof of facts. I had no more idea that what took place at the General Conference would take place than I have now what will take place next week, or what this Board is going to do next. I went there as an honest, humble member to learn. It was my first attendance at the General Conference, and no one went with a kinder spirit. I entirely deny that there was any plan to go there to disturb anybody. Then it says, "That which lay at the foundation was dissatisfaction with the policy of the Board," and so on. (Reads from same paragraph.) We have already burst that little bubble. There is absolutely nothing in it. Then it goes on, "To accomplish this it was necessary," and so on. (Reads from same paragraph at the top of page 30, column 1.) Here follows the theory that supports the statement, and a theory that is a work of imagination. These are very remarkable statements. We just refer to the third and fourth of these, "To supersede the General Secretary." As I said before, I am simply innocent of anything in the way of a movement or a determination on anybody's part to do anything of the kind. It turned out that when the vote was cast for General Secretary there was a considerable vote for a certain person. If I had been asked before I went there, if Dr. Sutherland were not elected General Secretary whom would you like to have elected? I should simply have said, I do not know; I do not know the men. When the vote was cast I was surprised; at least I was quite unprepared for it. I was just as innocent of this as anybody in this Board. "To carry such legislation through the General Conference," and so on. (Reads from same paragraph.) I think it is due to us that we simply refer to the legislation that is characterized in this way. I seem to have omitted that particular point; but at any rate, you can easily call up the constitution that is given in the report of the *Guardian*. It is fortunately given verbatim, in which there is not one solitary clause that sustains that statement; there is not one solitary clause in that constitution that was proposed at the time that might not with safety be adopted to-day; and it is not for me to say what a General Conference would do; but I would be very glad indeed, if the General Conference were in session to-morrow, to rise up and propose the very constitution I proposed then, in the light of all the facts that have come to the surface since then. I

would be very happy to rise to-day and to propose what I proposed then, and I think it would be better understood to-day than it was then. Of course I have no right to say any more than that.

Then, "To carry such legislation through the General Conference as would make the Mission Council virtually supreme on all Japan affairs." It is only when one has imagined and constructed an argument of this kind, and kept it in view that he can place this construction upon it. Further: "It is only when this programme is kept in view that one can explain the extraordinary utterances," and so on. (Reads from same paragraph.) I think that is a statement that either ought to be proved or withdrawn. Deliberately to accuse two men of something so definite, distinct and concrete as that is going too far. "And their great disappointment when that part of the scheme which referred to the (General Conference action)," and so on. (Reads from same paragraph.) Well, that is one way of putting it. We pass over the next paragraph. There is just one word at the third line from the bottom of the paragraph on Mrs. Large being implicated: "To impeach the head of the Woman's Council, with whose work they had no right to intermeddle, and thus secure her recall; and all the while carefully concealing their designs from the parties concerned." Of course, we concede we had no right to intermeddle, and I think it has been shown already what the bearing of it is; that those who impeached her stand by what they have done, or take it back, is all I have to say. "The Secretary's Statements at General Conference. This digression, though somewhat lengthy, is necessary to enable the Board," and so on. (Reads from par. 3, col. 1, p. 30.) Well, of course those who remember distinctly will know that we did not state the same things at all, that we were not on the same line, and whatever Dr. Ely had to say in regard to children's allowances, I never said a word about it in any other sense than that I regretted its having ever been disturbed, and all that I proposed was with a view to avoid a similar disturbance in the future. To say that I was complaining of the reduction is simply, as I said before, a great mistake. Then, at the end of the paragraph, "I would repeat that statement to-day were there occasion for it," and so on. Here he makes me responsible for saying certain things, and makes the missionaries repudiate what I say, as if we were at variance. There is not a statement that I made that every man there will not stand by, if I judge correctly. I do not know definitely, but I am not aware that one single statement I made was repudiated by a man in Japan. I do not think there was one statement I made but was on a line entirely apart from this, and hence we did not conflict at all, as I have already assured the Board over and over again, and that before I ever heard from them, as you will see by my letter in the *Montreal Witness* of last January. "Another remark attributed to me, and quite as erroneous as the foregoing, occurred as follows," etc., etc. (Reads from last paragraph, col. 1, p. 30.) The newspaper report did misrepresent the Secretary in one clause in this. In a letter in which I summed up the quotations, the first time I ever produced them in public, I corrected that. If the Secretary will refer to the first of my two letters on the subject he will find I corrected it, and gave, as my memory serves me, his correct position. Then we pass to the last sub-paragraph of this main paragraph. "But if the missionaries in Japan had no complaint on financial grounds," and so on. (Reads from paragraph 3, col. 2, page 30.) Again, ringing the changes on that. A little further down, "At the General Conference, Dr. Macdonald, after listening to one of Mr. Cassidy's speeches," and so on. (Reads remainder of paragraph.) Now, this is one of the unfortunate positions in which Dr. Macdonald has put me. I am very sorry for one or two instances of this kind. We had a conversation under the rear gallery of the church, in which Dr. Macdonald spoke very much as he did here. He was really astonished. He thought all the way through I was aiming at him. I was talking on independent lines. Later on, someone spoke in defence of Dr. Macdonald. At least, he did himself, and I said if I thought for a moment anyone would have blamed you, I would have guarded you, and put a word in on the other

side; but I thought I would steer clear, and not touch anybody. What I said in regard to this matter of expense, was this: I said if Dr. Sutherland had given me the consideration in the Missionary Committee I should have had, we would have heard nothing of this. Later on, in the conversation, I said are you aware that my expenses home have never been paid yet, or something like that. I told him they had not been. You may think I am conjuring this up, and it is of later date, and therefore I may be able to fix it up to suit myself, but long before I had ever heard he had repeated this, if you refer to my letter which appeared in the *Guardian* of November 7th, 1894, you will find the exact thing stated as I give it you now, showing that it was the very thing in my mind, namely, that if he (the Secretary) had given me the consideration in the committee that I should have had, the thing never would have been heard of.

Mr. BETTS—What did you mean by that?

Mr. CASSIDY—The General Secretary emphasized that he desired especially the insertion of the word "annually," so that it would be distinctly understood that the Board should fix annually all allowances to the foreign missions. I am speaking of the Committee on Missions at the General Conference. My idea was, why not put this in such a way that it would be at least distinctly understood, or else that their scale of allowances would be reviewed and considered at a time when there would be representatives here from Japan. Then let it be fixed and stay there for four or five or six years, unless conditions arose to cause it to be reviewed again; of course giving the Board power to review it at any time, but not to insert that idea of annually, which held out before us that any year, any new member, under any changed circumstances, may rise up and move a sweeping change, and before ever we know what we are doing it is made. I said, if we had the consideration we should have had, I would not have moved an amendment. I was sorry to move the amendment. But my suggestion with regard to the word "annually" was received with a good deal of vigorous opposition. It was not entertained for a moment, and in fact my mention of it was not graciously received, so that I felt that there was no other way to do but to move an amendment; and hence if those who have time will read over the letter of November the 7th, they will find that the statement I made there sustains my assertion as to what I said to Dr. Macdonald. I do not mean to say that Dr. Macdonald purposely misrepresented me, but he got two things mixed in the conversation. He put the things together as cause and effect which were not together as cause and effect. I most positively assert that. It was not because my traveling expenses were not paid from Japan, or for any such reason. I utterly and absolutely deny that.

Passing over to page 31 we find: "A precisely similar course has been pursued in Japan by the same men in respect to Mrs. Large." As that may be dealt with elsewhere, I pass that all over. And Dr. Macdonald's case; I do not think there is anything in that that I have marked, scarcely. Then on page 41, foot of second column: "So long as some of the missionaries of a former day were in the field, the Council as such was loyal to the Board and its policy." (Reads paragraph down to the words "held in check.") I am happy to say I was associated with Dr. Macdonald almost to the end of my time there, as we came home only within a very short time of one another. The next paragraph (p. 42): "It will not be considered out of place if I refer for a moment to the composition of the Council," etc. (Reads paragraph down to the words "afterwards done by the Council.") I pass that over. It will have to be judged of in relation to other things. I will not take time upon anything I can avoid. Then Dr. Macdonald's case I pass over until we come to page 48. I see I have a note here which I wish to call attention to: "Nor was Dr. Macdonald's ministry any less successful in Shizuoka," etc. (Reads paragraph.) I do not think we ever had greater success. It is really a standing credit to Dr. Macdonald and the Mission; a thing for which we should all be grateful to God; but has it any bearing upon the present position? Is there a single solitary case of recent date to sustain it? I do not say there is not. But if there is not, I do not see that it affects the case at all.

I give Dr. Macdonald the credit of bearing upon the matter of expense, we come to the fact that I cannot but be disappointed in this. Those who have been in Japan for a long time are a pity to years of most of the things which I purchased, several of which were built, and which Dr. Macdonald had a hitch of any kind still that Dr. Macdonald carefully managed that. He has these little tendencies, and every little detail only from our work in all Japan. Dr. Macdonald well. The beginning. We have had through, and near over which he dragged out and held up over the whole great bulge of bungling that at all. I am at all about it to it. I am trouble he has been greatly regretted just take the case. We could not go to Canada when I had delayed action had to deal with it would have been from me, even have made him dread yet at which I suppose was very Shizuoka. I yet. That of the time. Dr. Sutherland not be there, the purpose have it in the Mr. Cassidy bank at that which he accounts, I expect to Dr. Sutherland finance. I Mr. Cassidy often see what that the when you see THE CHAIR for one purpose. Dr. Sutherland your credit, I out your order. Mr. Cassidy but it would they were Mr. Macdonald had, and wh

I give Dr. Macdonald credit for his faithful work; but does it bear upon the case at all? Simply lay it aside. Then we come to "The Shizuoka Church Affair," on page 50. I cannot but regret you have to take up your time upon this. Those who have read it over have said there is nothing in it in any shape. That is my own conviction. It is a pity to put it in here. I say this, that after seven years of most agreeable and happy work on that field, during which I think there were six or seven pieces of property purchased, seven churches built, and three or four parsonages built, a good deal of which was due to the assistance which Dr. Macdonald was able to give us, we never had a hitch of any kind along financial lines. I had the idea still that Dr. Macdonald considered that finances were carefully managed on that district. I think he believes that. He has never said anything to the contrary. All these little enterprises were carried out under my superintendence, and every cent of the money was handled, and every little detail of the district. Reports have come, not only from our own Church, but other Churches, to say that that is one of the best organized places of Christian work in all Japan. Other men have had a large share in it. Dr. Macdonald laid the foundations and laid them well. The success we had in these four years was the beginning. Mr. Hiraiwa followed and did good work. We have had pleasant associations in that field all the way through, and I regret that that little bit of unfinished business over which there was a little misunderstanding should be dragged out into the public, magnified and raised up, and held up over everybody's head, and sent broadcast over the whole world, to make it appear that there was a great bubble burst in Shizuoka. It is a remarkable piece of bungling that this should have come before the public at all. I am sorry that there should have been anything at all about it. I am sorry for Dr. Macdonald in regard to it. I am really sorry that he should have had the trouble he had; but there were many things that could have been dealt with in a far different way. What I greatly regret in regard to the matter is, that he did not just take the time to write and let us arrange it between us. We could have managed the whole thing. I had come to Canada. I was in the Board meeting two years ago when I heard the first news from him. He could have delayed action until I got information. Some may say he had to deal with the finances right away. So he had, but it would have been easier to assume the responsibility of a few hundred yen for a little while until he had heard from me, even if he held me responsible for it, than to have made himself entirely responsible for eighteen hundred yen at once. He had, however, five hundred yen, which I suppose he has still in the bank to my credit, which was voted at my request for the purpose of a lot in Shizuoka. It has never been drawn. I suppose it is there yet. That could have been just as easily as not loaned for the time.

DR. SUTHERLAND—Let us be correct. The money will not be there. Any vote that is not used in any year for the purpose for which it is voted lapses, and in order to have it in the bank it will have to be re-voted.

MR. CASSIDY—All I have to say is, that it was in the bank at that time. I had a letter from Dr. Macdonald in which he says: "As soon as you have closed up your account, I will place that in the bank to your credit, expecting to leave it there until I came back."

DR. SUTHERLAND—He could not do that as a matter of finance. I merely wish to have it understood.

MR. CASSIDY—He could have done it then. We could often see what could be done after it is past; but I regret that the whole thing came out. There is nothing in it when you read it through.

THE CHAIRMAN—There would be the objection of using for one purpose what was voted for another.

DR. SUTHERLAND—You see if he put it into the bank to your credit, he could not use it or draw it out again without your order.

MR. CASSIDY—He did not mean that it was in my name but it would stand there. It was under his control, and they were waiting until I would come back.

MR. MACLAREN—I was just thinking what bearing this had, and why this came in and was relevant. Perhaps

Brother Cassidy will throw some light on it. What struck me was this, that the six missionaries, when they came to give their reasons for not re-electing Dr. Macdonald as Chairman of the Council, gave as a reason his action in the Shizuoka church matter. That is one of the reasons why I thought it came in here. It is one of the reasons for their not re-electing Dr. Macdonald to the chairmanship.

MR. CASSIDY—That does give it some degree of relevancy. They felt aggrieved because of my absence, but as soon as my explanation got there, I do not think there was any more about it. It came to me in a roundabout way, and an unfortunate way, and really made me feel very uncomfortable; but there is nothing in it only the inconvenience of being so far apart.

THE CHAIRMAN—Suppose Dr. Macdonald had just said, "Now, that is Cassidy's business," and had gone off and left it, would it have entailed any trouble in the enterprise?

MR. CASSIDY—Certainly it would.

DR. SUTHERLAND—Mr. Haraiwa affirms positively that had not Dr. Macdonald come to their rescue with eighteen hundred yen, it would have been the moral destruction of the church; it would have been serious.

MR. CASSIDY—Certainly it would have been serious. It would be serious if we were to drop out of our places at any time. There are many times if I had dropped down somebody else's business on them they would have been in a bad position; but we did not do that kind of thing. Now, the first disturbance arose over an item of \$300.

MR. CHISHOLM—Even in this country I do not find many Chairmen of Districts enlisting in cases of that kind. Once in a while it may be done. Even in Canada, where a man has got into trouble with a church, you do not often find that the Chairman steps right in and assumes the obligation and puts it through.

THE CHAIRMAN—This was the Chairman of the Mission.

DR. SUTHERLAND—I think Mr. Cassidy is speaking of his own case of Shizuoka District.

THE CHAIRMAN—I am simply drawing an analogy.

MR. CASSIDY—There are a great many things that have to be reckoned upon differently there. We always stand between anything of that kind and the Japanese.

THE CHAIRMAN—I think we ought to do it here, brother. In all reasonable cases we ought to do it here. I would think Dr. Macdonald was very much out of place if he had not done it, but that does not alter the other aspect.

MR. CASSIDY—I am not now saying he did a wrong thing, but what I say is, if he had taken this temporary way of relieving the position until he understood or communicated with me, it would not have been nearly so serious from the beginning as he thought it was.

MR. MACLAREN—Could you suggest to us how he could have done it?

MR. CASSIDY—He could have advanced to them 300 yen. All they asked for was 300 yen at the time. It was three months afterwards before the church was finished. He could have advanced to them 300 yen, or the 500 yen to which I have referred, and written to me about it. I was still in Canada.

MR. MACLAREN—If he had written to you what solution could you have suggested? As I understood, the whole point of the matter seemed to be this: Mr. Cassidy is represented as having mentioned the liabilities in connection with that church at 400 yen.

MR. CASSIDY—Oh, no, plus a thousand.

MR. MACLAREN—As I understand, the thousand was not stated.

MR. CASSIDY—Oh yes, it was. The Council will bear me out unanimously that the thousand dollars was stated.

THE CHAIRMAN—That would be in documents. It would not be a question of word merely.

MR. CASSIDY—It is there. Dr. Macdonald has admitted since that it was recognized.

THE CHAIRMAN—In financial accounts?

MR. CASSIDY—No; it never went into the financial accounts, because we never put in a thing of that kind. A subscription that comes from the native people we never put into these accounts. I do not handle them at all.

MR. MACLAREN—Why was it not given in the liabilities that were given to your successor, Mr. Haraiwa, as one of the liabilities?

Mr. CASSIDY—So it was given to him. Mr. Hiraiwa and I went over the whole position and I explained every point to him.

Mr. MACLAREN—The whole point of that to my mind was that that thousand dollars was not put among the liabilities. Your statement of liabilities did not include the thousand yen.

Mr. CASSIDY—It was not my account, for I had not the building account. I had not that in my hands. I had not touched it from beginning to end. My chairman's account never touched that thousand yen. It was borrowed by the Japanese from one of their own number. I did not know the interest they were paying upon it; and when he (Mr. Hiraiwa) went to the Trustee Board and examined their books, he saw it there, and he came to me and went over my account as District Chairman, where I handled the funds, and he put it together, and there were seventeen hundred yen altogether. He saw the position perfectly, and if they had had this three hundred or five hundred yen for the two or three months while they were finishing the building there would have been no immediate disturbance. Of course we had to meet it. I knew it. I was preparing myself for it in this country. By the time I reached Winnipeg I had received forty-nine dollars on that same account, and it went to the reduction of this. I sent it right on. There was almost one hundred dollars at once, at the rate of exchange. And as I went through this country, the amount I considered I was responsible for I would have had no difficulty whatever in meeting, and you would never have heard of it. As to the thousand yen, the way I looked upon it was this, "I will not touch that officially, let it rest upon them; let them feel the responsibility of it, even if they do lose a little in interest; and as soon as I get through the official side of it then I will go to work and help them. We have helped them through many a thing and given them credit. I would rather that it had gone in as theirs, even if I had raised the half of it and given them the credit and given them also the responsibility, to let them feel that it was theirs. I do that as a member of the Japan Church, not as an official or missionary.

Dr. SUTHERLAND—I understood you to say that you were complaining that Dr. Macdonald did not write to you; that he should have written to you at once!

Mr. CASSIDY—He did not write to me before he took action.

Dr. SUTHERLAND—No; but I see there is an allusion here in which it is said he did write to you under date of August 16th, 1893, stating the whole situation to you (page 52 of Review), and saying in the course of it, "The \$1,829.43 must be raised at once. I see no other way but to earn the money by medical work. I have accordingly addressed a note to Dr. Sutherland, a copy of which I enclose. It is a large sum for me to undertake, particularly as money," etc., etc. (Reads quotation.) In your reply to him on October 7th, you say, "You have certainly taken a wise course in the request you have made to Dr. Sutherland."

Mr. CASSIDY—It says in the request made to Dr. Sutherland of restoration of his full salary. I said you have taken a wise course in that. I did not mean to say by that that you have taken an entirely satisfactory course in the adjustment of the affair. I thoroughly agreed with him, as soon as there was any reason for his taking part in it, in asking for his full salary. I think he has a right to his full salary at any time.

Dr. SUTHERLAND—But there would have been no occasion for it, except to meet the matter at Shizuoka.

Mr. CASSIDY—That he should meet part of it. What I mean to say is, that I did not commit myself to the entire course he had taken. It is stated here in his letter, where it begins, "The 300 yen was an amount loaned to the trustees by Mr. Cassidy," etc. (Page 50, last quarter of the page, right-hand side.) I wish to say this loan never was from me. It was not my own loan. I was not in a position to do that. I loaned it out of the funds of the district, and with Dr. Macdonald's consent. I simply said, "Don't you think it would be better for me to overdraw my district account and loan them this amount on my own responsibility?" To do that, to avoid borrowing and

paying interest, as it is only a temporary condition, and I have a letter from the Doctor, in which he says, "Yes, it is well to avoid interest as far as we can," and since the funds were there and due me on the district, I could do that, and so I did it. Of course that will explain the way I took it back again. I could not do otherwise before closing the books, and so put that back again. I had to balance and close my books. I do not see that there is anything more in this that requires explanation.

THE CHAIRMAN—I presume if you had gone right along there you would have provided for it!

Mr. CASSIDY—Certainly.

THE CHAIRMAN—But being away the difficulty arose. It is unfortunate that it did arise. You regarded that three hundred yen as a part of the four thousand!

Mr. CASSIDY—It had nothing to do with it in one way.

It was an entirely distinct thing. It was just before the opening of the first church; and let it be borne in mind that going through with and finishing a church in any country incurs an additional expense. Here we had to go through it twice. Just at the time of the opening of the first church, Mr. Kobayashi came to me and said, "We want a little money for the opening ceremony; the Japanese will open things in good form." He said, "We must have a little more money," and on the spur of the moment I made this arrangement to give them three hundred yen out of my district fund. I intended only to carry this until I sold the lot. But the time ran on until the church was burned and rebuilt, and they did not feel able to return it. I let them have it in that way without interest until I had to close the books, and of course I said to the Treasurer several times, in giving them money, "This three hundred yen has to be deducted, because I must put it back into my district account." He expressed a little surprise and dissatisfaction at it, or an embarrassment, because he saw that money was going to be pretty scarce. I said, "It has been loaned to you out of the Mission funds, and I will mention it to Dr. Macdonald; and though I cannot be responsible, I think he will give you the same accommodation until I can meet it from Canada." I came away with the understanding with Mr. Hiraiwa that I would go as quickly as I could to Canada and get to work. As soon as I touched land I went to work and did the best I could. I would have soon made it. Some may say, Why did you go off to study, especially that winter, if you were going to do this kind of work? Because news came from Brother Hiraiwa that the whole debt had been paid. It came out in the *Outlook*. It came first from Dr. Macdonald, and then it came out in the *Outlook*. I could not go appealing for money for a debt that had been paid. My plan was all taken out of my hands. Then on page 53 of Review: "Some Mistakes Corrected." "But in justice he should have added that most of these enterprises were rendered possible only by Dr. Macdonald's gifts from the proceeds of his medical practice." If you will refer to the Missionary Report—I do not know that anyone has that one here—you will see that I took care to put in an accurate statement of all that Dr. Macdonald had given to my District during my whole term of office. I took care to have it recorded in the Missionary Report, so that there could be no question about it afterwards. No one could appreciate it more, and no one could deal with it more accurately and faithfully than I did. It is all put there in the Missionary Report and can be referred to at any time. So that I did do him justice. It is an unfair thing to insinuate that I did him an injustice. Then turn to page 55, "Factors in the Dispute."

Dr. SUTHERLAND—That matter was dealt with before in Mr. Cassidy's statement. Perhaps he wishes to make some supplemental statement.

Mr. CASSIDY—I do not know that it is necessary. I think it has been pretty thoroughly explored. Then passing down to the term "harmony." (Page 56, near the top of the page.) "The closing paragraph is important, inasmuch as I have been informed," and so on. I do not mean to touch it in that connection, so that I will pass on. Then on the same page 56, top of right-hand column: "It would appear, also, that when the President and Secretary of the Woman's Missionary Society were in Japan," and so on. (Reads paragraph.) I hope the statement is

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not intended to convey the idea that the object of the deputation was to press for lady missionaries at home. That is not the intention, I hope.

Dr. SUTHERLAND—That is accounting for what appears to be the fact that a favorable reply was not expected from the ladies; and then it is stated this deputation had been there to press for the appointment of lady missionaries, and perhaps the attitude of the ladies was not favorable, and that led you to conclude you would not get a favorable answer.

Mr. CASSIDY—The deputation did not go to press for lady missionaries. If that is intended to convey the object of the deputation, it is a mistake.

Dr. SUTHERLAND—The impression seems to be from the entries in the Minutes, and from the correspondence, that that was the main thing that was up—the supply of lady workers for Hongkong.

Mr. CASSIDY—I do not think so at all. The deputation went purely with reference to general principles.

Dr. SUTHERLAND—Then let us hear from Mrs. Large if that had anything to do with it.

Mrs. LARGE—That was not the main reason.

Dr. SUTHERLAND—That is clear.

Mrs. LARGE—I think the resolution passed by the Woman's Council afterwards will explain the conclusion we came to. It says, after a few hours' conference the gentlemen rose to leave without anything definite having been come to. The main difficulty apparently being that the women were not under the control of the Council of the Japan Mission. The whole idea was that the women should be, in order to work harmoniously, under their control.

THE CHAIRMAN—Was that subject under discussion—the relation of the two Councils?

Mrs. LARGE—Yes.

THE CHAIRMAN—Did a proposal of that kind take any visible and palpable shape?

Mrs. LARGE—Not in the form of a resolution of any kind. The meeting of the deputation was simply conversational.

Mr. CASSIDY—As a member of the deputation, that is directly opposed to my own ideas of what the gist of it was. I would like to have Dr. Cochran express himself in regard to what the object of that deputation was, and whether it is correct to say that the object of the deputation was to gain control of the women's work in Japan.

THE CHAIRMAN—It is a proper thing for us to hear from Dr. Cochran on that.

Dr. SUTHERLAND—That is not stated, that the object of the deputation was to gain control.

Mr. LAMBLY—The resolution passed by the ladies says so distinctly.

Mr. CASSIDY—I entirely dispute that whole position. I never took such a position. I would like to ask Dr. Cochran.

THE CHAIRMAN—I think from the conversation we have had, and Mrs. Large's statement, it is in order to hear Dr. Cochran.

Dr. COCHRAN—I went as chairman of that deputation, not that I had any personal concern in the business at all; that is to say, I was not personally connected with any of these disputes, or any lack of harmony, because my work did not come into relation with the work of the Woman's Missionary Society so as to bring me personally into any conflict; but I saw that there was lack of harmony. I will speak of it in that way. That conveys what is in my own mind as the difficulty. That there was lack of smooth, agreeable, pleasant work, and my mind was impressed with the importance of securing, if possible, the removal of whatever influences tended to prevent smooth, agreeable, harmonious and effective working on the part of these two Societies, where their work covered pretty much the same ground, where they occasionally came close together in relation to their work. I stated at the meeting, when the deputation appeared before the ladies, the object of our going, somewhat in terms like this: "We do not come to settle any grievance—we have no grievance to settle—nor to enter upon any dispute, but it seems that there is not smooth working in the carrying on of our respective mission work where the two Societies have to work together, and if possible we

desire to remove any difficulties, and to make matters, through conversation and explanation, a little more cordial in the working of the two Societies." That was a statement that I made at the opening of our Conference. The conversation glided into matters that related to disputes and difficulties, but unfortunately a pacific disposition did not prevail. The result was to me a grievous disappointment, and I returned from that meeting feeling that I had not succeeded in what I desired to see accomplished. It may be because of my inefficiency as a member of that deputation. I regretted that Dr. Macdonald had not gone instead of myself, and I said to the Council when I was appointed that it was my conviction Dr. Macdonald should go as the head of the deputation. Dr. Macdonald refused to go, and the brethren insisted that I should go. I desired that there might be two others appointed along with me. Brothers Cassidy and Crumney were appointed. Of course, in the matter of disharmony in working the Tabernacle, the women's work at the Tabernacle was a factor. I do not say that it was discussed at that meeting, for my remembrance of the conversation is not now vivid enough to make me responsible for words that were uttered there, for every item that was talked about; but the general impression is very distinct with me, because I was deeply interested. The matter of the ladies' work at the Tabernacle, was in the air at the time, and was one of the subjects that exercised us a great deal. The other matters relating to—I would like to use a milder term, but it seems to me that the term "friction" in the working at Shizuoka and at Kanazawa, is the best word—these matters were also in our minds. There was not perfect harmony in those two places between the agents of the different Societies. As stated in the minute, the deputation took leave of the ladies without any conclusion having been arrived at. It was just the conversation, and the atmosphere had a little electricity in it during part of the time. We left without accomplishing anything.

Dr. TOVELL—I would like to ask Dr. Cochran just this question: It seemed to him from what he has just said, that the Council appointed him, requested him to go and interview the ladies, and that it was the intention of the Council that he should go by himself, but that at his request two others were added. Is that the way I understand the appointment of the deputation?

Dr. COCHRAN—That is not quite correct; I would not convey that impression. The Council had not formulated any decision on the matter, but when it was desired and insisted upon that I should go, I made this suggestion. The first was, that a deputation should wait upon the ladies while the President and Secretary of the Woman's Missionary Society were in the country.

THE CHAIRMAN—Were the ladies in Council? You waited upon the ladies. Did you wait upon them in their Council so as to make it an official act in that way, or was it more of a social or private character?

Dr. COCHRAN—I will answer that in this way. Let me just make a brief statement that I think will put the matter so that the members of the Board will understand it perfectly. In our own Council, the Council of the General Board, the matter of this disharmony was a subject of conversation. Someone suggested—I think it is stated that Dr. Macdonald suggested—that while the President and Secretary of the Woman's Missionary Society were in the country we should send a deputation from our Council to their Council, because not only were the officers of the Woman's Missionary Society present, but all the ladies of the Society were assembled during the summer vacation who could conveniently meet, and there could be such a meeting without difficulty at that time. So that it was thought well to appoint a deputation to wait on the ladies' Council in the presence of the officers of the Woman's Missionary Society, and Dr. Macdonald was asked to take charge of the deputation. He refused. My name was mentioned. I said: "Yea, if that is insisted by the brethren, but I must be accompanied by two of the brethren at least." That is the impression that I have of it; not that I was to be sent alone. I would not have thought of such a thing. I could not have undertaken it. That would not have been proper, I think, to send a deputation of one from our Council.

MR. MACLAREN—I would like to ask Dr. Cochran whether Dr. Macdonald gave any special reason for not forming part of that deputation?

DR. COCHRAN—I think not. I think he gave no special reason. The impression that he made upon us was that his professional duties were very exacting, and that he could not take the time.

MR. MACLAREN—You think it is not the reason that appears to be stated in some of the correspondence here, that his views were out of harmony with the views of the majority of the Council upon some, at least, of the objects of that deputation?

DR. COCHRAN—That may have influenced his decision. I would not say that it did not.

DR. SUTHERLAND—Dr. Macdonald affirms distinctly that he expressed himself positively and strongly in the Council on the matter; refused to go, and said that he would take no part in the crusade.

DR. T. G. WILLIAMS—I would like to ask Dr. Cochran a question. Were there any propositions made by the members of the deputation, of which you were one, that would convey to your mind the impression that the missionaries wished to obtain control of the Woman's Missionary Society?

DR. COCHRAN—None whatever.

MR. BETTE—Was it talked of when you were forming the committee?

DR. COCHRAN—No.

DR. T. G. WILLIAMS—Did you gain that idea from any of the replies made by the members of the Woman's Missionary Society to the propositions? Did you get the impression that they had it in their mind that you wished to obtain control?

DR. COCHRAN—I did not. That was far from my own thoughts. It did not enter into my mind, and I would not have gathered from the conversation that there was any disposition to put our case in such a form that the ladies would get the impression that we desired to control them and their work. That was not the impression that I got of it. But I will not dispute the ladies felt on their side that that was what we were after.

MR. LAMLEY—But was there anything said by your deputation, or was there any conversation which would justify the entry in their Minutes of this statement, that the apparent difficulty was that you wanted to get them under your control?

DR. COCHRAN—No. My recollection of the case does not convince me that there were elements in the conversation that would lead to that, but I will not say that from their point of view, and with the difficulties they seem to have had, they may not have had that impression or conviction.

MR. LAMLEY—Was there anything to justify that conviction?

MR. COCHRAN—Nothing to justify it, to my mind.

THE CHAIRMAN—You say that certain things were in your mind—the Kanazawa difficulty and things of that kind. Were they conversed about?

DR. COCHRAN—They were.

THE CHAIRMAN—Was there candor and anything like straightforward and face-to-face meeting of these matters by name and stating the difficulty, to see how it could be arranged? Was there any conference of that kind?

DR. COCHRAN—These matters were stated, and the Kanazawa matter was spoken of. I cannot recall words, but the impression remains with me very distinctly that the Kanazawa matters were spoken of, and the point of difficulty was those difficulties were between Mr. Saunby and the agents of the Woman's Missionary Society, and Mr. Saunby was not on the deputation. Therefore, there was no one that could directly speak for him, and so when the officers of the Woman's Missionary Society returned to Tokyo Mr. Saunby sought a private interview with them on that account.

THE CHAIRMAN—Well, were you pressing there for help for the Tabernacle? Was that a question under consideration at the time?

DR. COCHRAN—It was upon my own mind, and it was in the mind of the Council, that we wanted help for the Tabernacle, and if we could secure help from the ladies of our own Mission it would be a desirable thing.

THE CHAIRMAN—That was talked of, was it?

DR. COCHRAN—No, I do not know that it was talked of. I think there was very little if anything said about the Tabernacle at the meeting. There may have been some things said, but it has not left a distinct impression upon my mind that I can now recall.

THE CHAIRMAN—Was there any openness in these conferences? Was there any heartiness in them, or were they wholly diplomatic?

DR. COCHRAN—Yes, there was openness, and some warmth.

MRS. GOODERHAM—We have a resolution here as presenting the matter. Will you kindly have it read, and then perhaps some of us ladies may throw a little light upon the matter. We looked upon it seriously, and we would be likely to remember. We have had it brought to our memory frequently since. I think Dr. Cochran has forgotten some of the things. I think we have the Minutes here of that meeting. First of all, we have the resolution. While I am on my feet I observe that there is a misunderstanding; that the President of the Woman's Council read that resolution when this deputation was introduced, but the misunderstanding is in the resolution. Dr. Cochran said, "We are not here because of these misunderstandings." I wish the resolution that was sent by the Council of the General Board to the Council of the Woman's Board might be read. A copy was sent to Mrs. Large, and a copy also to myself. The copy to myself is in the hands of the Secretary, if you will have it read, please.

THE CHAIRMAN—We will have it read at some stage.

MRS. GOODERHAM—It is at page 55 of the Review.

MR. LAMLEY—That resolution was passed after this interview had taken place; that is in September, 1892, and the interview took place in July, 1892. Therefore, it could not possibly affect that interview.

THE CHAIRMAN—It may have grown out of it. We will have it read, if any party wishes to read it.

MRS. STRACHAN—July, 1892. (Reads resolution.) This had been sent a day or two before, and in introducing Dr. Cochran Mrs. Large quoted from this. There seemed to be a misunderstanding, and Dr. Cochran said, "We did not come to deal with these misunderstandings."

DR. COCHRAN—Would Mrs. Gooderham allow me to make an explanation and recall my words? I stated that I said in opening the mission of our deputation, "We are not here to settle any grievance." Now, that I adhere to. There were misunderstandings sufficient to cause disharmony, and we were there to talk over these. But we did not come to make charges or settle any grievance. That was my word—"grievance." I deny that there was any grievance. There is a difference between settling a grievance in which there are charges made and an investigation to be had, and a conversation, mutual and open, to remove misunderstandings, and promote harmony in the work. That was our mission. I would be glad to answer any question that I am able to answer.

MRS. LARGE—This is the item from the Minutes: Dr. Cochran said, "We have no grievances to settle, no battles to fight."

DR. COCHRAN—That is true.

THE CHAIRMAN—That language was used in the opening! MRS. LARGE—Yes. Later on Mr. Cassidy said, "We have not come to clear up misunderstandings, but to bring everything to a state of harmonious relation."

MRS. GOODERHAM—I was under the impression Dr. Cochran said that, but the question I wished to ask Dr. Cochran was, that as he stated in the meeting he had no difficulty with the work of the Woman's Society, and only spoke from hearsay, why it was that Mr. Saunby, who was then on the mountains, and would have been at no expense—why it was that he was not one of that deputation?

DR. COCHRAN—I cannot answer that question further than to say Mr. Saunby desired to accompany us, but felt that his presence might be an embarrassment; that it would be unbecome, if I rightly recollect. I need to very carefully probe my own mind so as not to make any false impression, because I am only speaking from memory, not from record, calling up what I can of what transpired in connection with that matter.

MR. CHIN—character pr arrangement

DR. COCHRAN—gled into a of dispute; moments of fortunate.

THE CHAIRMAN

MR. CASSIDY—what has been nature of the appointment of Mr. concerned, I have thought have been, regarded as something that who have no principles." a sweet harmony name is associated. What I have that I was saying that I was from Shizuoka if they had Shizuoka who had gone there have been some My mention of tion with this the best of arrangement we were prepared to more perfectly remember me with as much good relation which we could was the only there, as I understood who had no grievance.

THE CHAIRMAN—tation? What advance could is a critical point you get on with in your proposition.

MR. CASSIDY—did not appreciate the Doctor said it to do over it in some other

DR. POTTS—MR. CASSIDY—to send the ladies "misunderstanding" to be too difficult there might be to deal with that or not that. We felt that because we are away of approval.

DR. POTTS—in the present were there in ing the money same Church, diplomatic in question?

MR. CASSIDY—ladies having the time we are mood towards but in that matter

Mr. CHISHOLM.—Was there any proposition of a general character presented by the deputation to the ladies of any arrangement at all?

Dr. COCHRAN.—I think not. I think that the matter glided into a conversation; the conversation raised points of dispute; the dispute became a little warm at certain moments of it, and the result, as I have said, was not fortunate. It was a disappointment to me.

THE CHAIRMAN.—Now, Brother Cassidy, you may go on. Mr. CASSIDY.—I may be permitted to add a word to what has been said. You have a very clear idea of the nature of the deputation, and the result. In regard to the appointment of the men who went, and to the non-appointment of Mr. Saunby and Dr. Eby, and those directly concerned, I have a distinct recollection of why that was done. We thought, "Connected with these men there are, or have been, some little difficulties; some that might be regarded as more than merely general principles. There is something that is local in each case. We will send men who have no grievances, but who can deal with general principles" and, as I said there, try to win everything into sweet harmony. That is what we aimed at. Now, my name is associated there with what appears to be difficulty. What I have stated now seems to be contradictory to that; that I was sent as one of those who had no difficulty. So I say that was my position. The ladies who were there from Shizuoka, I think, will bear me out in saying that they, if they had been asked if there were any difficulties in Shizuoka when I went there, would have said no, and if I had gone there and said there were difficulties they would have been surprised. So I went with the same feeling. My mention of what was in Shizuoka was merely an illustration with this intent, that even at Shizuoka, where we are the best of friends, while there is something in our arrangement which could be improved along such lines as we were prepared to suggest, it was merely with an outlook to more perfect faith against any misunderstandings. I remember mentioning the names of the ladies in Shizuoka with as much kindness as I could, and saying, with our good relations, and all this, there are certain things in which we could improve our methods of co-operation. That was the only idea. There were no difficulties. I was sent there, as I understand it, intentionally, because I was one who had no difficulties, and was making no complaint of grievance.

THE CHAIRMAN.—What was the impression of your deputation? What appeared to you to be the real reasons no advance could be made? What was the trouble? There is a critical point—What was the trouble? Why couldn't you get on when you met? It was not in you, it was not in your positions. Now, what was the trouble?

Mr. CASSIDY.—It appears to me as though, perhaps, we did not approach the matter as wisely as we should. As the Doctor said, we felt it was an entire failure. If we had it to do over again we either would not do it at all, or do it in some other way.

Dr. POTTS.—How would you do it?

Mr. CASSIDY.—In the first place we felt it was a mistake to send the ladies the bald resolution in which the term "misunderstanding" was used, and something that seemed to be too definite and formal a statement, indicating that there might be difficulties, and that we might possibly come to deal with difficulties. We felt that whether we meant that or not they were led to take that understanding of it. We felt that to be unfortunate. That was our mistake, because we saw afterwards that that was not a successful way of approaching them.

Dr. POTTS.—But I would like to ask you this question in the presence of the ladies. Didn't you feel that you were there in the interests of the same Church, and spending the money of the same Church, and working for the same Church, and that therefore you should not be very diplomatic in going to them and trying to settle this question?

Mr. CASSIDY.—Certainly, that is what I felt. But the ladies having taken this interpretation of our notice, from the time we entered were in a careful, self defensive, cautious mood towards us. They were exceedingly polite and kindly, but in that mood towards us. We tried to mention one thing

or another, but they would insist upon definite points where there had been misunderstanding or difficulty, and that threw us off our guard, because we did not go to deal in that way, but on general principles.

Mr. CHISHOLM.—What were the difficulties in the minds of the framers of the resolution?

Mr. CASSIDY.—Well, I do not know who the framers were; I cannot tell.

Mr. CHISHOLM.—The deputation must have understood what it meant.

Mr. CASSIDY.—The idea in our mind was as Dr. Cochran has described it.

Mr. CHISHOLM.—Then it is to the credit of the lady missionaries that they took the position they did?

Mr. CASSIDY.—That is for you to judge.

Mr. CHISHOLM.—You have just said so.

Mr. CASSIDY.—If you judge that way, that may be to the credit of your judgment.

Mr. HUESTIS.—May I ask, in relation to Mr. Cassidy himself, when he was Chairman of the District was there any conflict of authority? or did Mr. Cassidy, as Chairman, have any difficulty between himself officially and the agents of the Woman's Missionary Society? That is to say, did the Chairman think that the Woman's Missionary Society's agents should be in subordination to him more than they were? Does the difficulty arise out of these relations in any way?

Mr. CASSIDY.—I think it arises out of misunderstandings connected with those relations, as came out distinctly in what has taken place already. My idea was simply this: In all work that is distinctly under our Council, that is our work and our Council directs it; any work that is distinctly under their Council, that is *their* work, and they control it. I have yet to learn of the first point in which our Council sought to interfere in a point of that kind. As to work that will be called evangelistic work—Sabbath Schools, and so forth—my position is this: that in the work of our Council or the Woman's Council we are all here in that work as members of the Japan Methodist Church. We come under the Discipline. It is for every one of us, you and I alike, to fall under the Discipline; that is our guide; stand by that. That has been my position.

Dr. SUTHERLAND.—This resolution or communication that was sent to the Woman's Council: "That whereas certain misunderstandings appear to have arisen, we appoint a deputation to confer with the Council of the Woman's Missionary Society with a view to a harmonious adjustment of the work and a satisfactory understanding between the workers." That is, our Council said, "There are misunderstandings. We want to remove these and restore perfect understanding and harmony." The question, I think, was asked once already, what were those misunderstandings? Or did you give to the Woman's Council that resolution speaking of misunderstandings, not knowing that there were any misunderstandings, or did you say you did not know what they were?

Mr. CASSIDY.—We certainly did, so far as certain cases of misunderstandings were to be settled as grievances were concerned. If that was supposed to be our business there, then we went without any business.

THE CHAIRMAN.—On so grave a resolution as that?

Mr. CASSIDY.—It was simply with a view to bringing about such methods as would throw us more into co-operation, into association with one another and to lead to mutual consultation more than we had in the past. It was certainly not with a view to taking up any points, and for that very reason we left Mr. Saunby and Dr. Eby out, or any other men that had points to bring up.

Dr. SUTHERLAND.—Was this the resolution which Dr. Macdonald speaks about subsequently, and you said it was unfortunately worded?

Mr. CASSIDY.—I think it was. I think that is what I felt after the deputation. I was very sorry that anything should have crept into that.

Dr. POTTS.—Still, Mr. Cassidy, the terms of the resolution were in harmony with the facts of the case. There were misunderstandings?

Mr. CASSIDY.—Yes, the case of the Tabernacle.

Dr. Potts—It was a true and honest resolution.

Mr. NIXON—Was Dr. Macdonald present when this resolution was formulated in Council?

Mr. CASSIDY—Certainly he was present. The Council never sat without him.

Mr. NIXON—And he allowed it to pass with the word "misunderstanding" in the resolution?

Mr. CASSIDY—Yes.

Dr. SUTHERLAND—Dr. Macdonald was Chairman, and I think this is the time when he said he would have no part in this crusade.

THE CHAIRMAN—He refused to go with the deputation.

Dr. TOVELL—It seems to me that the intention of the deputation really was that they should pave the way, if it were possible, for the clearing away of definite misunderstandings. Maybe Dr. Cochran could throw a little light on that.

Miss BLACKMORE—When this resolution came to us it was the very first intimation we had that there was a want of harmony between the two Councils. Mrs. Gooderham questioned us individually and collectively in regard to what we knew of a want of harmony with the agents of the General Board, and there was very little that anyone had to say. For myself I had practically nothing, for it has been my fortune or misfortune to spend most of my term in Japan in a district where there are no foreign agents of the General Board. In our conversation we were utterly at sea to understand what was meant by want of harmony. There had been cases where the agents of the General Board had made requests of us which we could not, under the limitation under which we worked, accede to. As far as we could we endeavored to do so, and where their requests could not be acceded to, the matter was dropped as far as we were concerned. We had nothing more to do about it. We had done the best we could, and if we could not do all we wanted that could not be helped. When the deputation arrived and the conversation began, we tried to find out what was the matter. Wherein was there a want of harmony? I remember distinctly asking Dr. Cochran three times to give us one instance of one person or one field where there was want of harmony, and I failed to get any answer whatever. In regard to their not wishing to get control of our work, I do not see what else they wanted. They said they desired closer union with our Council, and when we wanted to know how that was to be brought about, they wanted consultation. We proved to them clearly that we did consult in all cases where consultation was desirable and practicable. But they objected to our consultation on the ground that after we had consulted with them we did not always follow their advice. We are independent; we are not bound to follow their advice; we did not intend to bind ourselves to follow their advice. But I am sure wherever their advice has been good we have followed it, and it has been followed in many cases. Sometimes we have only followed part of it, but their advice has helped us, and we would have been very sorry to have lost the privilege of consulting with them and obtaining their views; but we were not ready to bind ourselves to always follow the advice, and that seemed to be the reason why they considered their deputation a failure, because we were not ready to bind ourselves to always follow their advice. Indeed, Mr. Crumney said it made them feel sore when they advised us that the advice was not followed. That they wanted a closer union of their Council, which would do away with that difficulty—our taking advice and then not following it.

Dr. COCHRAN—It seemed to me also that our resolution transmitted to the ladies' Council was not just what it ought to have been or intended to be. It created alarm in the minds of the ladies, and that condition of anxiety did not prepare them, I believe, to receive us as we had hoped to be received. I do not mean to say that they presented a hostile attitude towards us when we came, but there was evidently anxiety. In regard to the misunderstandings, I had no cognizance by personal knowledge of the misunderstandings. But it was well known to us in Tokyo, to myself and to others, that the working was not smooth in Shizuoka, that it was not smooth in Kanazawa, that it was not smooth with the Hongo Tabernacle, and that at two or three points there was friction. To

point distinctly to what the exact friction was is a difficulty, as you may have gathered from the conversation yesterday and the day before in this room. They were very small matters indeed, considered in themselves, but they created trouble, and they discounted the efficiency and comfort of the working of the Society as between these agents. Now, I had hoped that the whole matter would be dealt with, that some general result would have been arrived at that would have put misunderstandings out of sight and bring in a new order or mode of working that would have helped us. That is how it impressed me at the time.

THE CHAIRMAN—Brother Cassidy has said that in his place as Chairman of the District he felt that the Discipline must be administered. Now, how stringently was that in Brother Cassidy's mind, and perhaps in the minds of his helpers, that the Discipline of the Methodist Church, as it is administered in this land affecting Sunday Schools, where there are well crystallized associations and everything established, how closely did Brother Cassidy think that that Discipline could be brought down on the Sunday Schools forming there, in their germinal condition in a missionary land?

Mr. CASSIDY—I had no severe or strict idea on that line. I simply regarded the Discipline as the outline of the Church organization. It was in all our hands. I never attempted to enforce a point of Discipline on any one of the ladies sent to work.

THE CHAIRMAN—As to the ladies' Sunday Schools, was there any attempt that you are aware of, either by Japanese pastors or our own representatives, to bring those Sunday Schools straight and strictly into line of the Discipline, nominations and committees, and all that kind of thing?

Mr. CASSIDY—I think the ladies have not complained of any such attempt, and I have no remembrance of any such attempt beyond the recognition on the part of myself and my co-workers that all work of that kind should be essentially one work, no matter who controlled the different sections. We did not propose to interfere with anything of that kind, and I never had occasion to interfere. When I talked about constitutional matters I told my mind according to the Discipline, but I never had occasion to press anything.

Mrs. LARGE—Mr. Cassidy has spoken of the desire to bring certain lines of work under disciplinary rules, and has made reference to Sunday Schools.

THE CHAIRMAN—The Chair made reference to Sunday Schools.

Mrs. LARGE—I beg your pardon. I would like to say our first aim is to supply the Church Sunday Schools with teachers. In Azabu, when I left, we had seven of our pupils teaching in the Azabu Sunday School. Our girls have gone out, and then after the Sunday Schools in connection with the churches are fully equipped with teachers, we have, in order to use our workers, established these Sabbath Schools outside of the Church Sabbath Schools. The point I want to make is this, that we first considered the needs of the Church Sabbath Schools, and that any work we did as the Woman's Missionary Society was beyond what we gave to the Church Schools. I said yesterday that we had never had any difficulty with any of the pastors in Tokyo or in Azabu in regard to this matter. I forgot to say that I at September our teachers in the Azabu Sabbath Schools came back one Sunday afternoon from the teachers' meeting very full of something they had learned. They came immediately to me for information. They said the pastor had brought up a constitutional point, or a disciplinary point, that had been presented to him; that he had said, "I am told that all Sabbath Schools in Azabu District are to be brought under the control of the Sabbath School Committee in connection with this church. Up to this time there have been four or five Sabbath Schools carried on by the girls' school that have not been presented before the committee. I express no opinion whatever, but I would like to know what the opinion of the teachers here is with regard to it. If we have been out of order, or if they have been out of order, I suppose it is time to bring them into line." Our girls objected that the schools carried on and supported by the Woman's Missionary Society, had nothing

whatever to they came to was this: "Canada. We be able to give pastor and must be this point until Conference."

THE CHAIRMAN—Mrs. LARGE—At Victoria Mission, Miss B. for some point of that meeting were some with regard There was to

Mr. CASSIDY—Mrs. LARGE—present, the sionary Society of the through one Mr. CASSIDY—Mrs. LARGE—

suggested this time, "You may not say the suggestion ber very distinct about the

Mr. CASSIDY—to say whether gested as one and one O made. They

THE CHAIRMAN—affirmed. A

Mr. CASSIDY—has never be state what he

THE CHAIRMAN—Mr. CASSIDY—that we were rupted.)

Mr. CHIS—Cochran did it would not be made.

Mr. MACL—been made, I desirable. I was present, has to say on

Mrs. GOOD—fund. Mrs. was an attempt of the men. bared the work cannot say this

THE CHAIRMAN—sidy saying that there be

Mrs. GOOD—s generally u Woman's Bo unless they are When a woman Miss Cunningham of complaint that when a the whole council should ne that he shou unjust thing, not support.

Mr. CASSIDY—Did Mr. Sau her time, or d

whatever to do with the Church School Committee, and they came to me for information on the point. My reply was this: "This question is now before the authorities in Canada. When Dr. Macdonald returns he will probably be able to give us some information. Your reply to the pastor and to the superintendent at your next meeting must be this: 'We are instructed to keep silent on this point until after Dr. Macdonald has returned from General Conference.'"

THE CHAIRMAN—Was that a native pastor?

MRS. LARGE—The native pastor who is now in Toronto at Victoria University. Now, with regard to the deputation, Miss Blackmore says these gentlemen were pressed for some points. I can not now reading from the Minutes of that meeting, but I remember very distinctly that those were some of the suggestions thrown out by Mr. Cassidy with regard to how harmony was to be brought about. There was to be but one fund.

MRS. CASSIDY—In what?

MRS. LARGE—That instead of there being, as there is at present, the fund and the Treasurer of the Woman's Missionary Society, and the fund and the Treasurer of the Society of the General Board, that the funds were all to go through one person.

MR. CASSIDY—Tell us where this was stated, please.

MRS. LARGE—In the deputation. Mr. Cassidy also suggested that we have but one Council, and he said at that time, "You ladies may discuss your own business, but you may not say anything about ours." These were some of the suggestions that Mr. Cassidy threw out, and I remember very distinctly that there was a good deal of electricity just about that time.

MR. CASSIDY—I think I must ask Dr. Cochran again to say whether he has any remembrance of my having suggested as one means of harmony, that we have one fund and one Council, and so forth—the statement just now made. They are quite contrary to my ideas.

THE CHAIRMAN—They are very clearly and distinctly affirmed. Are they as clearly and distinctly denied?

MR. CASSIDY—Certainly. I have no recollection. It has never been in my mind. I do not see how I could state what has never been in my mind.

THE CHAIRMAN—But in court that would not go far.

MR. CASSIDY—Certainly I did not make the statements that we went there with any view to make the—(Interrupted.)

MR. CRISHLOW—It would not be evidence that Dr. Cochran did not hear it. If Dr. Cochran did not hear it, it would not be evidence that the statements were not made.

MR. MACLAREN—Since some of these statements have been made, I think if we can get them cleared up it is desirable. I would like to hear what Mrs. Gooderham, who was present, and who I think usually has a good memory, has to say on the point.

MRS. GOODERHAM—I do not remember about the one fund. Mrs. Strachan received the impression that this was an attempt to subjugate the women to the domination of the men. Mrs. Strachan has told me that she remembered the words that there should be only one Council. I cannot say that I distinctly remember that.

THE CHAIRMAN—You have no recollection of Mr. Cassidy saying or stating that a way to harmony would be that there be one fund or one Council?

MRS. GOODERHAM—No, sir. But I do not think it is generally understood by the brethren here that the Woman's Society does not send agents into a new field unless they are invited by the agents of the General Society. When a woman is sent into the field, as in the case of Miss Cunningham, who was sent to Kanazawa, the ground of complaint seemed to be, especially with Mr. Saunby, that when a woman was so appointed, that he should have the whole control of her time, and that the Woman's Council should not say how much time she was to give, but that he should say that. That impressed me as a very unjust thing, and one that the women in Canada would not support.

MR. CASSIDY—May I be allowed to ask a question. Did Mr. Saunby distinctly mean that he was to control her time, or did he mean that the control of her time and

her work was to be settled by a consultation with those on the field, instead of referring it to Tokyo for instance? Was that his point? Or did he claim the right to control her time and dictate her work?

MRS. GOODERHAM—I think that she was to do the kind of work that he thought she ought to do, and give as much time to the work, or the work purely among the women, as his judgment would feel was required. When the question of the Tabernacle was mentioned, as I remember it, we had it in our minds that Miss Cushing had been broken down in health in connection with the work. We had taken her into our home. Something was said about a woman going there and being broken down in health, then what was to become of her? Oh, it was said, "You must give us two stronger women." The question was, who is going to take care of a woman who has broken down in health, if she is entirely under the control of a man who has given her more work to do than any woman could do, and retain her health. What is to become of her then? The answer we got, as I have read it, was, "Oh well, you must just take her away, and give us two stronger women."

THE CHAIRMAN—Have you any idea who said that?

MRS. GOODERHAM—I cannot tell.

MRS. LARGE—Mr. Cassidy made that statement.

MRS. GOODERHAM—Are there any other questions you would like to ask?

MR. CASSIDY—I would ask Mrs. Gooderham if she distinctly remembers my having made those statements in regard to the fund?

MRS. GOODERHAM—No. I stated I did not remember the question of funds.

MR. CASSIDY—Do you distinctly remember my having made the statement that you have now made, that if one woman could not do all the work a man would give her to do, the only remedy was to take her away, and send two others in her place?

MRS. GOODERHAM—Yes. I cannot remember whether it was you, but I understand by the Minutes that such a statement was made.

MR. CASSIDY—Did you get the impression that I was of the opinion that we should have only one fund, or one Council, to control your work entirely?

MRS. GOODERHAM—Only just in this way, that I thought it was distinctly stated. One remark was, and I think it came from you, that the agents of the Woman's Missionary Society of the Canada Methodist Church were not under the control of the missionaries as much as the women of some other societies. You used that expression, if I remember rightly.

MR. CASSIDY—That is all I have to ask of Mrs. Gooderham, but I would like to ask if any other person remembers my having made that statement in regard to the fund?

MISS MORGAN—I do.

MR. CASSIDY—Did you write it down?

MISS MORGAN—No, sir.

MR. CASSIDY—Is there any other one who remembers it?

MISS LIZZIE HART—I remember the statement being made that the money should be handled as all one, in one fund; that all funds should be made one.

THE CHAIRMAN—Who made the statement?

MISS MORGAN—Mr. Cassidy.

MR. CASSIDY—I am very sorry to be placed in a position where I have to emphatically deny that statement. Now, I ask Mrs. Strachan to say whether she thinks that is in harmony with the facts?

MRS. STRACHAN—I have no recollection with regard to the claim being made to control our funds. I do not say that it was not said. After the introduction had been made, and reference to the misunderstanding, Mr. Cassidy began to speak; mentioned that there seemed to be a danger of having too many Societies. There were the agents of the General Board, and of the Woman's Missionary Society; there was likely to be clashing.

MR. CASSIDY—May I help your memory? There was a Japanese Home Missionary Society. There was just then a talk of a Home Woman's Missionary Society, and then an Intercollegiate Society.

MRS. STRACHAN—Yes, and there was the danger of there being too many Societies, and he thought it ought all to be in one, and he said, "Be as one machine," or "work as

one machine." I think from that came the impression that there must be only one, and that one was to be the Society of the General Board; that all were to be subordinate to it. So far as I can recollect, that was the origin of the idea of subordination.

THE CHAIRMAN—Were those words used, "the one machine," or "work as one machine?"

Mrs. STRACHAN—The word "machine" was used.

Mr. CASSIDY—I feel very much indebted to Mrs. Strachan. That throws a good deal of light upon it. There is the interpretation. I do not have to, by implication, accuse anybody of saying what is absolutely untrue. There is the meaning, when you make allowance for misunderstandings, and for one being a long way apart, and a long time apart. Then I said there was already the General Society, and the Woman's Missionary Society, and the Home Japanese Missionary Society, and there was a little talk of a Woman's Home Missionary Society, and then a Collegiate Society; and that I thought it would be well for us to remember that we were one organization, and keep together as one organization, and not split up into so many bodies. I had no idea of interfering in the Council of the Woman's Mission.

THE CHAIRMAN—You do not deny using that expression "one machine," or "work as one machine."

Mr. CASSIDY—In the connexional sense?

THE CHAIRMAN—Would you not say that the ladies were justified in their inferences when you were working under that resolution?

Mr. CASSIDY—I do not think so, because we talked around a great many things.

THE CHAIRMAN—That is one of your troubles; if you had just talked straight it would not have happened, perhaps.

Mr. CASSIDY—We were not talking of distinct misunderstandings. This was simply a general conversation. I never thought of hearing it again in this shape. There is the explanation of it.

Dr. COCHRAN—I have no very distinct recollection of phrases or words, but my recollection is substantially in accordance with what Mrs. Strachan has said. I do not think I have anything further that would contribute to the information.

Dr. PORTER—Did you get the impression that Mr. Cassidy was advocating one fund and one Society?

Dr. COCHRAN—No; I did not get that impression.

Mr. CASSIDY—I am glad to know this. I think it is very satisfactory. Mrs. Gooderham admits that she has no recollection of that; Mrs. Strachan admits what she says, and Dr. Cochran has no recollection; and if it had been said these two official ladies would have remembered every sentence of it, and every syllable of it, there is no doubt about that; it would have been remembered very distinctly. So that whoever has taken that impression has made an entire mistake, and it is a statement that never was made.

Miss BLACKMORE—I stated before I distinctly remember Mr. Cassidy making that suggestion. It was not brought out emphatically. We were in general conversation as to how to bring about a closer union in our work. Mr. Crumley had suggested the idea of our being deaconesses in the Church. This was not very well received. In fact, it was let drop. Mr. Cassidy spoke in this way of our working together, and having a common fund. It seems to me that was the way it was spoken of, and that it produced electricity, and was dropped immediately. Mr. Cassidy did not pursue it. But further conversation went on in regard to having but one Council, and we talked about that. We did not take that as we did the matter of a common fund. Mr. Cassidy further brought out this idea, that in this Council we were fit, as members, to discuss affairs connected with the women's work, but we would have no share in discussing affairs connected with the work of the agents of the General Board.

Mrs. STRACHAN—I merely wish to say that one Society would have resulted in one fund. It could not have been worked otherwise. So that I suppose the fund was included.

Mr. CASSIDY—I do not think so at all, Mr. Chairman. My idea was far from that. I am sorry to come now to

the letter given on page 58 of the Secretary's Review. Like the Shizuoka church affair, I am very sorry this was ever put in here. I do not see why it could not have been left alone. I complained of it ever having come to the public. I think Mrs. Large made a great mistake in ever making it public, and has taken a very different meaning of it from anything that was ever intended, and of the day on which it happened to be written, of which I have assured her repeatedly I took no notice. It was entirely an oversight. When I protested last winter against the action of the Executive, I received this notice from Dr. Sutherland, dated January 31st, 1893. (Quotes from letter.) At the foot of the letter written me by Dr. Sutherland, I have this paragraph: "I may add on my own responsibility that you are quite mistaken in supposing that the chief ground of the committee's action was a private letter of yours to Mrs. Large; that letter was incidentally referred to, but had little or nothing to do with the decision that was reached." I would like to call for the reading of the Minute, if Mr. Shannon has it here. That would be the meeting which immediately precedes January 31st. I wish all to listen to this carefully, please, if you will read it for me.

Dr. SUTHERLAND—Under the heading of "The Japan Conference" there is this Minute of the meeting of January 29th: "On the call for Japan matters the Rev. Dr. Eby, who was present, addressed a few words to the committee."

Mr. CASSIDY—There is just another little note I wish to get, in which the committee instructs you to inform me that their action was not based on this letter at all.

Dr. SUTHERLAND—I will keep on until I find it.

Mr. CASSIDY—While Dr. Sutherland is looking this up, I wish to read to the Board the proposition that was made by the Japan delegation by way of a constitution for the Mission Council. "The foreign missionaries appointed to the Japan field," etc., etc. (Reads from report of Conference proceedings as published in *Guardian* of October 3rd, 1894.) I have read this to show that what the missionaries proposed was perfectly clear and in harmony with the present ideas of the Board so far as I can see; that it is all.

Dr. SUTHERLAND—The entry in the Minutes of the Executive Committee is as follows: "Consideration of the letters of Rev. F. A. Cassidy was resumed, and on motion it was resolved, That Brother Cassidy, having expressed dissatisfaction with the action of the committee in dealing with his case without his personal presence, be allowed the opportunity of meeting the committee or making any explanations he may wish." The Secretary was instructed to write privately to Mr. Cassidy that the action of the committee was not based on the private letter to which he refers in his communication."

Mr. CASSIDY—Thank you. The Secretary was instructed to give me this information. Here he gives me the information, so that that letter was properly disposed of and dismissed then. I wish it had been left so, because I do not claim that I did the wisest thing in it. I do not claim that I have made no mistakes; I do not claim to be infallible. If I had had the least idea of this letter being what it was taken to be, it never would have been written, and never would have been sent. I state that frankly. And when I have said that, I think I have said almost all that is necessary to say. I think the best introduction to an understanding of my position, when I wrote this letter, is given in Miss Munro's letter. Miss Munro's statement on page 65 of the Review ought to be looked over by every minister who has been in the pastoral work and has had the responsibility of a superintendent, to see how that thing had grown up in the imagination, until the electricity, of which we hear, was around one in the work, without his comprehension as to what it meant, and you will have some idea of why the letter was written. I assure the Board, as I assured Mrs. Large, the letter was never

* There is a slight misapprehension here. The part of the proposal which was particularly objected to was the following, which was moved by Mr. Cassidy and seconded by Mr. Rigby. The italicized lines contain the objectionable part: "To appoint missionaries to the foreign fields, fix a scale of salaries and other allowances for missionaries on each of such foreign fields; such scales shall be subject to revision by the General Board at any of its annual sessions, provided always that if any change is made to the disadvantage of a missionary in a foreign field without his consent, no change shall not be enforced until he returns or has had the option of return to the home work." The proviso was subsequently rescinded by the Conference.

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written with an unkindly intention. It was a grief to my own heart to find it was written on the day on which it was. In fact, I was so grieved over our troubles I never even thought of the day. If I had been thinking of her grief that day instead of my own, it might have been better. That is how it was. I was so intensely grieved I had to go home. I heard all around me things that made me think very sadly for our work and for our Missions, and this was written in the intensity of my desire to try to find something that would bring us together, and would cause a better understanding. I do not think I need go into an analysis of the subject, or go any further with it.

MR. KETTLEWELL—Is this the first time that you have expressed your regret at the writing of it?

MR. CASSIDY—Not at all. If you read the documents you cannot ask that question.

MR. KETTLEWELL—I wished to bring that out.

MR. CASSIDY—My feelings for reconciliation only needed to be touched in any way, and I was ready to do anything I could to bring about reconciliation. The moment I thought there was anything that possibly had any grievance, I lost no time.

MR. KETTLEWELL—Then you wrote another letter in reply?

MR. CASSIDY—Yes, certainly. There is one, I think, that is not here at all, that was written before any of these in regard to the dates; that was written immediately I discovered my mistake in that regard.

MR. NIXON—That letter is not here.

MR. CASSIDY—I have not seen it. I think it is not here.

DR. SUTHERLAND—I put in all the letters in my possession.

MR. CASSIDY—There is one before the one quoted here. The one in reference to the date, I think, is not here. I do not think you had it, Dr. Sutherland. I do not mean to say you left any out.

MR. LAMBLY—In the first column of page 60, near the top, you say: "I express my sincere and hearty regret for all these errors and oversights."

MR. CASSIDY—But that was not the first.

DR. SUTHERLAND—And on page 59, second column, I say, "after this several letters were written by Mr. Cassidy, explaining his former communications, and demanding that the ladies rescind some of their resolutions. Two of these are quoted here as covering the whole ground."

MR. CASSIDY—That is all right, but I am satisfied there is one before.

MRS. LARGE—I think I have the letter to which Mr. Cassidy refers.

THE CHAIRMAN—If Mr. Cassidy wishes it read?

DR. SUTHERLAND—Is that the first one received by you after the letter of which you complain?

MRS. LARGE—It is. The first letter was written "Tokyo, April 6th, 1893." This is "Tokyo, April 7th, 1893."

(The letter was read as follows):

"DEAR MRS. LARGE,—As I feel our present position to be very painful and unsuitable as missionaries, I beg to make a proposition to you along the line of what I wrote yesterday; and please do not understand my letter of yesterday to mean that the fault was all on your side. I do not think that for a moment. My proposition is simply that we drop all discussions on business matters, and all grievances on both sides, in perfect silence; if any plan of work is to come up, let us discuss it in open meetings simply when all are present, and no one will get anything second-hand. If you will receive me as a friend, I will go to you as such, and have nothing to say, good, bad or indifferent, in regard to your business matters, or the points that have arisen between us. Perhaps if we thus opened the way to renewal of friendship, all occasion for ill-feeling on both sides will pass away. I shall try on my part to give no occasion for reports to you concerning me, good or bad, and will you please, as far as possible, receive none until the days of better understanding come.

"Sincerely yours,
"F. A. CASSIDY."

MR. CASSIDY—Is there not one referring to the date?

MRS. LARGE—There is a second one; and there is still a third. This is one of them:

"SHIZUOKA, April 9th, 1893.

"DEAR MRS. LARGE,—Dr. Macdonald has just written to inform me of the way in which you took my letter of the other

day. I must hasten to apologize for having sent it on the date of Mr. Large's funeral. It never once occurred to me that it was the anniversary of your great sorrow, and not until now did I know it was the anniversary of the funeral. I most sincerely beg your pardon for my thoughtlessness in that respect. Why should you take it as such an offense that I as one individual should think you did not need to defend yourself? I was afraid afterwards that I had written the letter badly, and that some things I said in it might be taken up differently from what I intended them to be. My meaning is simply this, that your womanly Christian dignity is enough to protect you against all unfair reports; if you simply rested in that you would be surrounded by friends," and so on.

May I just say here that there were no difficulties between Mr. Cassidy and myself to call forth these letters. Mr. Cassidy had called on me the previous September, and we talked for two hours. We shook hands, and Mr. Cassidy expressed his satisfaction with the conversation that we had; that he thought it was better to talk over things, and to know how each stood. He did not know that either of us would change our opinions, but still, talking did not necessitate our being bad friends. I agreed with Mr. Cassidy. We shook hands, good friends, and I thanked him for his call. I saw Mr. Cassidy the following day, when he came to call on Miss Hart, but I do not think I saw him from that time—well, I had no interview with him during the intervening months between September and the time the letter was addressed.

DR. SUTHERLAND—Perhaps I ought to say that having heard these letters read, they do not appear to be entirely new to me. It seems as though I must have in some way heard or seen these letters before, and yet in preparing this Review I cannot positively say from memory whether either of those letters were in my possession. If they were, then I suppose I assumed that these two letters that are printed covered the whole ground, and that the others were only a repetition. But I hardly need to say that nothing has been intentionally omitted.

THE CHAIRMAN—How would they have come to you?

DR. SUTHERLAND—The letters of which I have copies were transmitted by Mrs. Large.

MRS. LARGE—I have no distinct remembrance of the other letters being sent to Dr. Sutherland. I would like to say this, that the ladies demanded from me Mr. Cassidy's letter, and then it was on the opinion of the Council that the future proceedings were taken. I do not remember whether those letters were sent to Dr. Sutherland or not.

DR. POTTS—It is assumed, I suppose, that Mr. Cassidy's apology was accepted and regarded as satisfactory?

DR. SUTHERLAND—The record is here, and the Council's action with regard to it.

DR. POTTS—That they were?

DR. SUTHERLAND—Yes. This will cover Dr. Potts' question. "On receipt of the second letter the following was passed." (Reads extract, page 60, column 1 of Review.) That is the record of the Council proceedings. There is more, but that is the record that touches the point more especially.

MR. HUESTIS—I feel somewhat perplexed as to what led up to the production of these communications, whether it was their relation officially that led to this want of harmony, or whether it was simply personal matters that arose between families and so on. I cannot understand how a letter like that could be produced. What provoked it? I would like to know whether it was personal difficulty.

DR. POTTS—Is it wise to go into that any further?

MR. HUESTIS—If there were difficulties arising out of their official relations, I think we ought to go into it; if it relates to other matters, I think we had better not.

MRS. LARGE—May I just say this: I think in justice to Mr. Cassidy and myself it is right that I should say that I know of no family difficulties or personal difficulties of any kind at all. Any unpleasantness that have arisen between Mr. Cassidy and myself have grown out of the work, so far as I know.

MR. CASSIDY—The only answer I can make to that is, that Miss Munro gives a better description of it in her statement than I could give. It is a very difficult thing to describe, but there were a great many things, in many of which I was not personally concerned, that grieved me

very much at the time, and I felt very, very sorry and anxious over them, and I took that step, perhaps unadvisedly, with the view of trying to break away the clouds and get to a better understanding.

(Adjournment at 12.10 until 2 p.m.)

The Board resumed at 2 p.m.

After the reading of the Minutes of the morning session, the Board resolved itself into Committee of the Whole.

MR. AIKINS—Before proceeding any further with the statement of Mr. Cassidy, the sub-committee is now prepared to report. There are members of this committee that would like to have this question closed before the time they would be compelled to leave, and if Mr. Cassidy does not have more than half an hour I think we can easily get through. Mr. Cassidy says that he can finish in half an hour.

THE CHAIRMAN—We will call on Mr. Cassidy.

MR. CASSIDY—Just following the paper in the order in which it comes, there are some points I seem to have touched on a little incoherently. I will refer to page 67 of the Review, at the foot of the page: "At a further meeting of the Committee held April 26th, Mr. Cassidy, being present, was heard at length in regard to his own case," and so on. As you know, I have protested all along against the method of proceeding in my case. I do not know that there is any particular object in still battling against that, only I am going through the paper, and if it is supposed to be worth putting here it is worth answering. At the time I declined to attempt to account for the action that had been taken, simply because no statement of the causes had been given. What I contended for, and humbly sought for, was, that the action should be, for the time at least, reversed or held in abeyance, and then at least an investigation held. If I had even been brought to the floor, as others have been here to-day or yesterday, and asked questions, and the little matters traced to the bottom, I would be much more satisfied; but nothing of this kind was done at all.

THE CHAIRMAN—How could it have been done until all parties were represented?

MR. SHORRY—Does not this paragraph say, "Mr. Cassidy, being present, was heard at length?"

MR. CASSIDY—That is liable to lead persons to think that possibly I did discuss my case and defend myself, which I did not do, because I did not know what was raised against me. As you remember very well, I simply gave reasons why I thought I should not be dismissed without an opportunity of defending myself.

DR. SUTHERLAND—At this meeting of the committee, Mr. Cassidy addressed us for a full hour one afternoon or evening, and the next morning was heard for half an hour further. Part of the misapprehension is that Mr. Cassidy will insist that he must have been guilty of some crime, and therefore it was our bounden duty to prefer charges, and investigate and try him, and that we have not done this. Mr. Cassidy was heard at least fully an hour and a half on his own case.

MR. CASSIDY—It does not matter at all at what length, if we were a day and a half, as long as I did not know what the questions were that were raised against me. I was simply showing reasons why I should not be treated in that way. As I told you before I at first thought it must have been this letter, or possibly the Shizuoka church affair; I could not tell; and it was not for me to go through and say these are the things raised against me, and then to defend myself against them. I simply tried to show reasons why I should not be put in that position. Of course the assurance given me here, that nothing was intended to reflect upon my character or administration, is somewhat of a modification, but it was not to me a satisfaction, because the matter was too serious in my case. Not that I meant it was regarded with too great levity, but it is too serious a matter to be put in the position in which I was placed.

MR. HUESTIS—In what respect is it too serious? What do you refer to? Is it simply a fact that the Executive did not see its way clear to return you to Japan? Is that the point?

MR. CASSIDY—No. It is because the Executive did see its way clear to dismiss me.

MR. HUESTIS—I do not regard that as a dismissal.

DR. SUTHERLAND—Certainly not.

MR. HUESTIS—It seems there is a misunderstanding. If the Executive think it is not expedient that he should be sent back again, if the Executive in its judgment does not see its way clear to send Mr. Cassidy back to Japan, I cannot see how that affects the man's standing. That is what I would like to see.

MR. MACLAREN—I would like to clear up the point. I was not at the previous meeting when the action was taken, but I was at the meeting to which he refers. I would ask him if it was not said over and over again, in the kindest possible way, that he was not put on trial, that it was not in the nature of charges, but that the Executive, in the exercise of their judgment, as Mr. Huestis has put it, thought that it was not in the interests of the Society that he should go back to Japan under existing circumstances? The further point was mentioned, that the action that had been taken at a previous meeting was taken with a view of securing harmony between the two Societies. Was not that said over and over again in the kindest possible way, and were you not assured over and over again that they did not look upon it as a trial, and that it was a misconception on your part to put it in the nature of charges, trial and dismissal? That was not what was involved or intended, and that was misconception and misconception of their action.

MR. CASSIDY—Have I not put the case distinctly in that letter, or appeal, that I sent to the General Superintendent? Is that available?

MR. MACLAREN—Well, have I not fairly stated what took place there?

MR. CASSIDY—Oh, yes, I was assured over and over again; but I felt it, and still feel it, to be a serious injury to me, and I think I can call for testimony. I will call on one whom I never heard speak of it until to-day, but it accounts to-day for things I did not understand before. Would Mr. George Robinson, of London, tell us whether he thinks that it injured me in the Methodist society where he is acquainted or not?

MR. ROBINSON—I think it has injured Mr. Cassidy very much. I think every person here will know of the trouble we had in London last spring, and during the last eight or nine months. Our church was burned and our minister died. Some parties very kindly came up from Toronto and preached for us different Sundays. Mr. Cassidy was going around in London a great deal of the time, and we never asked him once. There was a cloud over him. He was a friend of my own. I was afraid to say anything to him. I thought there was something very serious behind this. I could not understand it, nor could a great many of the London friends. I did not know what it was. I cannot understand yet why he was dismissed without having any charge against him. This whole charge that is in this Review, I cannot see what it is in.

DR. SUTHERLAND—Will Mr. Robinson kindly tell us what led him to think there was something serious, or that Mr. Cassidy was dismissed?

MR. ROBINSON—From the very fact that Mr. Cassidy was dismissed without giving any cause.

DR. SUTHERLAND—Mr. Cassidy was not dismissed by the Executive Committee, and has not been to this day.

MR. ROBINSON—He was suspended. It came out in the *Guardian*.

DR. SUTHERLAND—He was not suspended.

MR. ROBINSON—What do you call it? Let me know what it is!

DR. SUTHERLAND—I wish to know what reason you had for thinking that Mr. Cassidy was dismissed.

MR. ROBINSON—He was either dismissed or suspended.

DR. SUTHERLAND—No, neither one nor the other.

A MEMBER—Recalls.

MR. ROBINSON—I would like to know what difference there is between the two?

DR. SUTHERLAND—What led you to entertain that opinion?

MR. ROBINSON—Because of the feeling all over the country. I refer to London, I was living there.

THE CHAIRMAN—It got above.

MR. ROBINSON—That, when wanted to be heard.

MR. ROBINSON—I do not know the audience.

MR. ROBINSON—Behind this, that he could that way to.

DR. SUTHERLAND—Thought the.

MR. ROBINSON—Out giving.

MR. ROBINSON—And dollars.

MR. ROBINSON—Or twelve thousand.

MR. ROBINSON—Position to.

MR. ROBINSON—Years. The people knew.

DR. SUTHERLAND—That the Review.

MR. ROBINSON—Same way.

MR. ROBINSON—Not expedient.

MR. ROBINSON—No cloud over.

MR. ROBINSON—That circumstance.

MR. ROBINSON—At, which Mr.

MR. ROBINSON—Why the people.

MR. ROBINSON—Cloud. As answer it.

MR. ROBINSON—Mr. ROBINSON.

DR. SUTHERLAND—Of any kind.

MR. ROBINSON—A cloud or a back of this.

MR. ROBINSON—Them so, and.

MR. ROBINSON—Mentioned it.

MR. ROBINSON—ing to him.

MR. ROBINSON—that he felt.

MR. ROBINSON—that I have.

MR. ROBINSON—you there.

MR. ROBINSON—there had been.

MR. ROBINSON—that Mr.

MR. ROBINSON—not looked over.

MR. ROBINSON—man as he was.

THE CHAIRMAN—THE CHAIRMAN.

MR. ROBINSON—THE CHAIRMAN.

MR. ROBINSON—right of a B.

MR. ROBINSON—and director.

MR. ROBINSON—Mr. KERR.

MR. ROBINSON—Cassidy that.

THE CHAIRMAN—THE CHAIRMAN.

MR. ROBINSON—such.

DR. SUTHERLAND—DR. SUTHERLAND.

MR. ROBINSON—which, owing.

MR. ROBINSON—been recalled.

MR. ROBINSON—White work.

MR. ROBINSON—suited for.

MR. ROBINSON—learn of the.

MR. ROBINSON—aggrieved, of.

THE CHAIRMAN.—What was the origin of it? How did it get abroad?

MR. ROBINSON.—The reason was not got. A year before that, when Mr. Cassidy came along, every church around wanted to have him at that time and for some time afterwards. I do not know if he spoke in a church in London. I do not know if he was ever asked to appear before an audience. The feeling was that there was something behind this, that there was a cloud over Mr. Cassidy, and that he could not get out from under it; and the feeling is that way to-day.

DR. SUTHERLAND.—Will you tell us why the people thought there was a cloud over him?

MR. ROBINSON.—Just because you had recalled him without giving any reason, after spending ten or twelve thousand dollars on him. This was talked of. You spent ten or twelve thousand dollars on Mr. Cassidy. He was in a position to work there better than any new man could for years. There was no charge laid against him that the people knew anything of, and why should he be recalled?

DR. SUTHERLAND.—Let me say that a few years before that the Rev. Dr. Cochran was recalled in precisely the same way. He came home, and it was decided that it was not expedient that he should return to Japan. There was no cloud over Dr. Cochran in anybody's mind owing to that circumstance. And what I have been trying to get at, which Mr. Robinson does not answer directly, is as to why the people thought that Mr. Cassidy was under a cloud. As Mr. Robinson will not answer it, I will have to answer it.

MR. ROBINSON.—Just because you recalled him.

DR. SUTHERLAND.—In recalling a man there is no cloud of any kind involved. If the people thought he was under a cloud or under any disgrace, that there was anything back of this, it was because Mr. Cassidy insisted on telling them so, and repeated it again and again.

MR. ROBINSON.—As far as I know Mr. Cassidy never mentioned it to an audience or to anyone in London. Talking to him privately he might say he felt it very keenly, that he felt himself in a kind of disgrace, but more than that I have never heard a word about him. I can assure you there was not the same feeling towards Mr. Cassidy there had been before that, and I think every man knows that. Mr. Cassidy was not treated the same. He was not looked on in the Methodist Church as being the same man as he was before.

THE CHAIRMAN.—That may all be true.

MR. ROBINSON.—Recalled without giving any cause.

THE CHAIRMAN.—But that does not alter the case of the right of a Board to retain those that are within its employ and direction.

MR. KITTLEWELL.—It supports the contention of Mr. Cassidy that it is a serious matter.

THE CHAIRMAN.—And it has always been dealt with as such.

DR. SUTHERLAND.—We have had cases frequently, in which, owing to the opinion of the Executive, a man has been recalled from the Indian work and sent into the White work, simply because it was thought he was not suited for work among the Indians, and yet I have to learn of the first case in which such a man felt himself aggrieved, or in which his character was regarded as under a cloud, or anybody suspected there was something behind all this that we did not state. It is the most simple commonplace thing in the world to change a man from one department of work to another.

MR. ROBINSON.—It is quite easy; but there was enough appeared in the papers, and there was talk enough around, to draw the attention of the people to Mr. Cassidy. Then, when he was recalled, this brought it to a kind of a focus. They thought there was something more than they understood. I have heard things talked of and said that it must be this and that; it must be very serious. I do not like to mention this here. Things very serious I heard mentioned about Mr. Cassidy's recall, and I can assure you that it did affect Mr. Cassidy, and very seriously affected him, and it will take Mr. Cassidy some years before he recovers the same position he was in before this recall.

MR. SHORRY.—It is a strange thing the same publicity was not given to the reasons. I think the Executive will

remember that for the most part my sympathy seemed to lean towards Mr. Cassidy, but when he came to our Executive and represented that the action was likely to be misunderstood as a reflection, in order to do the best thing possible, I moved this resolution here, which is a plain, explicit declaration on the part of the Executive. I cannot see why people will interpret the Executive's action in one way, and then not allow the Executive to explain it. Here it is plainly declared that the action was no reflection upon his ministerial character or administration. If Mr. Cassidy has supposed it was a reflection, why does not Mr. Cassidy or anyone else take this statement of the Executive and publish that abroad, and let the people understand what the Executive thought and intended. But it seems that this never comes to light. I know it is a very serious matter. We felt that, and we were willing to do the best thing we could do to remove any cloud.

THE CHAIRMAN.—Brother Cassidy had better proceed.

MR. CASSIDY.—Of course there were so many circumstances known, it was impossible for anybody to prevent the reports from spreading. It was known there were troubles in Japan. It was publicly announced in the official statement from the Mission Rooms that to remove these troubles two missionaries were recalled. The question was whispered around, Who are they? It was no time until the names were located, and it does not necessarily imply, as the Secretary seems to indicate, that I was talking it all around myself. That is not the case.

MR. MACLAREN.—As a matter of fact, I think that statement was never made that any two of our missionaries had to be recalled.

MR. CASSIDY.—I did not say two of our missionaries; two missionaries. When that is out there is no use in making a great ado about how reports gets out. It is there over the official signature, and that is all about it. I never understood the feeling in London; no one ever told me about it until to-day. The only place I ever heard of such a feeling was in a different place from London altogether, and only in the case of one church. It was whispered around a good deal, and I can assure you it has been the cause of a good deal of pain—not only to myself, but to others concerned.

MR. CHISHOLM.—Is your complaint, then, that the Executive had no right to take the steps they did in your case without letting you know the cause?

MR. CASSIDY.—I am not questioning rights or authorities.

MR. CHISHOLM.—On the ground of courtesy?

MR. CASSIDY.—No; it is not courtesy. It is neither a question of authority or courtesy. Any brother may expect something that is not considered either authority or courtesy.

MR. CHISHOLM.—What is it?

MR. CASSIDY.—Open fair-play and satisfaction in matters. I never felt that there was anything in which I deserved that treatment. I think everybody is convinced of that now, and I always felt as though I would wait quietly, and this would break away some way. I did not want to make any agitation. As I have told you, I kept it out of the press; insisted upon its being kept out of the press. When other things had been put forward, and this would have been put forward, I said: "No, you must not touch that; that is in the hands of the Executive; that will not be touched until they have had time to deal with it." I did all I could to keep it back.

Now I come to the "Summary and Conclusion." "The nature of the preceding statement has been such that condensation has been virtually impossible." (Quotes from Review to the words, "with dignity and with moderation," page 69, column 1. That is a charge which I think is entirely too heavy against the Council. If the brethren sat in that Council and felt the responsibilities we have had to deal with, and the difficult circumstances under which we have had to deal with them, I do not think that they would think that arraignment was fair. Then the next paragraph, "Children's Allowances." All I wish to say in regard to that is, that once that was settled I have heard no complaint. I believe the missionaries all cordially accepted the scale of allowances that was made, and only hoped that it would not be disturbed again. Concerning

the "Complaints of Harsh Treatment," I have not lashed that from the beginning, and I do not wish to. "Concerning the self-support movement it has been shown that it was unwise in its conception," etc., etc. (Quotes paragraph, page 69, column 2.) I do not know that I need say anything as to that. Then concerning the "Claim for Expenses on the part of Messrs. McKenzie and Crummy," I do not propose to say anything. Then "The Central Tabernacle Scheme." The only point I raise in regard to that is, that some of the treatment Dr. Eby has received appears to me to go back of official action, and brings up things from the past too much. This charge of its being regarded as a non-denominational institution, if my memory serves me correctly, belongs to the period before it was really formed and when it was hazy in Dr. Eby's mind.

Dr. SUTHERLAND—That was at the time when that gentleman (what is his name?)—was called Corresponding Secretary, or Organizing Secretary. It was during that period the statement was made.

Mr. CASSIDY—That may explain it, because at that time I was not a member of our denomination, and it was a very awkward thing for us while we had him there. As someone that element could be eliminated it was done, and its statements of that kind went abroad through him, they would not have been authorized by the Council.

Dr. SUTHERLAND—I think you will remember that Dr. Macdonald, in his letter referring to this, says that "certainly Dr. Eby was not responsible for this, but the movement was."

Mr. CASSIDY—Yes, the movement. That is quite a different thing; as long as you exonerate Dr. Eby, let the movement take all the blame it may. My feeling is that the Board took charge of the movement, and that so far as it is a matter of the movement Dr. Eby ought to be relieved of the responsibility, except where he is personally responsible. Then "The vast expenditure," "The inflated reports." I may say here, for the satisfaction of the Board, we did not justify Dr. Eby wherein he made inflated reports. There are occasions where, in Council, we have criticized Dr. Eby very severely for things stated we did not agree with. I simply state that to show that we were not blindly following any man. If Dr. Eby made a report that was not sound, we would probe it in the Council as thoroughly as you would here, as far as our ability went. "The necessity which it created for working the Council into line," and so on. That of course is a statement which is very ambiguous. Who worked the Council into it? Did Dr. Eby work it?

Dr. SUTHERLAND—Read the rest of the clause. (Balance of paragraph read by Mr. Cassidy, p. 69 of Review.)

Mr. CASSIDY—Did they (the Self-support men) come in to work the Council into harmony with it? Did Dr. Eby work them in, and through them work the Council into harmony? Did anybody work them in, and thereby work a change on the persons there? I entirely disclaim anything of the kind. These men we knew as men, and, in fact, if we had seen the tendency as plainly then as we do now, we never would have recommended one of them.

Dr. SUTHERLAND—See how entirely different a thing is made to appear just by a change of language in presenting it. My point is this, that in order for Dr. Eby's plans to be carried out he must get a Council in harmony with his views, and such a Council he had when the Self-support element came into it.

The CHAIRMAN—You say, if you had seen the tendencies as plainly as you do now, you never would have recommended one of them?

Mr. CASSIDY—No; I believe if we saw the best of men on the field, if we were where we began, we would not recommend one of them. We would say it is wiser to let the Board select its men at home, and send them out.

The CHAIRMAN—Then you coincide in the view that it was an unwise action?

Mr. CASSIDY—Oh, I do not say that it was necessarily so. It is so partly because the brethren here have failed to understand the men out there. I do not mean to say that because I admit that, that therefore the men are to that degree to blame, but it is because they are mis-

understood. There is more to lead to misunderstanding, and less light to help. Therefore, in the future, if I had a share in the workings of the Council, I would recommend no man on the field, no matter who he might be. I would let him be appointed from here, so that there would be no question about it. Then, the next paragraph is, "By antagonizing the Woman's Council and its work," and so on. (Page 69 of Review.) Here I only wish to say that, knowing as they did the weakness of Dr. Eby's work, or the unwisdom of his plans, I could never understand why they went in there at that particular time. To me it was a matter of regret. I would far rather they had kindly refused to go in. It would have been better to lay if they had. I was sorry that they should go in, and then withdraw. To my mind it was plain enough at the time they went in. I thought there was enough in the way on one side or the other to prevent successful work on that line, and it was for that reason that some of us thought it wise to vote for the motion asking for the appointment of Mrs. Johnston. She was a great friend of Dr. Eby's, and he had his pet scheme she was a friend of his, and we thought, rather than have any disturbance, let any kind let him try his own scheme. There is a good reliable person; we all know her, and hence we voted. It was an innovation, as Dr. Macdonald says, but I would rather have had almost anything than friction. Then, as to the letters from missionaries. You will notice that it is at this point I am, for the first time, included or made responsible for anything. Down to this point there is nothing definite that I can see that includes me. I am exceedingly gratified that through all this Review there is nothing that involves my name, or requires me now to reply, until we come to this point. I think there has been a very evident attempt to put me too prominently into the whole document. I have felt that. I think it is hardly giving a man a fair judgment, when you have condemned him.

Dr. SUTHERLAND—I understood you to say a moment ago that you do not appear to be referred to in the document at all up to this point.

Mr. CASSIDY—As far as the conclusions are concerned. There is nothing in all this summary that really brought me in.

Mr. MACLAREN—You are not complaining of that?

Mr. CASSIDY—No; but all through it is repeatedly said in the connecting links, and in the coloring of things, that Mr. Cassidy and Dr. Eby are in this. Having once taken a stand, the document had to be very strong and very sweeping to justify the stand, rather than to do justice to the man. It is a very hard thing indeed, I know, for a man to get a fair consideration and fair judgment once he is condemned. Then, in conclusion it is said: "I have thus tried in all honesty of purpose to lay before the Board a fair and candid statement of the facts which touch the difficulties in the Japan Mission." I believe that is true. I cannot but think that the General Secretary did reluctantly produce this statement, and yet I cannot but rejoice to-day that he has produced it. I would rather have this statement a great deal than have the insinuations without the statement—a great deal rather. The insinuations that were made, made this statement necessary, and now we have it. There can be no more insinuations. There is no other reserve to be brought forward, I hope. If there is, I hope it will be brought forward before we conclude, and that we will begin with a clear sheet.

Mr. CHISHOLM—Would Mr. Cassidy allow me to make just this remark: In speaking of any other reserve to be brought forward, is that in reference to other testimony or statements from the Executive? Because the crucial point, in my way of thinking, so far as Mr. Cassidy and the Executive is concerned, are the facts upon which they base their resolution of his recall; and so far as I am concerned, as a member of the Board, I would like to know what they are, or whether they are all contained in this Review of Dr. Sutherland's, or not.

Mr. CASSIDY—I am not raising that point. I do not wish to go into that at all, or touch it. It is not my sphere to do so. All I mean to say is this, that at the General Conference, and at the Hamilton Conference, statements were made which startled many people. Why, they said,

things must be that they could not be light; and would come if he did so have to be could not be without some has come; to say. I do substantiate much correct side. The but let it be ent direction doubt that a out reserve, wish to say anxious that being dragged sure both thence we felt into confide Conference, had been the not all the enough to h to conclusion that we have We were as was not the

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Mr. CASSIDY—DR. SUTHERLAND—three copies were DR. BRIDG they were pe to them.

Mr. CASSIDY—Mr. CHISHOLM—Montreal Co before our three copies the seats occ is not true th the press, I

Mr. GUR knows who p DR. BRIDG Mr. GUR DR. BRIDG he knows wh Mr. CASSIDY as you have no hand in DR. BRIDG confidence of committee a parties givin ought to be reserved mem who paid th to state it. DR. SUTHERLAND It is a point

things must be in a terrible shape if these affairs are such that they cannot be investigated and would not stand the light; and if the Secretary is really afraid that a day would come when he would have to make a statement, and if he did so that those who compelled him to make it would have to be responsible. This kind of statement, I claim, could not be left in the minds of the Methodist public without something to explain it, and now I am glad this has come; that the Secretary has said everything he means to say. I do not mean to say that he has not any more to substantiate what he has said here. He may have ever so much correspondence, and ever so much more on the other side. That may be enough to make a whole book like this; but let it be remembered there might be books made in different directions if the same methods were taken. I do not doubt that at all. All I say is, that now we have it without reserve, and let it go for what it is worth. I only wish to say further that he could not have been more anxious that everything should be amicably decided, without being dragged out before the public, than we were. I am sure both the ladies and myself felt the same way, and hence we felt that if we could have been somewhat taken into confidence, and a committee called at the General Conference, a small judicial committee, and Japan affairs had been thoroughly reviewed, then, even though we had not all the light that we have now, I think we would have enough to have put everything straight, and to have come to conclusions then that would have prevented a good deal that we have suffered since. I cannot help thinking that. We were as anxious for this as anyone could be; but such was not the course taken.

"The returned missionaries have diligently kept up the agitation, being determined, if possible, by means of outside pressure, to force the action of the Board into harmony with their own views. There was no alternative but for me to speak as I have done." (Review, p. 71.) As I have said, when you put a man in a certain position, you give him no choice. We did not agitate. My aim was to be quiet and let things take their course, trusting to God to bring all things right.

MR. HUESTIS—Certain papers were mailed throughout the East—a daily paper from Toronto. I know one was addressed to me that I am not a subscriber to, and this matter was spread over two pages to a very large extent. I want to know whether that was not agitating the public. I do not know whether Mr. Cassidy was responsible for that.

MR. CASSIDY—I was not responsible for that.

DR. SUTHERLAND—In some cases over five hundred copies were distributed at Annual Conferences.

DR. BRIGGS—I know further from the publishers that they were paid for the large orders, and names were given to them.

MR. CASSIDY—I understand that was so.

MR. CHISHOLM—I remember, during the session of the Montreal Conference, a boy or two came into the room before our Conference opened, and placed from two to three copies of the paper, containing all these matters, in the seats occupied by the Conference; and if the statement is not true that the matter was scattered broadcast through the press, I do not know what could be true.

MR. GURNEY—I would like to ask Dr. Briggs if he knows who paid for those papers?

DR. BRIGGS—No; but they got the money cash down.

MR. GURNEY—You do not know who gave the order?

DR. BRIGGS—No. I would like to ask Mr. Cassidy if he knows who gave the order, and who paid the money?

MR. CASSIDY—I do not know as that is a fair question, as you have another to deal with. I do not say that I had no hand in it.

DR. BRIGGS—I do not think it would be abusing the confidence of anyone to impart that information to such a committee as this. I think I could get the names of the parties giving the order. Therefore, Mr. Chairman, there ought to be no reserve, no utterance of Mr. Cassidy of any reserved meaning. If he knows who gave the order and who paid the cash, I think in this Board meeting he ought to state it.

DR. SUTHERLAND—I wish this point could be made clear. It is a point that is causing great pain to my own mind,

more than I could put into words. This agitation was as notorious for the last twelve months through this country as it is that this church faces on St. Catherine Street; nobody is ignorant of that, that I know of; and yet here it is stated, fairly and squarely, that there was no such agitation by the missionaries. Now, if they can give us any information as to who did carry on the agitation, it would relieve my mind, for one, immensely.

MR. CASSIDY—I think my position is clear to everybody. What I had to say I wrote, and wrote over my own signature. I took that position. I never gave these things to the press. I do not say that I disapproved of it. I do not say that I tried to hinder it. I know who did it, and know now it was done.

MR. AIKINS—And done with your approval?

MR. CASSIDY—If Dr. Eby were here I think that would be explained. The publication of some of those documents was done with my approval.

MR. AIKINS—Was the circulation of these papers in the Conferences with your approval?

DR. SUTHERLAND—Do we understand Mr. Cassidy to say he approved of the publication of official documents that were still under consideration, and the publication of which had not been authorized by the Executive or the Board?

MR. CASSIDY—Well, the initial responsibility, I may as well tell you more frankly, was with the men themselves. They were sent for the purpose.

DR. SUTHERLAND—Sent from Japan, I ask whether you approved of that being done and published in the papers?

MR. CASSIDY—I think it was right to give the people light upon the question. I thought it was the right way to give the public a clear understanding of what was done. Reasons were asked everywhere. What have these men done this? I could not explain it. I could not have explained it as well, if I tried, as they did themselves. They sent their own explanation, and sent it with permission to publish.

MR. AIKINS—Who are they?

MR. CASSIDY—The six missionaries.

MR. AIKINS—It was under their instruction these papers were published?

MR. CASSIDY—They were sent out with that in view, to let the Methodist public know their action. The other side had gone forth to the world. It had gone out throughout the world, and in the papers in Japan it was published, the things that had given them grievance. That is how they look at it. "These things have come to us, and have given us grievance, and we want to put ourselves right before the public who have read these things."

MR. AIKINS—Is that the reason for it, Mr. Cassidy? Did you have anything to do with carrying out the instructions of those six missionaries in the publication?

MR. CASSIDY—Well, I was not responsible for it; yet I will not say I had nothing to do with it.

MR. AIKINS—Under whose instructions was that last letter of those six missionaries published? The one dated the 11th of September. This printed letter that is before us?

MR. CASSIDY—Oh, I do not know; I never saw that until it was here. I never knew it was to be printed, or knew anything about it until in this room. I believe it was printed in this country.

MR. MACLAREN—Do you know who mailed the copies that were sent by mail?

MR. CASSIDY—No.

DR. SUTHERLAND—The statement that we had at the time was that the missionaries had sent on certain documents to the brethren in this country—we understood Dr. Eby and Mr. Cassidy—with a request that if certain things were not done by the Executive Committee the documents should then be published. I think I am stating that accurately.

MR. CASSIDY—Did that apply to the request for recall with this explanation?

DR. SUTHERLAND—The explanation of the request for recall, and the reply of the Executive Committee.

MR. CASSIDY—I would not be sure whether that state-

work foremost; I have kept silence wherever silence would do. I have gone on with the work, tried to be faithful to it, and tried to create missionary enthusiasm. I sincerely believe that both here and in Japan we got a great outpouring of the Holy Spirit, and a great amount more of missionary zeal, through our action. Perhaps it does not become me to say this, but I cannot help speaking it. It is the feeling of my heart, and I only hope that all will end well.

MR. GURNEY—I would like to ask a question. Mr. Cassidy said that at the General Conference he did no canvassing for votes against the Secretary. That is within your knowledge?

MR. CASSIDY—I wish to say this. All I heard was merely a joke. As the vote was about to be taken, someone looked back and said, "Say, let us give Williams a vote, just to scare Dr. Sutherland a bit."

DR. SUTHERLAND—Oh, but he didn't scare worth a cent.

MR. CASSIDY—That is all I ever heard. I never heard another word.

MR. AIRING—You were not responsible for that?

MR. CASSIDY—No.

MR. GURNEY—You were quite intimate with Dr. Eby during the continuance of that Conference?

MR. CASSIDY—I saw him frequently. We were not stopping together. He stopped at one end of the city, and I stopped at the other.

MR. GURNEY—Do you not know that Dr. Eby, throughout that Conference, declared that until you could have a new Secretary, and, in fact, a new attitude of the people entirely, that the missions could not advance in Japan or anywhere else; that we lacked the missionary spirit?

MR. CASSIDY—Well, I do not know but he did.

MR. GURNEY—You did not hear him say that?

MR. CASSIDY—I think I did; I think I have heard that said.

MR. BETTS—Mr. Cassidy, I suppose, was not responsible for that?

MR. CASSIDY—No.

MR. GURNEY—The point I make is this, that there are certain things said in this report regarding agitation. Now it is the easiest thing in the world for anybody to get up and say that there was no agitation; but the statement has come out to-day that there was agitation in the newspapers. I did not know anything about the newspaper business before, and until to-day I never thought of the significance of the statements of Dr. Eby; I never saw their relevancy; I never spoke of it to any man until to-day at the luncheon-table. Now, Mr. Cassidy knew of that. The repeating of these things by missionaries throughout that Conference, as was done frequently, must have had some effect as an element of friction.

DR. RYCKMAN—I was just going to say, the last words of Brother Gurney struck me—"if this thing was repeated by missionaries." We have one missionary before us who says that up to the very moment this election was being made he heard no electioneering and knew nothing about it. Now, with regard to this matter I think there are some things feared and some imaginations about things that are not justified by fact. Brother Cassidy and I are very familiar friends; acquaintances at all events; we have been since he was a little boy, and I think that if Brother Cassidy had been electioneering for a new Secretary of Missions I would have known something about it. We were together in the Missionary Committee, and I sympathized with Mr. Cassidy on the Missionary Committee and in the Conference with regard to some of these missionary matters. I can say most positively that Brother Cassidy never said a word to me about a new Secretary. I never heard him say a word to anybody else.

DR. POTTS—Well, suppose he had?

DR. RYCKMAN—But when the thing is brought before and upon Brother Cassidy in this committee and other places, to his discredit, that he has been electioneering and been using his influence with others to get the Secretary out, it is an unfair representation; and if it is important enough to make, it is important enough to be met; and I think that that is one thing under which Mr. Cassidy is laboring here. It seems hard to get rid of it, that he has been wrapt up with another. Missionaries are spoken of.

He claims, "I am not responsible for this and for that; I had nothing to do with it; I knew it was done; I did not hinder it." Perhaps he could not if he had tried, but he might have been able to hinder it if he had tried. That is not the question. The question is, Did you do it? Well, he says he did not. Now, there are a good many things of that sort. I will say this now. Brother Cassidy has been with me a whole month. In the month of January last, during the Missionary anniversary, he was under my direction in this city and other parts of the Province of Quebec, and every night almost through the whole month, I went with him to meetings; heard his addresses again and again. I was with him at the tea-table and in the company of gentlemen who would introduce the Japan affair and ask me some question, probably as a stepping-stone to get something out of Brother Cassidy, and then ask him a question. During all that intimate intercourse with Brother Cassidy he never agitated; in fact, there was a policy of silence. I have known him to be put in positions where it was almost impossible to avoid speaking; he did not speak; and I have to hear for the first time from members of my own congregation or church, or any other persons with whom I was intimate, that Brother Cassidy had been using his influence or expressing himself by word or by act unfavorably to the Missionary Secretary, to the Missionary authorities, the Executive, or anybody else concerned with the missionary work. Now, I bear that testimony out of my own mouth. So far as that goes, I can speak very strongly with regard to Brother Cassidy's demeanor. Of course, what happened in other places and what other persons may know, I cannot tell.

DR. SUTHERLAND—As to Mr. Cassidy or anybody else favoring the election of another Secretary, that was perfectly within their right, if they chose to do it, and not the slightest feeling would I have against them on that account. The matter was referred to in the document, not for the reason that I have any personal feeling towards them for having done that, but in order to show that there a certain plan was attempted to be carried out, the success of which was necessary in order that the Mission Council in Japan might carry out its policy instead of the policy of the Board. At the London Conference this very year Mr. Cassidy spoke to me, and when this matter at the General Conference was referred to, he immediately said, as he has said here to-day: "I did not do anything of the kind; did not use any influence or say anything to influence a vote in regard to it." I replied: "Then, Mr. Cassidy, all I can say is that there are a good many of your brethren are doing you a grave injustice, because I am keeping well within the mark when I say that half a dozen different men in the General Conference came to me saying, 'Those Japan missionaries are doing their utmost to get you out.' If they told me what was not true, I am not to blame for that. If only one had intimated a thing of the kind, I would have paid no attention to it whatever; but when one after another came saying, and saying apparently with a good deal of excitement, 'Those Japan missionaries are doing their utmost to get you out,' I could not help but feel that the thing was so. At the London Conference there were a large number of men whose minds were prejudiced against the Executive and the Secretary, and in every instance where the thing was enquired into—and some of them volunteered the information without my asking for it—it was all traced to the same source; that is, it was either Dr. Eby or Mr. Cassidy who had said the things which caused the prejudice. When Mr. Cassidy told me that he had not been saying anything to those men, or through the Conference, I had to reply, 'Why, since I have been here I suppose a dozen men have told me you have been saying these things, and that they got them from you.' Was it any wonder that I concluded it was so, or that I put it into my statement here?

MR. KITTLEWELL—I would just like to say that I met Mr. Cassidy once or twice during those months, and I have to bear out Dr. Ryckman's testimony. I could not but admire his reticence, and the kind and judicious way in which he spoke of Dr. Sutherland, and everyone connected with the Mission. I am loath to believe that he agitated in any direction.

DR. TOVELL—I would like to ask Mr. Cassidy a question.

Did I understand you to say that, with your present understanding of affairs, had you the work to do over again, you would not recommend the brethren now on the field to the General Board? Did you mean by that that the history of those brethren in connection with the work there has not justified your action in recommending them?

MR. CASIDY—I did not mean that at all. I meant that on general principles I would recommend no man who is in the foreign field, who is away from home. I think that the record of those individual men is all that could be expected or desired; that the men themselves, as Dr. Cochran already has said, are excellent men. I would be very sorry if anyone took that view that you have mentioned. I am glad you have asked the question, lest there should be a mistake about it, because the men themselves are excellent men; but, on general principles, I think we are better understood when the men are selected here and sent out. I felt it myself since then. I was the last man, I think, sent out in that way before the Band men began to be introduced, and I always felt as though I was like a real child, while they were some sort of foster-children, and I felt as though it was somewhat of an advantage.

THE CHAIRMAN—Therefore, you say it was a mistake to take those men?

MR. CASIDY—A mistake in that policy; not a mistake as to the men.

THE CHAIRMAN—Then the question would come, had we been selecting men would we have taken those men?

MR. CASIDY—That is another question. In regard to what Dr. Sutherland has said, I do not wish you to understand that I have said nothing that would lead to dissatisfaction with the Secretary. You know I have been dissatisfied. All I say is, I tried to keep silence. I tried to take a discreet and honest course. I tried to do good for the Church, and wherever I have had to speak I tried to give light. I never interfered with any person's election. I think Dr. Sutherland sustains me in that now. I am not made that way. I never canvassed for a man. I despise canvassing in Conference. I never touched it. I only know of one or two instances of it in my life. People do not approach me in that way. I do not do it. If I said things in Conference, or expressed my own dissatisfaction, I said them simply as I have said them here. If they have had any effect I am only responsible in that sense.

MR. CHISHOLM—I find a very serious charge made here on p. 70 of this Review against Mr. Cassidy, and I would like to ask a question for my own information at least. That is, "Finally, do you ask, who are chiefly responsible for the friction and strife in Japan?" etc. Did the Executive Committee, either directly or indirectly, give you to understand that what is charged here against you is in any way the cause, or the basis of their resolution of your recall?

MR. CASIDY—I can only refer you to the official statement. The resolution as sent me bore no explanation, but the official statement which followed afterwards gave me this explanation: "A Joint Committee, representing the Executives of the General Missionary Society and the Woman's Missionary Society, met in Toronto, and after careful consideration unanimously decided that in order to restore harmony some changes must be made in the personnel of the two missions."

MR. CHISHOLM—I find quite a number of people, and I myself among them, that are completely in the dark with regard to the action of the Executive in the recall of Brother Cassidy. I should like to ask this question, whether or not we have in this Review, as presented by the General Secretary, the whole of the facts of the case as the Executive received them? Is there any other documentary evidence? Any other reasons why Brother Cassidy should have been recalled from Japan than what is stated in that Review? If there is, I should like the Executive, if it is in order at all, to produce their reason for the recall, if they have any other than what is found in this Review.

DR. SUTHERLAND—This document is not a statement by the Executive. It is an historical statement by the General Secretary covering, he thinks, everything that has entered into this Japan difficulty, at all events from the year 1888. You will remember in one part of it, when

referring to the action of our Board and Executive, it is stated that a report was presented by a committee of the Board on this matter of friction between the missionaries. They state there, in general terms, the source of their information, namely, certain correspondence. I cannot from memory, at the moment, say whether all that correspondence is printed here. I was concerned more with the action of the Board and the reason which it gives in its Minutes for that action, and therefore I did not wait to go back and hunt up and see whether I had the same letters that were before that committee of the Board. I presume, however, that the letters are among the documents here, and the gist of the same is given in this paper. While I am upon that point, the part that Mr. Chisholm has just quoted, "Finally, do you ask, who are chiefly responsible for the friction and strife in Japan?" this, as you will see when you read it, is a conclusion that I have reached after going over all the documents and evidence so far as we had it, and that this is a statement which, from beginning to end, was prepared by me without the slightest animus, without any idea as to how the thing would come out when all the evidence was in and digested. I was simply dealing with a matter of history, as dispassionately as I would read any chapter of history in the world; and it was after I had gone through the whole thing, step by step, that I formulated this as the conclusion that I had come to in my own mind as the result of this re-examination of the whole affair. That is how I came to this conclusion, and you see it is stated as my own conclusion.

MR. CHISHOLM—I can understand the responsibility assumed by the General Secretary in the preparation of this document; but seeing that we have not, according to his own statement, all the facts in the case—

DR. SUTHERLAND—Excuse me, I did not say that.

MR. CHISHOLM—I thought you said you simply came to a conclusion from the correspondence.

DR. SUTHERLAND—No, sir. I say everything upon which I based my conclusions is here.

MR. CHISHOLM—What I wish to move is this, if I can get a seconder, that the Secretary, whoever he may be, of the Executive Committee, present to this Board the documentary evidence, or documentary testimony, that they had with regard to the advisability of recalling Mr. Cassidy from the field.

DR. POTTS—The committee is ready to report.

MR. LAMBLY—I have simply one question to ask Mr. Cassidy. I think he has left a wrong impression on my mind as to his conversation with Dr. Macdonald, as described on page 47, about the travelling expenses. I would like to ask Mr. Cassidy if we are to understand from him that had his travelling expenses been favorably considered by the Secretary, he would not have made the speech which so much surprised Dr. Macdonald; that in fact he made it as a kind of retaliation or leverage to get hold of those expenses.

MR. CASIDY—I thought I had explained that. This is what I said to Dr. Macdonald—fortunately I happened to put it into writing nearly at the same time. Here is what Dr. Macdonald misunderstood. Three things were said in the conversation: that in regard to the expenses, and that in regard to the consideration of the committee, and in regard to the speech; but he is putting the wrong points together as cause and effect. Here is what I said, and it refers to a few small points raised in the Conference: "I can assure you that had the Japan matters received full consideration in the Committee on Missions, no such matters would have been brought up." That is what I said to Dr. Macdonald. In the same conversation I said I had not yet been paid my expenses.

MR. LAMBLY—I wish to bear testimony to this fact in the line of Dr. Ryckman: I have been at missionary meetings with Brother Cassidy, as chairman of the meeting, and on the platform, and taken part in speaking with him, and though he was expressly requested to make public explanation of the trouble in Japan, he declined to do so, and was exceedingly reticent upon that matter and did not use one word or one expression of any kind to throw blame of any sort upon the Executive or upon the administration.

DR. SUTHERLAND—As Dr. Macdonald is not present, and of course cannot be heard in reference to this little

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matter, I wish to say that I have not the least doubt that Mr. Cassidy said to Dr. Macdonald what he has just stated he said. From Dr. Macdonald's explicit statements, which not only came in a letter, but came to me from his lips when the matter was still warm in his memory—whether the same or the next day I do not know—I cannot resist the conclusion that Mr. Cassidy also said what Dr. Macdonald attributes to him.

Mr. Cassidy—Oh, no; excuse me.

Dr. SUTHERLAND—Then we have the explicit statements of two men on opposite sides, and I venture to say this, that I cannot conceive how a man could misunderstand or mishear one of those statements so as to believe it to be the other.

Mr. Cassidy—Could the Secretary understand how I would be foolish enough to say such a thing? It was not in my mind. It was not my thought; I never connected that with it in any way.

Dr. SUTHERLAND—There is a misunderstanding somewhere.

Mr. AIKINS—Is the Committee of the Whole ready to receive the report of the sub-committee?

The CHAIRMAN—Yes.

Mr. AIKINS—I might report as a preliminary that the committee met and organized with Mr. Cox as chairman, and myself as secretary. The sub-committee drafted a report for the Committee of the Whole. (Mr. Aikins here read the draft report of the sub-committee, which was discussed at length. It will be found on the following page in the form in which it was finally adopted by the Board.) I move that we consider this draft report clause by clause. (Ordered.)

The Committee of the Whole then proceeded to consider the document clause by clause.

In reference to the 3rd clause, Rev. Dr. RYCKMAN said: I, Dr. Macdonald were here I could make much more readily than I do now the one remark that I wish to make. Dr. Macdonald is one of my old friends. We were associated together as fellow workers, and there is no person whom I admire more in many respects than Dr. Macdonald. I intend to support this part of the motion, but in holding the scales of justice fairly and evenly, I think this ought to be said: In this confessedly able statement of the Secretary, it is said at the beginning—I cannot refer to the precise place or language—that the difficulties in Japan have been fomented and perpetuated by gossiping tendencies on the part of certain persons not named. I think it is but right to say in this Board that from the testimony given last night it appeared, again and again, when persons were asked, how did you get your information? the answer was from Dr. Macdonald. That is to say, Dr. Macdonald reported things to the ladies, carried them from his own brethren to the ladies. They give Dr. Macdonald as their authority; that is in conversation.

Dr. SUTHERLAND—Only in official correspondence; in these letters as Chairman of the Council.

Dr. RYCKMAN—I do not remember the words used last night. One witness was asked, "Who told you that?" and she said, "Dr. Macdonald," and as I understand it, it was in conversation. As to this matter of expense, it was said that Mr. Cassidy said, if the travelling expenses had been paid he would not have taken the action he did. There are some who know better than that. We know what Brother Cassidy was aiming at when he brought forward that little matter of legislation in the General Conference, and that matter of legislation commended itself to the General Conference to such a degree that the General Conference adopted it. There is a dispute between Brother Cassidy and Dr. Macdonald as to certain things that were said. I think Dr. Macdonald as noble man as ever was; I do not say a word to abate from anything and everything that has been said in regard to his success and wisdom in Japan, excepting at one point. However, I will vote for this resolution. (The clause was then unanimously agreed to.)

While the seventh clause was under discussion, Mr. Cox said: I have nothing but kindness in my heart towards these men, and would be very glad if they would remain in the work, if they do so upon the conditions set forth in that report. That report has been very carefully considered

by the committee, and I do not like to consider these men as young men merely. They are comparatively young men, but they are men of very considerable experience, and they have very carefully written to this committee two or three letters, any one of which will justify us in accepting their resignation. I do not see that we have any other alternative than to accept. We leave the door open for them to return. I think we would be doing them an injustice if we go any further than is gone in that report. I think it is carefully, considerably and kindly prepared. There is no member of that sub-committee who has any but the best feelings toward them. If they were boys of fifteen or sixteen it would be different. But some of them are men of thirty or thirty-five years. That letter is not like one that has been sent off without consideration. It has been passed around and signed individually by those men, and when we consider all that, I do not think the report is any too severe. After the letters they have written to this Board, they ought to be willing and prepared to take a little back water to come in again. I do not think that we ought to write to them or communicate with them in such a way as to make them feel or believe that we cannot get along without them. We have gone a great deal further in that report than my friend Mr. Robinson or any other business man would go, if one of their staff persisted three successive times in urging and demanding resignation. It would be accepted, I think, with not any more grace or kindness.

Dr. BRIGGS—We have said there is an "opportunity," and Brother Langford states, not unwisely, that it is not a very warm word, not very much heart in it; but if we put this, that we extend again an opportunity, that gives the warmth that Brother Langford wants. It lets them know that they have had opportunity after opportunity, and here is another.

Mr. LANGFORD—That warms it up.

Dr. RYCKMAN—I move an amendment to the form of this paragraph. I have not the language before me, but I can indicate very clearly the amendment that I wish you to make. In that item of the report the committee is made to say that they think it is desirable. I would have it said that the committee desires, or that the Board desires. Let us say right out what we do feel. We desire,—that is my personal feeling, and I have no hesitation whatever in expressing it directly, instead of in a round-about way. I believe that if these men do not receive from us some reason for thinking that we heartily wish to continue them in the work, they will resign. I do not think we should crowd them too far.

The CHAIRMAN—How would it do to say, "Which opportunity the Board would be happy to have the brethren accept?"

Dr. RYCKMAN—Very well. In the expression of the Executive, after the young men had complained that they had not the confidence of the Board, they felt that they had not the confidence of the Executive, and therefore resigned. In that expression of the Executive, the Board did everything else but say, in any degree, You have our confidence,—the very thing on which they resigned; but they did say, We think you ought to have confidence in us. I believe that if that first expression of the Executive had not so carefully avoided saying, We have confidence in you, we would not have got this letter; and now, as we have had to do that over again, if we desire them to remain in the work, let us say so. I do not think we are putting ourselves into their hands, or anything they can use against us.

Mr. KITTLEWELL—It strikes me, if my memory is correct, that there is a place just at the close of the ninth resolution where this would come in better than in No. 7. (The ninth clause was now read.)

Dr. RYCKMAN—There is again the careful and deliberate avoidance of saying the very thing I want to say somewhere. I think we should be frank enough ourselves—I will not say honest enough,—that we have enough of the parental spirit towards those men to say what we mean and feel, and express a desire that we admit we have; that is all I ask for.

Mr. HUSTIS—I venture to say that, in the preparation of this report, there were members of the committee that

thought a very full apology should be made to this Board, and that they should retract the statements they have made, reflecting upon the administration, before they could at all be accepted as our agents in Japan. I was satisfied with the phraseology as used by our Secretary. The remark has been made by Dr. Ryckman that we had better be honest.

Dr. RYCKMAN—No, I said that was the word I did not want to say.

Mr. HUSTIS—The remark was that we had better say what we meant; that while these men have been expressing themselves as desirous of being recalled, that it is your belief that they do not want to be recalled. Now, if that is the case, these men are not honest.

Dr. POTTS—We do not know that, as a matter of fact. Mr. HUSTIS—The question is simply this: My own wish is that these men may remain and work in harmony with the administration in Japan; but at the same time I think we ought to express ourselves in such tone and terms as to indicate that we are certainly not satisfied with their overtures to us, and their replies to our overtures.

Mr. GURNBY—I think we should state in this document that we entertain confidence in relation to the quality of these men as men and missionaries, without, on the other side, saying anything that would indicate that we are weak in our estimate of their action in relation to this Board. Now, if you can accomplish that, I think you will accomplish all that Dr. Ryckman and the others want, and I think that should go in, because it has been expressed over and over again that the Board has confidence in them as missionaries; but I do not want anything to go in there that will indicate a lack of appreciation on our part of the business part of this thing.

Dr. SUTHERLAND—I will call attention to this: It seems that some of the Board regret very much that the Executive did not say just in so many words, "We have confidence in you." I have been refreshing my memory by looking over the letter of the Executive. From beginning to end that letter is a plain declaration that they had confidence in those missionaries, for after going over all the points of the case, they express the confident hope that their "loyal minds and hearts will be influenced by these considerations," and that they will continue with their work. From first to last it seems to me this letter fairly meets their complaint, that they thought they had not the confidence of the Church. The Executive replies to that by expressing throughout the desire that they will continue in their work, that they will accept the statements that we have made as satisfactory. In reply to that they simply tell us, in effect, "It is all very nice what you say, but we do not believe you," and even putting it stronger than that, I think, in some particular instances. Now I say, by all means let there be abundant opportunity for these men to reconsider their action and not leave the Mission, but stay there as missionaries of the Methodist Church in Japan. Still I cannot but feel that anything that would weaken the clause of the report that is now before us would be a serious mistake. The remark that I made the other day was challenged, I believe, as being doubtful, that two of our missionaries had applied for reception into another Mission. That statement was made on the authority of one of the General Secretaries of the Methodist Episcopal Church, who had it directly from their Bishop who had been in Japan; and since that I am informed by one who knows, that he has authority from agents of some of the churches there, that negotiations are still in progress, or were within the last month or two. I do not say with reference to the two already referred to. I am not saying this at all to the disparagement of these men. They feel dissatisfied, and that they have not been fairly treated. I do not wonder if they feel like going somewhere else, and I am not saying that as any disparagement to them; but I mean this, that when we have set the door wide open and say, "Now, brethren, if you reconsider this matter, and want to stay with us, stay and welcome." I think we have done all we can be expected to do under the circumstances.

The CHAIRMAN—It seems to me that if you adopt this resolution, and then make the necessary change at the close of the ninth, you will meet the case.

Mr. SMOYER—Perhaps this suggestion will meet the case, and we can change the ninth clause when we come to it: "This committee desire to extend to them an opportunity to do so."

Mr. LANGFORD—There is one thing that governs me in this whole matter. I do not lose sight of this, that these brethren, whom I believe to be thoroughly sincere in their devotion to their work, are now, and have been almost continually since the General Conference, laboring under a false impression, and it is for that reason I would be as generous as possible towards them in our document here.

Dr. HEARTZ—There is another view. I have been trying to place myself in the position of one of these brethren. I have just been imagining myself reading the findings of this Board, and then asking myself the question, What position would I be in if I desire to go back? Would I be justified in assuming that the members of this Board desire me to go back? I think that the intimation is a very cold and formal one, and I think we can afford to put a little more heart and a little more of the Gospel into it.

(The clause, as amended, was now adopted.)

(The remaining clauses were then adopted.)

(The whole report, as amended, was adopted.)

Dr. SUTHERLAND moved that the Committee of the Whole rise so that the Board may go into session and deal with the report just presented.

(Committee rose and reported, and the Board resumed.)

Mr. COX—I move that the report be received and adopted. That it be taken as read.

The CHAIRMAN—The report is supposed to be on the table. It is moved that it be received and adopted.

Mr. AIKINS—I second the motion for adoption.

Mr. KITTLEWELL—Will it be understood that the word "Board" will be substituted instead of the word "committee"? The term "committee" is used, but it will not be understood by the public.

The CHAIRMAN—It will be better to have the word "Board" used.

Mr. AIKINS—We accept that.

The CHAIRMAN—It is now before us and we can order that the proper adjustment be made, so that it will go as the expression of the Board. It is now moved, that with the amendment, or accommodation of terms, showing that the document emanates from the Board, with that accommodation, the motion is that the report be received and adopted. (Carried unanimously.)

Dr. BRIGGS—Anywhere to the public?

Mr. AIKINS—Not indiscriminately, but in the Conference?

The report as unanimously adopted by the Board is as follows:

Concerning the request of the Revs. E. Crumphy, J. G. Dunlop, D. R. McKenzie, Wm. Elliott, J. H. McArthur and H. H. Coates to be recalled.

1. The Board has considered the statements of the General Secretary of the Missionary Society, and his remarks in relation thereto, and the documents referred to therein, among others the letters of the said missionaries dated December 6th, 1894, March 28th, 1895, September 11th, 1895, and of the General Secretary, dated February 1st, 1895, and May 17th, 1895, enclosing the letter of the Executive Committee of the same date, and that letter; also the letters of the Rev. Dr. Macdonald, dated December 28th, 1894, and January 3rd, 1895, resigning as a member of the Japan Mission; also the statements of Rev. Drs. Cochran and Eby, Rev. F. A. Cassidy, Mrs. Larr, Misses N. G. Hart, I. M. Hargrave, F. K. Morgan, and J. S. Blackmore.

2. Concerning the action of the Executive as to the said missionaries, and the letter written to them by the Executive dated May 17th, 1895, these were proper, and are approved by the Board.

3. The Board desires to express its appreciation of the course pursued and the work done by the Rev. Dr. Macdonald in his capacity as representative of the Board, and as medical missionary, and sees no reason why the confidence hitherto so fully reposed in him should not be continued. Should his resignation from the Japan Mission be accepted, his loss to the Church as a missionary, and as the Board's representative in Japan, would be serious and much to be regretted. The Board urges him to withdraw such resignation.

4. Touching the complaints made by the said six missionaries against the General Secretary, the Board does not see that either the correspondence or administration of the General Secretary justifies such complaints and such attitude.

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5. It is quite evident that the said missionaries have been and are dissatisfied, and are out of sympathy with the administration of the Board, of the Executive Committee, and of the chief Executive officers of the Missionary Society, appointed by the General Conference, and are not working harmoniously with the representative of the Board in Japan, viz., Rev. Dr. Macdonald.

6. In order to restore harmony and induce the missionaries to continue without irritation their work, the Executive Committee wrote on May 17th, 1895, the conciliatory letter hereinbefore referred to. The reply of the missionaries to that communication supports their request to be recalled, and indicates a spirit that could scarcely be expected, and leaves no alternative to the Board but to accede to their request and recall them.

7. It is possible the missionaries, or some of them, may wish to remain in the Japan work, and the Board desires that they should do so, if the Executive Committee comes to the conclusion that those desiring to remain can, under the circumstances, do efficient service, and will work in sympathy with the properly constituted authority, viz., General Conference legislation, the Board, the Executive, the General Secretary, and the Board's official representative in Japan.

8. In coming to these conclusions, the Board does so entirely independent of any statements made or evidence given by the returned missionaries of the Woman's Missionary Society on the Japan question, because the Board thinks such should not be considered in relation to the recall of said missionaries, as they were not notified that such statements would likely be made or evidence given, and have had no opportunity of making answer thereto, in so far as it might in any way reflect on them, or any of them, as men or missionaries, and because the Board does not find in such statements or evidence any reason for recalling them.

9. The Board therefore orders that the request for recall by Rev. Messrs. E. Crumphy, J. G. Dunlop, D. R. McKelzie, Wm. Elliott, J. H. McArthur and H. H. Coates, contained in their letter of December 6th, 1894, supported further by the letters of March 28th, 1895, and September 11th, 1895, be acceded to and that the said missionaries be recalled; such recall to take effect at the end of the present Conference year. Should, however, the said missionaries, or any of them, wish to remain in the Japan work, the Executive Committee is authorized in its discretion to allow such to remain.

Dr. T. G. WILLIAMS—I beg to read the following letter in regard to Dr. Eby's health: "I heard, to-day, that there was some talk of asking Dr. Eby to make his reply this evening, but on seeing him this morning, I gave it as my opinion that it would be unwise for him to appear before to-morrow morning, owing to his nervous state, unless it would cause embarrassment to the committee in their work. Trusting that the committee will see its way clear to postpone Dr. Eby's reply until to-morrow morning, I remain, yours very truly, W. G. Nichols, M.D."

Mr. GURNEY—I beg leave to move, seconded by Mr. Cox, That whereas it is impossible to pursue the questions involved in the request of Dr. Eby for the withdrawal of his resignation, owing to the condition of his health being such that he cannot and should not be required to continue his statements, which he has on two occasions within the past few days been compelled, for the reasons stated, to relinquish; and whereas there is no question raised by anyone affecting his character either as a man or a minister; and whereas it is due to Dr. Eby, in view of all the facts and circumstances, that he have employment in the Church; therefore resolved, That Dr. Eby be employed by this Board from the first day of July, 1895, until July 1st, 1896, in the interests of our missionary work, at the same remuneration as is given to a missionary on furlough, the Executive Committee of the Board to have power to designate, and, if necessary, to discontinue the work, as in its judgment shall be to the advantage of our Missionary Society.

Dr. POTTS—I think the resolution is a very wise one. In any case the Church would have to give him a support for this year, in view of his position in the country, and if the General Secretary can see his way, with the Executive, to employ him safely in the interests of the Missionary Society, it is desirable that he should not get the money for nothing. I hope, therefore, that this motion will prove

THE CHAIRMAN—Dr. Eby resigned, and of course he might be employed. It is very clear that from the Methodist Church, under the circumstances, he can obtain his pay. I think there is no doubt about that myself, and it is just as true of any man who is not given an appointment.

While that, on the one hand, is true, yet if he is employed it seems to me there should be some authority somewhere to interrupt that employment if this agitation is in any way carried on.

Mr. GURNEY—I think I have fully covered that in the resolution.

THE CHAIRMAN—Do you leave it wholly with the Executive, or with some authority?

Mr. GURNEY—In my business I look upon myself as the Executive. Now, if I have not covered that sufficiently, if you think that the thing should be subject to the General Superintendent—(Interrupted.)

THE CHAIRMAN—No; it is not that. It should be in the Executive Committee.

Mr. GURNEY—If you fix the word that will cover the right authority, we have it here. (Reads resolution.)

THE CHAIRMAN—So far as it is a money consideration it comes into civil law. This is a corporation voting money. Now it seems to me that this is the corporation that should put in what will protect us. The Executive may employ him, or, if dissatisfied, may discontinue the service.

Mr. GURNEY—Then I move the reference of this to a special committee, so that they may prepare this thing in accordance with the rules that govern such cases.

THE CHAIRMAN—I think you could cover it with a few words.

Mr. GURNEY—I have undertaken to cover it. Giving employment to a man under this resolution, of course guarantees would be required. Now, who is the governing body?

THE CHAIRMAN—The Executive Committee might be; but the Board says that he be employed, and authorizes and directs the Executive Committee to employ him. I do not say this in a spirit of unkindness, but suppose Dr. Eby, instead of devoting himself thoroughly and quietly to the missionary work, should go through the country continuing this agitation? He is employed by authority of the Board, and the Executive Committee could not step in and interrupt that service.

Mr. GURNEY—I would make it so that it could. I would give the authority for the payment of the stipend conditionally. I would make it so that he could not enter upon this employment unless he did it in the proper spirit and in harmony with the Executive.

THE CHAIRMAN—If you will say that the Executive Committee have power to discontinue the service, that will cover the point.

Mr. DONLY—Dr. Eby has resigned, and if it is the wish of the Board to give him employment, I think he should be employed as a missionary on furlough.

THE CHAIRMAN—You can fix that without the word furlough.

Mr. GURNEY—Would it not be better to refer this to a committee that may put it into shape? (This suggestion was agreed to.)

Dr. SUTHERLAND—I do not apprehend there will be any practical difficulty. With the feeling that prevails, we will be able to adjust matters.

Dr. BRIGGS—We should finish everything connected with the Japan work while all the laymen are present with us. I move that we have an evening session.

This was also urged by Mr. Cox and Mr. Aikins.

Mr. MACLAREN—I am obliged to ask permission to leave at half past ten to-night.

Dr. SUTHERLAND—There was a reference made this afternoon to Dr. Macdonald, as to the point of his giving information to the ladies' Society. The Executive or Board of the Woman's Society had preferred a formal request to Dr. Macdonald that he would act as advisor to their ladies in Japan, and as a consequence of that they very often went to him for advice and counsel, and when asking for advice and counsel on various matters, they would naturally often get some information from him on certain points. I express no opinion as to the arrangement itself, but simply take it as a fact having some bearing upon the matter.

Mr. GURNEY—There have been suggestions made regarding Japan which lead me to the conclusion that possibly an opportunity is now offered for a re-adjustment of matters there as might not otherwise have happened in many years.

It has been stated again and again by men who are familiar with that work that what is wanted from Europeans is management—education; that the men to preach are the natives. I should like to know what the judgment of Mr. Cassidy, of Dr. Cochran and others is regarding this question. Is this a time when we should make the changes that are indicated as necessary to conform the Japanese Church to the conditions that have grown out of the evangelization and education that has been going on there? I think the laymen who are associated with this committee would like to know whether the Japanese churches are approaching a self-sustaining basis, and whether the fact of employing their own preachers is not desirable as an element in reaching that result. I do not know enough about it to do anything more than make a suggestion. It is possible that this is a time when we have a providential opportunity.

THE CHAIRMAN—Does Brother Gurney propose a committee?

MR. GURNEY—I would like to have these men that I have indicated examined upon these points as soon as we have got past this present business.

THE CHAIRMAN—We can do that in Committee of the Whole.

MR. MACLAREN—There is a motion on that subject ready to be laid before the committee.

(Adjournment at 5.20 p.m. until 7.30 p.m.)

The Board resumed at 7.30.

THE CHAIRMAN—The committee on Brother Gurney's resolution is prepared to report, and it is in my hands. Here it is. (Reads resolution.)

MR. GURNEY—I move the adoption of the report of the committee.

MR. HUESTIS—Do you anticipate that resolution will render unnecessary any further hearing of Dr. Eby?

MR. GURNEY—That is a matter of judgment. We will have to hear Dr. Eby if he presents himself here to be heard.

(Report adopted. See resolution as moved by Mr. Gurney, page 173, col. 1.)

MR. MACLAREN—If there is no other business—the General Secretary is not yet here, and perhaps we are not prepared to take up business left over—I would like to give notice of motion. Moved by myself, seconded by Dr. Potter—"That this Board is of opinion that the time has come in the history of our Japan Mission when a greater part of the work should be done through native agency, and that in any changes or rearrangement which may be made during the coming year, the Executive Committee adopt this policy in so far as it can be done consistently with efficient administration." I may say that this is a matter that has been very strongly impressed upon my mind during the past year. My attention was called to it specially by some remarks that were made in our General Conference by Mr. Satoh, of Japan, that made a very deep impression upon my mind. At the meeting of the Board which followed immediately after, I was a member of the Committee on Japan, with Dr. Evans and Mr. Aikins, and when we had Mr. Satoh before us the committee devoted a considerable time to that matter. Mr. Satoh mentioned a circumstance which I found corroborated by Dr. Cochran, and that is, the respect which the Japanese have for elderly men. Mr. Satoh expressed himself very strongly that the Japanese were willing to receive direction and instructions from those that they believed were qualified by years and experience, but that they were not disposed to take much from young foreigners. This led me to enquire into the subject, and everything that has come to my knowledge during the year has tended to confirm me very strongly in that impression. I ascertained that on account of the nature of the Japanese language, very few foreigners acquire such a knowledge of it as enables them to use it effectively for extemporaneous public speaking. What I heard otherwise confirms the statement that has been made here, that Mr. Dunlop is perhaps the only one of our missionaries in Japan who can do so; and what I have heard about Mr. Dunlop even is qualified, for while they say he is a very correct speaker, yet even he has not the fluency that enables him to make his point very strongly in Japanese.

anese. I know, for instance, of my own use of French in this city, using it as I did for nearly twenty years, how very few English-speaking lawyers can make an effective speech to a French jury. Now if that is the case where people are born and brought up in the midst of a language that is so much like our own as the French, what enormous difficulties must be in the way of acquiring such a language as the Japanese. Only a few of the missionaries that are out there now, I believe, are doing practically the work of a native pastor. I have taken figures from the returns of the past two years, and I find that our foreign missionaries received on an average, taking all things into account, \$1,803 per annum. The average cost of keeping an ordained Japanese minister was \$132, at the then rate of exchange. Besides, our Japanese ordained ministers are, on the average, the seniors of our Canadian men, leaving out Dr. Macdonald. So that when we come to think that for one Canadian missionary on the field we could, so far as money is concerned, have kept the year before last twelve ordained Japanese ministers, it seems to me almost like a waste of missionary money to keep one man doing a work which, from the nature of things, he cannot do as well as one of those twelve men. Then, take this last year. Leave Dr. Macdonald out of the account, because he gets only \$600 and he is not included in any of these calculations. Last year those six brethren cost, on an average, \$1,400. The average amount paid to the native missionaries was \$130. Last year, then, we could have kept over ten natives for each white missionary. As at present advised, if we can have the Japanese do that work, I do not feel justified in keeping a white missionary there doing part of the work—with something added probably in the way of supervision—which an ordained Japanese minister could do at a tenth of the cost.

MR. LANGFORD—The argument of the dollar-and-cent aspect of it is very clear. But Dr. Macdonald ought to explain to us how we are going to meet this point, that there was not a solitary Japanese candidate at the last Conference, and I think the previous Conference also; not a solitary Japanese offered.

THE CHAIRMAN—There would be the rub, to get the ten men.

MR. LANGFORD—Yes, the argument is all right, but where are the men?

MR. MACLAREN—The young men may have gone to the army instead of to the Church during the past year. I am just speaking of the principle. I have been enquiring about some of the other missions, and so far as I know the mission that comes nearest to those that are in Japan, one that we may compare with it to some extent, is an island added to Japan during the past year—the island of Formosa. One of the most successful missions is that of the Rev. Dr. MacKay. It has been about twenty years started. It has now eighteen hundred communicants, while we have about two thousand, so that it is nearly the same. Now, in the report of Dr. MacKay's mission in Formosa, he will not take a Canadian or a white man, but has thrown himself upon the natives. There are only four ordained men in connection with the Formosa work, and in a sketch by Dr. Milligan, of Toronto, he says: "Our missionary believes in supplying his chapels with native rather than foreign preachers. Two native preachers can be had for the cost of one foreigner. The native preachers can meet the needs of the field better than those imported from abroad." The difference between Japan—the most of it—and Formosa is, that in Japan you have perhaps a more highly educated class to appeal to than Dr. MacKay has on the west coast of Formosa. Now this matter has very strongly impressed itself upon my mind during the year, and I feel that with the changes that are taking place in Japan, the strong national feeling that has been aroused, especially by the war, within the past two years, that the Japanese are not going to be held in leading strings very much longer. I know men here who are in business out there in Japan in connection with engineering, the building of railways and machinery, and all that kind of thing, who are already shaping their course with the belief that they are not going to control these things in Japan very much longer, and are making arrangements expecting the withdrawal of their business inside the next ten years. They say that with this

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strides that are being taken by the Japanese in those directions, they are not likely to require much more help from the foreigner. As far as I have been able to gather from all sources from which I am enquiring, the Japanese are willing to accept direction and oversight from those men that they think are competent and qualified. If we can have such men as Dr. Cochran and Dr. Macdonald for administration and for taking charge of the educational work, my belief is that the sooner and the more thoroughly we throw the ordinary evangelistic work into the hands of the Japanese the better. I think the time has come when we should make an effort in that direction; and if any temporary or local circumstance, like the war or anything of that kind, interferes with the supply of probationers, I think that is a matter that should be thoroughly enquired into. I put this resolution purposely in general terms, because we may not be able to act upon it fully at the present time.

DR. POTTS—I had an interview with Bishop Newman, about six weeks ago, in which this question came up, and he said he thought our policy, and the policy of the Methodist Episcopal Church, was not a wise one, namely, that of continuing the English-speaking evangelistic work; that he believed it would be very much better to throw the responsibility of evangelization upon the native ministry. He had been out there, I think, more than once, and had looked into the whole question. That was his deliberate opinion. And when I put that alongside of the opinion of Mr. Satoh, I came to the conclusion that it would be the wisest and best thing for us to do in relation to Japan. I hope this resolution will be adopted, and that we can act upon it judiciously and moderately.

MR. HUESTIS—I am very glad this matter has been brought up, as I have been impressed with the importance of it for some time in thinking over the Japan question. In Boston, about a week ago, I had a conversation with a minister of the Congregational Church who was speaking of the American Board of Foreign Missions. It is known that a commission of three men has been sent out to Japan to enquire into the condition of their missions. He stated to me that he believed that the policy of their Church would be to leave the evangelistic work largely in the hands of the native ministers. I hope that this resolution will have very careful consideration, and I trust it will be acted upon by the Executive Committee in the administration of affairs in Japan.

DR. RYCKMAN—The resolution, as has been said, is in very general terms. Lines are not drawn to limit us to numbers, how many foreign missionaries we shall maintain in Japan. But this is a question with two sides to it at least. I should give my adherence to the proposed policy to a certain extent. This certainly should be our aim, to engage as many native laborers in that field as possible. At the same time we cannot afford to withdraw the foreign missionaries, I think, for a good while to come. One of the most important things to do, as we all recognize, is the maintenance of sound, Scriptural doctrines; of sound Methodist theology; it can be done very largely by professors in the theological school, but they cannot do all that is necessary to be done in that way. The theological professors cannot be on the field, nor can they be familiar with the type of doctrine that the missionaries are preaching. Now, we all know, if we have read at all on this subject, how difficult it is to keep the Japanese within orthodox lines in doctrine. What is the trouble with the American Board as far as their missions in Japan are concerned? What is the trouble with the Congregational Church? Their native missionaries have taken the bit into their teeth and teach what they like, and have refused to be brought into proper line by those over them. In the Congregational Church that may be a matter of much less consequence than amongst us; because, in the Congregational Church, so long as the pastor and the people agree, he may preach anything that suits them; but that does not obtain in the Methodist Church. We would, I think, have a very liberal doctrine in Japan in the Methodist Church if we did not take good care to have Methodist theology and the teaching done wisely. Have there not been difficulties in Japan with the native missionaries as to the Deity of the Lord Jesus Christ and the atoning work of the Saviour? and

have we been entirely free from difficulty in our own Church? Have not those who have our missions in charge been obliged to take very great care in guiding some talented and excellent men in regard to their teaching? We shall want theological schools well manned, and we shall want superintendents of districts, foreign missionaries stationed at the strategic points on the field to keep good watch and care over the teaching of the army of native teachers and preachers.

THE CHAIRMAN—We have Dr. Cochran here. Since the subject has been opened up, it may be well to hear what Dr. Cochran has to say, in a few words.

DR. COCHRAN—It will not be necessary for me to detain you long. I am very glad indeed to hear the remarks that have been made. They indicate to me that you have possession of the facts, and of the trend of things in the Japan Mission; that there is strict attention given to our work there, and to the condition of things existing in that country. My own judgment is in harmony with what has been said. We ought to have a strong school of theology. (Hear, hear.) A school for the teaching of ministers and evangelists that you can be sure of in this country, and that our men yonder can be sure of also. There is no doubt that the Japanese mind is thoroughly alert on all questions that pertain to science and religion, and the general progress of the world in civilization. They are very ready to catch up a new thing, and perhaps not to weigh it and understand its bearing; and the thought that it is a new thing, proposed by somebody with a name, may influence them to accept it for the time being, and be carried away with it. During my ministry there we had no trouble on the score of doctrine or theology. Nevertheless it is not because I am not there that trouble has arisen; I want to state that distinctly. The condition of things will be understood by a few words or statements historically. Up to about six or seven years ago, there was no broad theology, so called, in Japan. But about six or seven years ago a Unitarian from Boston was sent over, a Mr. May. He came to Japan, he said, not as a missionary, but as an envoy, to consult with anybody that might be there or a system of teaching, and if they had anything good he would be pleased to hear it and to receive it, and whatever he had that might be of service to them, he would share with them. He was an envoy, not a missionary. He took this method. He did not attempt to learn the language, but he wrote his views in the form of newspaper articles that could be thrown into the shape of tracts. He secured a first-class translator, and put these into Japanese. He then secured the assistance of certain government officials who helped him by their endorsement, and gave him their names and influence to get the *entré* to the newspapers of the country, in Tokyo and in the provincial towns. He spread these views through the press as wide as the empire. Our Japanese Christians, of the Methodist, Baptist, Presbyterian and Congregational churches, opened their eyes and said, "We never knew before that there was another side to Christianity such as we see here and now." And at once the controversy rose into a flame, and these newspaper articles were put into the form of tracts and spread gratuitously and widely over the whole country. From that time there was an intellectual awakening. I had to lecture on the subject in our churches; I had to dwell upon it in our theological schools. The result was that the scholarly men amongst the native ministers of the different denominations there began to get the literature from America and England, and some of them were able to read German, and got the free theology from Germany. Then there came the Swiss Evangelical, which means the Swiss Unitarian. Their name Evangelical is a misnomer, for they deny the fundamental truth regarding the Scriptures and the Deity of our Lord. They began to publish their views in monthly periodicals, and the whole question of the higher criticisms, the books of the Old Testament, the authenticity of the Gospel of St. John, questions relating to the Deity of our Lord and the atonement, and many other things were spread before the intellectual young men and ministers of Japan. The result was that many native ministers turned aside from what we regard as the faith, and some of them wrote books and published them. We lost no minister, no candidate for the ministry, but I was surprised

and grieved to find that it has at last begun to touch us. It is not the fault of our missionaries there, for they are sound in the faith, and I know that they are well trained. Some of them at least have had special theological training. Now the difficulty has begun to touch us, but on this very account we must maintain in that country a school of theology in the hands of men who are able to stand face to face with any difficulty; men who know the faith and are able to teach it and to defend it. If we have such men there, the Japanese will give them their confidence and we shall not lose many. We may lose a few, some of these men that are touched may go, but we are in no jeopardy; our Church, as a Church, is in no jeopardy as far as I can understand the situation at present. See to it that our school for the training of ministers and evangelists be well sustained by two or three able men. Then, as far as the supervision of the work is concerned, a business man will always be required to take charge of a good deal of the work that is purely business. That requires a business training, a business power for purposes of administration. But the thought that is in my mind respecting the work in the country generally—the evangelistic work—is this, that if the brethren who are there now will stay with us and grow old in the work there, they will acquire influence and power, and render service of the greatest possible value. I do not know that it amounts to so much to send a man of years who cannot acquire the language, and who must always be at a disadvantage so far as knowing what the people are communicating among themselves; but in other respects they will pay great heed to the counsels and show much deference to the views of a man who is known to be a man of experience and influence, trusted in this country, and sent to them for the purpose of helping them in their work. I would not say that we should withdraw our men who are in the field; that we should not reduce our foreign missionary staff to a very small number; but that we should maintain as many at least as are there now; that we should have men at different points in the country, in special places like Shizuoka and Kanazawa and some other places. The policy of the Methodist Episcopal Church is to keep their staff of foreign workers just about at the same number continuously, and when one is withdrawn for any reason, another is sent to take his place. They have about twenty in Japan. They do not propose to have any more foreign workers than about that number. There is another thing of considerable importance: The Methodist Episcopal Church sends a Bishop every year to hold the Conference in Japan. He goes to that Conference from the home Church as the chief officer of the home Church, and his counsels, his sermons, his conversation, his ministrations altogether have the greatest possible weight with the Japanese. Now, if we could do something that would approximate to that course and let a chief officer of the Church occasionally visit Japan, the expense would not be very great and the benefit I am sure would be very great in helping our work yonder. It is a great matter to see a chief officer from the home Church. When the General Secretary visited us, it was an event; and if once in two or three years there could be such a visit it would be accepted as an event of real value and importance to the native Church and also to the missionaries themselves. My judgment quite approves the proposition to maintain in full strength and efficiency our theological school; to maintain a small staff of foreign missionaries in the evangelistic work, and not to increase that staff very largely. Never to have the idea of planting foreigners here as pastors of Japanese flocks; rather a pastor of pastors—a counsellor of the pastors.

Dr. POTTS—You mean by that a sort of presiding elder-ship, a man having charge of the districts?

Dr. COCHRAN—Well, that depends. We have a Conference there, and that Conference has certain jurisdiction. It elects the chairmen of districts. The very first election that we had after the organization of the Conference, in one of the districts we had a foreign missionary, but instead of electing that foreign missionary as the Chairman of the District, a Japanese was elected by the Conference, and the foreign missionary felt that his position there was at an end, and he went to another part of the field. The

Japanese will exercise their discretion in the matter of electing a foreigner or one of themselves. The service that a foreigner can render, if he speaks the language well, is more that of visiting the churches throughout the work, and by sermons and lectures and the spirit that he will throw into the Church, encourage the pastors and the native churches, giving them a sort of fresh impulse by his enthusiasm and his faith, and his wise counsel. That is the best service that a foreigner can render, and I felt regret, if I may speak of it here, that my dear friend, Dr. Eby, did not turn his whole attention to that kind of work, rather than to the Tabernacle enterprise. When I went out in 1884 I found the Tabernacle in its incipency. I saw what I thought was difficulty in the future, and I did counsel with Dr. Eby, asking him to throw himself into the general work of giving an impulse to the native churches and pastors throughout the country, with the enthusiasm with which he is gifted. He said he saw my point and was in harmony with my views, but his own judgment approved rather that he should have a platform for himself where he could address thousands. That was his view and his judgment, and we came into harmony with it as far as we could. But the point that I want to make is, that a man of enthusiasm and earnestness can help the native churches in a way that it is hardly possible for you to conceive if you have not seen it. The foreigner comes and it excites curiosity. The congregation is larger, the attention is increased, and if he throws the warmth of his heart amongst them it encourages the native preacher or pastor, and it encourages the little flock. That is the best service that a foreigner can render in the evangelistic field. If he settles down to some little point it is paying rather too much, unless it is to begin work. But to become a pastor of a native church on the part of a foreign missionary is, in my opinion, an absurd thing. Not that he could not become a pastor. Many of our men could adapt themselves and become very good pastors, but it would not pay. The Japanese will make better pastors than our foreign missionaries, and it will advance our work better that they be the pastors. I will be glad to answer any questions.

MR. LANGFORD—I think this is very important. I am in thorough sympathy with the resolution of Dr. Maclaren, but the difficulty raised is a very serious one. We are deciding that it would be wise to do so and so, but the question to me is, can we do so and so. The men are not forthcoming. Could Dr. Cochran shed any light upon the fact that no men are offering themselves to the ministry in Japan? And is there a probability that that difficulty will pass away?

Dr. COCHRAN—That difficulty is one that presses upon all the native churches in Japan just now.

Dr. POTTS—It is not likely to be permanent.

Dr. COCHRAN—I think not. There has been during the past three years or more a sort of returning wave instead of an advance. There has been rather retrogression in Christian faith, but at the present time there is a revival. (Mr. Maclaren's resolution was put and carried.)

(The Board resolved itself into Committee of the Whole.)

THE CHAIRMAN—What is the next point?

MR. AIKINS—I would like to ask Dr. Cochran a question, or rather I would like to ask from him an expression of opinion. How long were you with Mr. Cassidy on the mission field in Japan?

Dr. COCHRAN—Mr. Cassidy came to Japan in 1886, and I retired from the field in June, 1893. I was absent a year on furlough during that period between 1886 and 1893. Nearly six years we were fellow-laborers.

Q. Were you fairly well acquainted with his methods and his work during that period? A. Oh, I think so.

Q. How was he regarded on the field by the native Church? A. Upon the whole he was capable and useful.

Q. You say upon the whole? Why do you make that limitation? A. Well, there were occasionally—one in stance, anyway, of conflict.

Q. Having regard to the circumstances of the Church in Japan as at present existing, and the troubles that have been disclosed here, what is your opinion with reference to the desirability of Mr. Cassidy returning to Japan at once?

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A. Well, I say candidly I should not expect smooth working if those who are from the field here were to go back—the three parties.

Q. The three parties? You refer to Dr. Eby, Mrs. Large, and Mr. Cassidy? A. Yes.

Q. Well, independently entirely of Dr. Eby and Mrs. Large, what would your opinion be in respect of the return of Mr. Cassidy to the field under existing circumstances? A. I would expect that Mr. Cassidy and Dr. Macdonald would not work together smoothly if things were likely to be in the future as they have been in the past.

Q. Would you explain a little more fully? A. Well, without some change in the men that would lead to a different kind of disposition in managing the affairs of the Mission, I would expect conflict.

Q. Between Dr. Macdonald and Mr. Cassidy? A. Dr. Macdonald and Mr. Cassidy, while they got on together (because men must get on somehow if they live together), they did not get on smoothly.

Q. How about the relationship of Mr. Cassidy with the native element on the field? A. With the exception of his communication to and his relation with one of the native ministers, I have not heard of any difficulty.

Q. Who was the native minister there that you refer to? A. Mr. Haraiwa.

Q. To what do you refer?

A. I refer to certain occasions on which Mr. Cassidy thought that Mr. Haraiwa interfered with his prerogative on his district, and he addressed to Mr. Haraiwa very sharp letters.

Q. What was the effect on Mr. Haraiwa? A. Oh, the effect was to pain him very much.

Q. As a native? A. As a native. I do not know that there was disagreement with any of the other pastors.

Q. Is it the disposition of Mr. Cassidy on the field to have his own view irrespective of the views of others? A. Pretty much so.

MR. GURNEY—I think it might be fair to give Mr. Cassidy an opportunity to ask any question of Dr. Cochran in this connection if he wishes.

DR. TOVELL—I would like to ask Dr. Cochran what he thinks of this sentence, on page 69 of the Review, by Mr. Hiraiwa? "Speaking of the possibility of the return of Mr. Cassidy to Japan, Mr. Hiraiwa thinks the effect would not be bad on the Japanese, if all the missionaries come to an understanding and good terms among themselves."

DR. COCHRAN—Mr. Hiraiwa is a pacific man, of truly Christian spirit, and while he was deeply grieved with these letters that Mr. Cassidy addressed to him, he did not withdraw his friendship and his co-operation in work from Mr. Cassidy. But it seemed to myself and to Dr. Macdonald that it was a mistake for one of us to write such letters or such a letter to any native minister, for there was excessive temper in it.

MR. AIKINS—If there are no further questions to be asked of Dr. Cochran, I would like to ask if a letter was received by the General Secretary from Mr. Cassidy respecting employment on the home field.

DR. SUTHERLAND—Yes, there is a letter referring to that.

MR. AIKINS—Personally, I should like to hear it. (Dr. Sutherland reads letter.)

DR. SUTHERLAND—I acknowledged the receipt of it on the 10th of the same month. There is another letter, but it is simply a request in reference to his insurance premiums, which came due at a certain time. These letters were referred to the General Board.

MR. NIXON—I move, seconded by Mr. Torrance, that the Executive be authorized to employ the Rev. F. A. Cassidy in the interests of the missionary work, for such time as it may think proper, at the remuneration of a missionary on furlough, dating from the first day of July, 1895.

DR. SUTHERLAND—Whatever is done for the current year dates from the first of July.

DR. RYCKMAN—May I ask the General Secretary, who is the compiler of this statement, to look on page 69 and note a clause that he himself has put in between two sections of Mr. Hiraiwa's letter, towards the top of the first column. Dr. Sutherland says, as a comment on Mr.

Hiraiwa's letter I take it: "Speaking of the possibility of the return of Dr. Eby and Mr. Cassidy to Japan, Mr. Hiraiwa thinks the effect would not be bad on the Japanese, if all the missionaries come to understanding and good terms among themselves;" then Mr. Hiraiwa continues: "If Dr. Eby comes back with his work definitely outlined for him," and so on. Now is there a part left out of Mr. Hiraiwa's letter there?

DR. SUTHERLAND—There is a paragraph of his letter left out, the gist of which is in these five or six lines.

DR. RYCKMAN—Does that part left out refer to Mr. Cassidy particularly?

DR. SUTHERLAND—No, sir.

DR. RYCKMAN—Could I ask for that?

DR. SUTHERLAND—Certainly; we will find the letter and read the paragraph. (Reads paragraph.)

DR. RYCKMAN—It seems to me that from what Dr. Cochran has said with regard to the spirit of Mr. Hiraiwa, being a man of Christian spirit, he sees the possibility of the missionaries coming to a good understanding as to the relations among themselves, in which case they could carry on the work in Japan very effectively. Now, I feel pretty strongly and think I see pretty clearly on this point. I have known a good many squabbles in the Church, and I have known these squabbles to be taken hold of by the superintendent of a circuit, or other person who might have to deal with them, and by appealing to these contending and contentious persons, on grounds of Christian principle, leading them to bury all by-gones that are wrong, begin again on a basis of sound Christian love and co-operation, and go on in right lines of Christian life and service, as if nothing had ever happened. I have had such cases to deal with myself, and I think I can say this, that I never knew a case in which members of the Church, with any love of God in their hearts, were appealed to, notwithstanding past quarrels and provocations, to act like Christians and work together in real Christian love, in which I have not succeeded. Now it has been said that in Japan an irritating letter was written by a foreign missionary to a Japanese missionary. I wonder if ever in this Canada of ours, and in this Methodist Church of ours, any preacher ever wrote an irritating letter to another preacher. ("No," and laughter.) We understand that. It makes all the more clear the force of what I am saying. That thing has occurred over and over, and with what result? These difficulties between ministers, of which some of us have been too often cognizant, when considered in a proper manner, have been adjusted in a proper manner, and thoroughly adjusted, and the persons who had disagreed as Christians, or as Christian ministers, were able, thereafter, from the lessons they learned, to pursue a better course of Christian conduct. Now I do not think that any of these difficulties in Japan are so serious that we should not have hope, and look for success in adjusting them, so that these persons whose names are before us may go back to Japan on the basis of real Christian love and co-operation, and work together as Christians ought. I think that is quite possible. What is to be the alternative? If these persons implicated or concerned in this case are retained in this country, what then? Will they be in good relation to each other? Will they be friends with each other? Are we not putting them by reason of some plan in such a position as will make it sure that these difficulties will go without remedying? Will they not maintain in their hearts and in their attitudes towards each other a state and spirit of irreconciliation, want of harmony? If we want that to continue let us keep these persons away from their work. Now, I look in the other direction, and I look very hopefully. It seems to me that if I had been placed with such responsibility and unaccustomed duties on that foreign soil as these persons were placed in, I would very likely have made as serious mistakes as they have made, and it would be equally so with any member of this Board. Now, I think for myself that, having met with unexpected difficulties on that ground, and having got into trouble because of these difficulties, and having involved the Church and the interests of God's cause in these troubles, through my mistakes, it could not but be that I should learn something from the circumstances, and if permitted to go back to my work I would go with a better

heart, with a more level head, and with a stronger and more single purpose to do Christ's work, and do it well. I think that these persons of whom we are thinking to-night are just as apt to learn lessons as I would be, and I do not regard these difficulties as of so serious a character as to be without remedy. These persons are the ones that can help us bring these troubles to an end utterly by placing them in a position where they can do our work, the work of the Church of Christ, side by side with each other. Now, brethren, I would not plead for one moment for the return of these persons to Japan if the old state of things was to go on, or if I thought there was reasonable danger that the old difficulties would be perpetuated. But I do not think that. I believe that these workers, if honored with our confidence sufficiently to receive from our hands a post of work in Japan, would do it better than they have ever done it, and would give us the utmost satisfaction as our representatives on that foreign field. I would like to see them have a chance.

THE CHAIRMAN—Now, we will hear the part of Mr. Hiraiwa's letter for which Dr. Ryckman asked.

DR. SUTHERLAND—"As to the advisability of Dr. Eby and Mr. Cassidy returning to Japan, our people know nothing of the Mission trouble." (Reads clause of letter referred to.) The date of that letter is the 26th of July, 1895, and, as I have explained here in the introduction to it, it was written by Mr. Hiraiwa in reply to several questions that I asked him touching this matter.

DR. RYCKMAN—Now, that is the judgment of Mr. Hiraiwa, confessedly one of the oldest, wisest, and best of our native missionaries in Japan, that the return of these men on the basis of a good Christian understanding would be no injury to the work in that country.

DR. SUTHERLAND—There is no question about that. That is his opinion, decidedly.

MR. HUESTIS—May I ask Dr. Sutherland: He says "a good understanding between missionaries." Is that limited to the missionaries of our own Board, or does he include a good understanding with the ladies' Society?

DR. SUTHERLAND—No doubt he meant both. He knew of the friction between the Councils.

MR. CASSIDY—I would like to withdraw from this discussion, but before doing so there are a few words of explanation I think I ought to offer. First, I would like to ask if you would allow me to return to the subject of the previous session of this committee. Is it the intention of this Board to give all that was dealt with, in regard to this strained relation question, to the public? For instance, the question of the letter addressed to Mrs. Large and the explanation connected with it, is that to go to the public or what becomes of it? I wish to know simply because I have a little request to make in case it goes to the public.

THE CHAIRMAN—Well, the Board will attend to its own matter. I cannot answer that question.

MR. AIKINS—I think Mr. Cassidy had better make the explanation.

MR. CASSIDY—I simply need to say this, that if it is to go to the public then I wish this reservation to be recorded, that I reserve the right to enter an explanation, as when Brother Huestis asked for an explanation to-day you will remember I preferred to drop it. I thought we had done enough along that line, that we understood one another, and that we had better just pass on. So that if it is to come before the public I simply make this reservation, that I have the right to make that explanation. I hope it may not be necessary. I would prefer it should rest where it is, but let that be recorded.

DR. POTTS—What does Brother Cassidy mean by "giving to the public?" That this report of Dr. Sutherland's be circulated?

MR. CASSIDY—Yes.

DR. POTTS—I think that Brother Cassidy ought to know that it is the intention of the members of this Board that this be given to our people as a vindication of the Executive and of the General Secretary.

MR. CASSIDY—And what about the explanations that have been made here?

DR. POTTS—That is just the question.

DR. SUTHERLAND—These explanations are all taken down by the stenographer.

MR. CASSIDY—And those are going to the public?

DR. SUTHERLAND—If the Board does not forbid it. While I am on my feet on that subject, I would say that there have been conversations recorded by the stenographer where no good end could be served by printing them; but the chief part of our conversations should be given to the public.

REV. MR. BETTS—I have heard this remarked or questioned by several in the Board, as to the wisdom of publishing all this, for various reasons; that it is not, all of it, really necessary to place the matter clearly and fully before the public; another reason is, that it would take such a tremendous amount of printing, that you would have such a cumbersome document that comparatively very few would read it all. There is a feeling in the Board—I have heard it expressed—that the matter might perhaps be referred to a committee selected by the Board to make a satisfactory condensation of the whole thing for the public press. It seems to me that that would be the proper method to pursue.

DR. SUTHERLAND—Of course it would be perfectly competent for the Board, if they choose, to take that course, to have the report of this Board's proceedings edited in any way they think best, although I would have my own opinion as to the wisdom of any such course; but it seems to me that the Board cannot pursue such a course in regard to my statement. That is my answer to the Methodist public touching the complaints that have been made against me and the Executive.

MR. AIKINS—There is a resolution before the Board, and the matter that is being discussed is entirely irrelevant to that resolution.

THE CHAIRMAN—Still it is raised on personal grounds. It is not out of order.

MR. GURNEY—Mr. Cassidy intimated his intention of withdrawing. I should be very sorry that he should do so. This discussion is likely to interest him as much as any of us, and I should not care to speak as I intend to speak if he goes away. I think he should stay.

THE CHAIRMAN—Perhaps Mr. Cassidy will reconsider that intention, if it is the desire of the members of the Board that he should remain.

MR. CASSIDY—If it is the desire of the members, certainly I shall remain.

THE CHAIRMAN—I have heard nobody desire that you should withdraw, and I have heard one say he prefers you should remain. The majority I have heard prefer you should remain.

MR. CASSIDY—Shall I wait for the other question until I hear what is to be done with the reports?

THE CHAIRMAN—Yes.

MR. CASSIDY—Then the other little matter which I wish to explain is that which is raised by the question of Mr. Aikins to Dr. Cochran. I did not expect that to come up here; still I think the way the questions were asked, and the manner in which the subject was led, places me in a position where I ought to offer a word of explanation. Of course, now I have to give my own testimony, which I wish I had not to do in regard to myself. I have had very pleasant relations with the Japanese during my seven years' work with them. I have been more frequently accused of over-laxity, in going too far in becoming a Japanese myself, than otherwise, but I can assure you that anyone who is the acting Chairman of a District, that is in any official position in Japan, is in a very delicate position. The man who will hold that position for a number of years without a ripple would be a marvel, in fact it is almost an impossibility for a foreigner to do it; and for a foreigner to continue as long in the position as I did, with as little in the way of a ripple, is a thing to be by no means ungrateful for. The one exception to which Dr. Cochran makes reference I had better explain. Mr. Hiraiwa is a brother whom I have esteemed very highly. He is a Japanese brother who comes nearer to us foreigners, in many respects, than any other Japanese, because he speaks English so well, and because he is so well up in everything that belongs to the foreign people. Hence we sometimes forget that he is a Japanese, and almost feel

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DR. POTTS—

MR. CASSIDY take the same I admit that point of that that he did t any of you b that hurt me the end of the with him all end I felt as me, giving h was himself d he could tell nate as it tur I sent as my the fault; an youngest men

THE CHAIR

MR. CASSID work at a le could not go at all, but as defects in th quite mistake only one even over-estimate of life that w there was a Christian line so I did mys at how slowl up enthusias all of which brother. W youngest ma of my meth list of sugges have entirel lowed out th felt badly. as though it positi n like some way or Cochran say perhaps too allowance of him very m unfortunate had fallen school. He allowed this heard immes and mo assuring him once; that v any fear as afraid of w other day w troubles we he wanted to my letter, a

with him as one of our own. Perhaps we expect too much from him in some respects that way. He came to my district in the latter part of 1893. He went over the district and did a great deal of good work. He is a very excellent man on a district, and in his present position I do not think we have his equal at all as chairman of our largest district. I was with him part of the time, but could not be with him all of the time. On some occasions he gave advice to some of the brethren in charge of little stations, indirectly, rather than by consulting with me, which left me at a disadvantage. For instance, if he saw something that ought to be improved, he would sometimes suggest other ways of doing, which I thought it would have been better for him to have said to me, or to have said through me to the men so that I should understand it, and I would not be left in the absurd position of seeing changes made on his advice without my understanding why they were made.

Dr. PORTS.—In your own district?

Mr. CASSIDY.—In my own district. We ought not to take the same notice of that in Japan that we would here; I admit that. We ought to be much less sensitive on a point of that kind there than here. Certainly the things that he did there would call for a good deal more from any of you brethren here than he got for it. The thing that hurt me worst was that I could not go with him to the end of the district; I sent a substitute. I had been with him all the way around, and when he came to the end I felt as though he ought to send a general review to me, giving his impression of the district. I believe he was himself disappointed that I was not with him, so that he could tell it to me, which would have been very fortunate as it turned out. However, he took the person whom I sent as my substitute, and told it all to him, told him all the faults and defects. The substitute was one of the youngest men on our district, a newly ordained man.

THE CHAIRMAN.—In what respect was he the substitute?

Mr. CASSIDY.—I simply sent him to take an evening's work at a lecture meeting with Mr. Hiraiwa, because I could not go; not as a substitute in the sense of Chairman at all, but as my substitute. So Mr. Hiraiwa told him the defects in the district. Some of these things he was quite mistaken. He had a hurried view around, but only one evening in a place; and in some of the places he over-estimated, and in some he under-estimated the degree of life that was in the churches. It was at a time when there was a great deal of depression in following along Christian lines, and he felt himself considerably discouraged, so I did myself, as we often do feel very much discouraged at how slowly the work goes on, and how hard it is to keep up enthusiasm. Mr. Hiraiwa made a series of suggestions, all of which were brought back to me by this young brother. Well, it embarrassed me very much to have the youngest man in my district come with a lengthy criticism of my methods of operating the district, and a lengthy list of suggestions, in fact enough suggestions for me to have entirely laid aside any plans I had, and simply followed out the programme laid down before me. Well, I felt badly. It was pretty well on in the year, and I felt as though if I could only get out of being in an official position like this, I would be very glad to do so, but in some way or other it does not seem to be right; and as Dr. Cochran says, I wrote Mr. Hiraiwa a pretty plain letter—perhaps too plain. I should, perhaps, have made more allowance on account of his being a Japanese. I wrote him very much as I would one of our own brethren, and unfortunately the letter reached him at a time when he had fallen into a little turmoil of difficulty in his own school. He was feeling very badly at the time, and allowed this to emphasize the pain that he suffered. I heard immediately afterwards about the trouble he was in, and the moment I heard it I wrote him a hearty letter, assuring him that he was put in that school by the Conference; that we would stand by him; that he should not have any fear as to how they treated him; that he need not be afraid of anything, and as far as anything I said to him the other day was concerned, not to think of that until his own troubles were all over, and then I could have any explanation he wanted to make. He said himself that when he received my letter, and saw my heart and spirit towards him, he

read it with tears in his eyes; and as for any ill-feeling between us, I know of none. I do not think there is anything in it, but, as Dr. Ryckman has said, such as both of us may learn a lesson from. Certainly he ought to learn a lesson, and I ought to. As for friction with the Japanese, I do not think anyone has had less, unless it is Dr. Cochran. Dr. Cochran is a universal favorite of the Japanese, and is so smooth in his way he never seems to cause a ripple. We try to imitate him in that respect, and we do not always succeed. I have kept Mr. Hiraiwa's letters to show you the good spirit and the good heart in which we entered into the matter. It was thoroughly explained between us, and it was thoroughly cleared up. He told me himself that he had mentioned it to Dr. Macdonald, not as affecting me now, but as a thing that did hurt him when the other thing was on. So far as I know that was the end of it.

Mr. AIKINS.—About what was the date of that letter?

Mr. CASSIDY.—Some time in November, I think, of 1892.

Dr. PORTS.—Ancient history.

Dr. TOVELL.—Mr. President, I tremble just here lest we should make a mistake. It does seem to me that from the the beginning of our Board meeting, or of this committee meeting, we have been wisely guided. I believe that we will not be left without Divine guidance here, and that we shall not fail to exercise the same forbearance towards each other now that we have exercised during the whole of the discussion connected with this question. I apprehend that my judgment in this matter will not be in harmony with the judgment of some of the brethren, some of those who have been longer associated with this mission work than I have been; but having been connected with this missionary question for many months, and having heard everything that could be said respecting it, I am in favor of Mr. Cassidy's return to Japan. We have now come to what I regard as the crucial point, the decision of the case of Brother Cassidy. I had feared on coming together that something very serious would be disclosed that would damage his influence for good in the future of his ministry. My heart rejoices to find that according to the documentary evidence there is nothing damaging to his ministerial character. I do not say that I have looked upon all the steps taken by Mr. Cassidy, or upon all the words said, or all the letters written, as being always discreet. Indeed, the reverse of this is true in one case, namely, in that one letter written to Mrs. Large, which he said was written just after waking in the morning. My thought was, that if he had waited until after breakfast, he would not have written that letter. But I never listened to letters that contained a better spirit than those that followed that one letter to Mrs. Large. The apology made was ample, and was accepted. And when to-day I saw Mr. Cassidy step across the room and shake hands with Mrs. Large in warm Christian greeting, I said to myself, the morning has come and we will have peace again, harmony and prosperity. And I trust we shall reach some conclusion in connection with this matter that will not only multiply the influence and power of Brother Cassidy in his ministry, but also further the opportunities of usefulness of Mrs. Large as well. I am delighted to learn from Mr. Hiraiwa's letter that on certain conditions the return of Mr. Cassidy to Japan would be an advantage to the work. The judgment, also, of the six brethren of the Council, as expressed in a resolution and presented to this Board, favors Mr. Cassidy's return. These brethren have been represented to us as worthy men. I value the resolution that they have sent to us and believe that their judgment is worthy of being respected by this Board, touching this question. Now, before this investigation took place, before we had the information now before us, there seemed to be a strong feeling through the country that Mr. Cassidy's place was in Japan. He had spent time and money to prepare himself. He is a capable man in the use of the language. He understands the manners and customs of the people. His general record has been good. His standing is good to-day in Japan. It will be wisdom on our part to give him what seems to be his natural place. In view of all the facts and circumstances, my conviction is that for the sake of the peace of our Church at home, for the sake of the prosperity of our Church in Japan, for the

sake of unity between the Woman's Missionary Society and our own, and for the sake of the glory of God, my strong conviction is that the providential sphere of Brother Cassidy is in Japan; and I shall support any resolution that may be presented for his return.

THE CHAIRMAN—We have a resolution before us, moved by Brother Nixon.

(The resolution referred to was read.)

DR. SUTHERLAND—I think this resolution ought to have expressed more distinctly that he be employed for the current Conference year.

THE CHAIRMAN—As I understand the resolution, I should feel the Executive was authorized to send him to Japan.

MR. GURNEY—There is nothing, I believe, in that resolution to hinder the Executive Committee from sending him to Japan or China.

THE CHAIRMAN—If that is the understanding, very well.

DR. SUTHERLAND—Assuming for the moment that this resolution passes, if the Executive should decide to send Mr. Cassidy to Japan, then it would not do to limit us to the remuneration of a missionary on furlough, which is less than the remuneration of a missionary in Japan.

THE CHAIRMAN—Oh no. I am not here to very seriously influence the Board, but to throw upon the Executive the responsibility that this Board is unwilling to take, it seems to me, will not justify the Board before the country. If the Board does not want him to return, the Board, I think, should say so.

MR. MACLAREN—If circumstances should change during the year?

MR. LANGFORD—I am prepared to move a resolution in amendment that will settle the question of responsibility, which I believe the Board ought to assume: "That having carefully considered all the information placed before the Board respecting the relation of the Rev. F. A. Cassidy to the Japan work, and recognizing the value of his training and experience in the foreign field, we do not deem it expedient to permanently withdraw him from the field, and it is our conviction that he should return to Japan at as early a date as possible."

MR. LAMBLEY—I second the amendment.

MR. LANGFORD—I wish to present to the Board one or two items that have not yet been before us in this connection. I want to say first that there is intense feeling—I will rather say intense anxiety—throughout the entire Church touching this very point. Scores, perhaps hundreds, of our churches have now had for many months the opportunity and privilege of hearing Brother Cassidy on the Sabbath and in connection with our services during the week, and the universal question which we have heard over and over again is, Why is not that man in Japan? There seems to be an impression that he ought to be there, and they cannot understand why he should be detained in this country. As far as I am capable of judging, they feel that he has all the special gifts and qualifications which a missionary should possess, and that his proper sphere of labor is not in Canada, but in Japan. He has acquired such a knowledge of the language that, on the testimony of Dr. Cochran, he stands at least number two in his ability to preach in that tongue. Dr. Cochran says that there is only one other whom he would place in advance of Mr. Cassidy in reference to his ability and the ease with which he can preach in Japanese. Now, there may be other serious difficulties that have not been mentioned, but in this connection, as far as the subject is now before us, the only objection raised by Dr. Cochran is that on a certain occasion Mr. Cassidy wrote a letter to one of the Japanese preachers. It seemed to have created some feeling on the part of the brother who received it. But they have talked it all over, and they are as good friends now as ever they were. I have had the honor and privilege of being Chairman of a District for twenty-five years or more. I never did send just that kind of a letter, but if I had been placed in circumstances such as Brother Cassidy said he was in, and if some brother just ordained at the last Conference should do what the brother that he has referred to did in his case, I think I would have sent a very loving epistle to him that would have straightened him out and given him to understand that I was quite

capable of attending to the work and duties of the Chair of the district. I do not think that Brother Cassidy erred very, very seriously in that respect. There may be other instances; but to make that a ground of our action in refusing to let Brother Cassidy go back again to that land where his heart is, and where, I think, he is prepared to devote himself to the work with all the zeal and energy that God has given him, would be a very serious matter indeed. Now, I will take the view that has been expressed by others, and I want to emphasize it. I believe that God is leading us; that there has been a touching, tender, blessed influence here. Why, we could just drop this question and go into a love-feast almost in a minute, because the spirit that has been pervading this gathering has so brought us into harmony that we are ready for testimony and consecration, as I think never before. I do not think there is any danger of a repetition of the things that have troubled us. I do not think it can grow out of or come forth from the spirit and temper that has been in this meeting. I think the evils have been cured; and I believe that if Brother Cassidy could go back again it would be one of the wisest things in settling these very difficulties. We are not going to run away from them, we are going to face them in the name of the Lord Jesus, and these brothers and sisters, I believe, will share this spirit. We are not going to separate them, and think that we can adjust and settle, and lead everyone to quiet and peaceable lives, by putting the great sweeping waters of the Pacific between them; but, by the grace of God, we will get nearer than such immense distances, and we shall get close together in the happy, peaceful fellowship and love which the presence of the Spirit shall give to us, and we shall settle these matters better in that way than in any other. There will be a tremendous disappointment all over this country if Brother Cassidy is not sent back. I believe there will be serious results following from the action of this committee if it exercises its authority in that direction; and if it is the last time I have to speak in this committee, I want to say that in my heart and soul I believe that Brother Cassidy should go back to Japan. I move the resolution.

MR. TORRANCE—Is it not true that there is an understanding between this Board and the Woman's Missionary Society, with reference to the recall of Mr. Cassidy and Mrs. Large?

THE CHAIRMAN—Let the documents answer.

MR. TORRANCE—I understood so. I think we are going a little too fast. I think that is a matter for arrangement with the Woman's Missionary Society first before we are prepared to take that step.

DR. BRIDGE—It is all very well, Mr. Chairman, to listen to exhortations, for that is just what we have heard. Circumstances have not changed. The facts have not changed. After the words stated by Dr. Cochran, that in his opinion it would be unwise to send Mr. Cassidy out to Japan, I cannot vote for his immediate return, in face of the opinion of one who is so highly honored and was so successful in that Eastern land. I have no objection whatever, if the Chairman would not rule it out, for the Executive to be authorized to send Mr. Cassidy to Japan when harmony would be restored; but all this talk, as if Dr. Macdonald were just waiting to welcome and clasp him in his arms—we know nothing of this. We have had trouble, and until we know there will be no further trouble when we send back the men who have had something to do with it,—I say, in the face of our ignorance of any change whatever, and in the hearing of the words of Dr. Cochran, it would, in my opinion, be utter unwisdom to carry a resolution for the immediate sending of Mr. Cassidy to Japan.

MR. GURNEY—I feel the greatest possible hesitancy in speaking on this subject, and yet I feel it to be my duty to say a few words as to how this matter presents itself to my mind. There have been difficulties in Japan. I think that has been established beyond all doubt, and it has been established also, beyond doubt, that these difficulties have grown out of very small circumstances; so little as to make oneself ashamed to look each other in the face as we have heard them recounted. It has also been very well established, at least to my satisfaction, that Mr. Cassidy has been a leading figure in connection with these difficul-

ties. If the difficulties were strongly defined in governing authority before us distinct might promise not for Mr. Cassidy's return are the facts? Mr. Cassidy to every proposition nothing of his own Everything that he Now, I take him any sense with a him any lack of re class of right-thin who do things with result. As I said, ject of this kind vew, and any bu to do with large n of a representative a man who embos not simply virtuo qualified to repres in that distant sy is made in the b sentatives in dist in reference to th Mr. Cox to-night ence to different experience that h is not necessari man who has c under the immedi executive of a be two thousand m and drakes of ev not wish to go i knowledge on th on his part, I ca before us, "I a first to last of th wrong." He ha through the litt and he has not himself at one w conscientiously I would like as sent back to th disqualified from pletely recogniz of policy.

MR. SHOREY—the very wisest themselves, and different stand us to the prese ditions remain secret that Mr this country no as this commit two persons h history of the spective stand in a general w of judgment as specific point h willing to adm in the presen return of thos expecting th better than t lighted if we would be no the interests Mr. Cassidy if thrown back better that, fo try. I have, and elsewhere tion; but as a

ties. If the difficulties had been large, if there had been strongly defined issues as between Mr. Cassidy and the governing authorities of the Church, so that we could have before us distinctly something he had done that he might promise not to repeat, I would hold up both hands for Mr. Cassidy's return to Japan immediately. But what are the facts? Mr. Cassidy stands before us, and in relation to every proposition that is made declares that he did nothing of his own volition in the way of wrongdoing. Everything that he has done has been intended to be right. Now, I take him at his word. I am not now speaking in any sense with a desire to do him any dishonor, or to show him any lack of respect. He belongs to that unfortunate class of right-thinking men who are not gifted with tact; who do things with a good intention that have a disastrous result. As I said the other night, in dealing with a subject of this kind we must keep business considerations in view, and any business man, any minister, any man having to do with large affairs, will recognize that in the selection of a representative to go to a distant place you must have a man who embodies in himself not simply a good intention, not simply virtue, but you must have a man of tact; a man qualified to represent you as you would wish to be represented in that distant sphere of operation. Every mistake that is made in the business life of a man in selecting representatives in distant fields, is the result of a bad selection in reference to this very thing—tact. If I were to appeal to Mr. Cox to-night as to the quality of men needed in reference to different fields of operation, I know from my own experience that he would say that a good man in one place is not necessarily a good man in another place; that a man who has certain qualities of mind will serve well under the immediate supervision of a head office, or of the executive of a body, when the same man, placed at one or two thousand miles from headquarters, may make ducks and drakes of everything that is committed to him. I do not wish to go into any detail, but in the absence of any knowledge on the part of Mr. Cassidy of any wrongdoing on his part, I cannot vote for his return. He has declared before us, "I am right;" he has declared before us, from first to last of this business, "I have never intended to do wrong." He has been in a community that was electrical through the little things that we have heard of here, and he has not had the tact, the management, to place himself at one with these people all about him. I cannot conscientiously vote for Mr. Cassidy's immediate return. I would like as well as any man in this room to see him sent back to that field, but to my mind he is absolutely disqualified from lack of that quality of mind which completely recognizes the right from the wrong as to matters of policy.

Mr. SHOREY—I suppose we are all equally anxious to form the very wisest judgment when the two alternatives present themselves, and necessarily we approach this matter from different standpoints. Certain conditions have brought us to the present. As far as I can ascertain, those conditions remain practically unchanged. It is an open secret that Mr. Cassidy's and Mrs. Large's presence in this country now are related—necessarily related. So far as this committee has any knowledge, the judgment of those two persons has not changed materially touching the history of the past. They have vindicated, from their respective standpoints, their conduct in Japan. They have, in a general way, confessed that they were liable to errors of judgment as all people are; but upon upon no particular specific point has one or the other, so far as I know, been willing to admit that there was any radical mistake. Now, in the presence of those conditions that have caused the return of those two persons here, what reason have we for expecting that the relations of the future will be any better than the relations of the past? I would be delighted if we had an assurance upon that point. It would be no kindness to Mr. Cassidy, it would not serve the interests of our Church, it would be a calamity to Mr. Cassidy if, under these unchanged conditions, he were thrown back again to the same place. I believe it is far better that, for the present, he should remain in this country. I have, from personal intercourse with him at college and elsewhere, the very strongest sympathy with his position; but as a friend it does not appear to me we would

be doing him a kindness, and I am quite persuaded he would not serve the interests of the Church at present, by his return to Japan.

Mr. MACLAREN—I feel some difficulty in speaking about this matter, and yet on account of some connection with these matters in the past it is my duty to say a few words. I have had, perhaps, as close connection and information with the proceedings that have led up to the present condition of affairs as anyone, though I was not at the meeting of the Executive when the decision was arrived at which settled the stay of Mr. Cassidy in this country. On returning and ascertaining what was before the committee, I felt that the Executive could not, under the circumstances, have done otherwise than they did. That has been my conviction up to the present time. I came to this Board meeting with a free mind; with this idea, that the Board might see its way clear to think, under present circumstances, differently from what I thought the Executive was bound to do under the circumstances as they presented themselves a number of months ago; but I must say that, as I look at matters, the remarks made by Mr. Shorey strike me very, very forcibly. I see no such change in the conditions as would justify us in taking the action which I think the kindness of the hearts of some brethren would lead them to take. That is my very strong conviction. I tremble to think of the effect of such a proposal as has been suggested here. We have appreciated the kindness of heart of Brother Langford, and some others who have spoken in that sense, but I feel very strongly that the necessities of the case require us to act differently from that, and to come to an entirely different conclusion. I think that our good Brother Langford mentioned one circumstance that is past and gone as the only objection to Mr. Cassidy's return. I have heard Dr. Cochran mention others, of the present and of the future, that appeared to me very much stronger than that. I think there are many circumstances and reasons why it is not in the interests of the Church, and not in the interests of Mr. Cassidy, and not in the interests of the Japan Mission that he should return to Japan at once. Beyond that I would not go. Circumstances may change in the near future; but I think anyone who has been in this room for the last forty-eight or seventy-two hours can see that there is very little indication of change of circumstances as yet. I intimated some time ago that I am obliged to be in Toronto to-morrow morning, and I would ask permission of the Board to be excused. (Assented to.)

Mr. AIKINS—As I have already stated, I did not in any way intend to come to the Board with a prejudiced mind. In relation to the other two questions which have caused the Board much consideration, there was no hesitation in my mind as to the conclusion it appeared to me the Board ought to reach; but I must confess that in this case I have had a great deal of hesitation in coming to a conclusion as to any immediate action that should take place in reference to Mr. Cassidy. I asked the question of Dr. Cochran. The answer relating to the letter has been assumed as a ground upon which someone, perhaps myself, placed a reason for detaining Mr. Cassidy in this country. I do not find in the letter written by Mr. Cassidy to the native missionary out there, and what subsequently took place, any ground whatever for acting either for the recall or for the retention of Mr. Cassidy in this country, or his return to Japan. But when I consider the whole of the circumstances, it appears to me that an immediate return of Mr. Cassidy is not advisable. Unquestionably there did exist in the past strained relations between the missionaries of the Japan field. Has the Board any reason to conclude that those relations, arising out of the disposition of those people in Japan, are likely to be any different in the future from what they have been in the past? They went out there as Christians, they remained on the field as Christian missionaries, and notwithstanding the fact that they were Christians, those estrangements did arise, it seems to me unnecessarily, to the detriment of the missionary enterprise in Japan; because, while there were those estrangements, those bitternesses, those quarrels, how could the missionaries properly preach the gospel of peace? Now, have we any reason to assume that those estrangements are going to cease now? Have we any reason to assume

that the characters of the individuals are going to change! It seems to me that we have no ground whatever for supposing that they will. It further seems to me desirable that Mr. Cassidy should be retained in Canada for a certain time at all events, and if Dr. Briggs puts those suggestions into the form of a resolution I will second it.

Dr. BRIGGS—Dr. T. G. Williams will second it also.

Mr. ATKINS—Then I surrender the seconding of it to Dr. Williams. It seems to me eminently desirable that if Mr. Cassidy is of the proper spirit towards Japan and the Japan Mission, knowing that we are so much depending upon assistance at home for the support there, Mr. Cassidy can do far more in healing these difficulties if he remains in Canada than he can by going to Japan. The Missionary Society cannot do better than employ Mr. Cassidy here in Canada, and if he is true to himself and true to the missionary spirit, before he is asked to go to Japan again the whole difficulty, so far as he is concerned, can be completely healed; and if he does heal that difficulty, and I believe it is in his power to heal it, then the Executive Committee would not only be justified, but would do nothing less than what was right and wise and best, if they at once send him to Japan to complete what he has commenced in Canada, the re-establishment of unity in the Japan Mission. So far as I am concerned I would like to know more about Mr. Cassidy, more about his spirit, more about his administrative ability, more about his tact upon the field, before I would think it desirable to come to a conclusion as to whether he ought to be returned to Japan or not. Now, I cannot come to those conclusions except from the evidence that is before this committee. Exhortations have been excellent, and I think they are very proper in their place; but it seems to me that we must act on the evidence and the statements before the committee. If we act on the evidence and on the statements before the committee, are we to come to the conclusion that that Joint Commission was not directed by Providence, that the Executive Committee was not directed by Providence, and that we will, on this particular occasion, be directed by Providence? The same facts, I presume, were before these bodies—the Commission and the Executive—that we have now before the Board, only perhaps we have fuller facts. Under the circumstances, it seems to me best that Mr. Cassidy be retained in Canada, and if in the opinion of the Executive they find that subsequently it is desirable he should be returned to Japan, I think we ought to authorize the Executive Committee to so return him.

Mr. TORRANCE—Has that letter been found with reference to the arrangement with the Woman's Missionary Society? I wish it to be read.

THE CHAIRMAN—The Secretary will please read it. (The resolution of the Joint Committee of the two Societies was now read.)

Mr. TORRANCE—It seems to me this Board is committed. You have arranged with the Woman's Missionary Society to do certain things. It would be entirely out of place for the Board here to attempt to pass such a resolution without first communicating and arranging with the Woman's Missionary Society.

Mr. GURNEY—I think it is quite within our powers to do what we are doing, and to give them notice of what we have done.

Dr. BRIGGS—I wish to move an amendment. Moved by myself, seconded by Dr. T. G. Williams, "That the Executive Committee be authorized to employ, in the home field, the Rev. F. A. Cassidy, in the interests of our missionary work, for such time as it thinks proper, and at such remuneration as it may determine. Further, that the Executive Committee be empowered to employ Mr. Cassidy in the Japan or other foreign field, when the way to successful work in that field, in the estimation of that committee, is open."

Mr. NIXON—May I ask that that be made the original resolution instead of mine?

Dr. T. G. WILLIAMS—Would it not come in better as an amendment? If the first motion is withdrawn, then the amendment becomes the original motion, and this would drop in as the amendment.

THE CHAIRMAN—Let the three motions stand.

Mr. KETTLEWELL—After we have dealt with two impor-

tant questions in a unanimous manner, it seems to be a pity that we should be divided when we come to deal with this question. I feel that this is not the least important of the questions we have before us. I am satisfied that as far as the outside feeling is concerned, it is perhaps more intense upon the question we are dealing with now than upon some of the questions we have decided. I would feel that it would be a happy consummation, indeed, if we could only agree on this third question which comes before us. Now I want gently to repudiate the insinuation that has been made just now that those of us whose judgment is in favor of Mr. Cassidy's return to Japan are moved exclusively by kindness of heart; that we are delivering exhortations. I think that these remarks were unseemly. A Methodist preacher may have a kind heart—he ought to, but I think it likely in matters that affect our Church he is in just as good a position for forming an unbiased judgment as even a Methodist lawyer. I do not think that the attempt to belittle these expressions of judgment by making it appear that they are the result of sympathy—

Mr. ATKINS—Pardon me for a personal explanation. The expression I used was, "exhortations, as they have been called." The expression was used first by the Rev. Dr. Briggs, if I am not mistaken.

Dr. BRIGGS—Perhaps Brother Kettlewell will exhort me to withdraw it.

Mr. KETTLEWELL—I will.

Dr. BRIGGS—Then I have such respect for his large-hearted exhortations that I cannot help but yield.

Mr. KETTLEWELL—There are times when exhortations are in place, but if exhortations take the place of argument in a Board of this kind, they are sadly out of place. Now, if you will allow me a word or two, I will speak first of all about the amendment to the amendment, which proposes that Mr. Cassidy shall be employed by the Executive, and that in certain contingencies he may be sent, at the discretion of the Executive, back to Japan. I want the members of this Board to ask themselves whether Mr. Cassidy would be in a position to be useful to the Society in this country. I am sure that I am not using too strong an expression when I say that if this Board deliberately refuses to send Mr. Cassidy back to Japan because he is lacking in tact, in business ability, in common sense, he is not the man to send through the length and breadth of this country to represent the missionary cause at a crisis of this kind. Then, again, what about his own position as a minister that has been withdrawn from the work? Is it likely that, standing in our pulpits or on our platforms, he will have a large influence with our congregations when he has been discredited by this Missionary Board—discredited as a successful missionary. His character has not been discredited. That stands just as high as any of our ministers; but is the man that is so indiscreet that he cannot be sent back to the mission field, or must be kept here on probation to see that he behaves himself before he is sent back—is that man likely to have any influence such as we wish in addressing our congregation? I think the proposal is perfectly absurd. I can conceive that if Mr. Cassidy went back to Japan he might have an influence. It has been stated here more than once that it would seem exceedingly desirable that some one should go to Japan to represent the kindly feeling of this Board, to say by word of mouth what cannot be said by written documents. Is there any man that we could send that would be more likely to make favorable representations to the brethren that are feeling hurt and unsettled than Mr. Cassidy himself? And can any member of this Board conceive that Mr. Cassidy, from this meeting, would go back to Japan and stir up trouble, or not set himself to allay the feeling that exists there? I think that this is just one of the reasons why Mr. Cassidy should go back. If we, in a spirit of conciliation, desire to retain the services of the brethren, provided they will come under the regulations and usages of the Board, then Mr. Cassidy's going back there and speaking with them face to face, telling them of the painstaking way in which we had sifted the whole thing, and putting a kind construction upon our actions, will be more likely to settle matters than perhaps anything else. I think Mr. Cassidy would be more useful in allaying this trouble than he can be here at home, especially as he

would remain at home. Then, there seems to be no members of the Board would be doing so would be their action. The Executive was not for a moment this Board we What have we should be here we should follow think the Executive but I trust we know that Mr. changed, but I think essential matters passed through with us and with it themselves, and have given this by it. I say the a prayerful spirit, aides, and come this very fact chance to make ford and Mr. L it would be to things that are ashamed to think named such hide these trivial things Mr. Cassidy to has been brought to want of tact. Board would be tact, and yet w ministration we Mr. Cassidy has able to come ou does? I can circuit who has administration, as has the more successful even so astute the opinion th tact, that on tionary, and t had the grace the thing that to apologize a of his Master good tact. I taking a large is a crucial qu own Conferen quest that a r presented to a position to dual member of circumst feeling of m Cassidy from the amendme to catch the the good sen Japan, and t that is broug the advisabl I think the under oblig they have l they have a that we sh upon them e is our respo trust we are

Mr. HUR

would remain at home as a somewhat discredited missionary. Then, there seems to be some sensitiveness on the part of members of the late Executive in regard to the reversal of the action of the Executive, or at least it is assumed this Board would be practically reversing the action, and in doing so would be expressing its judgment adversely to their action. That does not follow. The action of the Executive was only tentative. Surely those brethren did not for a moment think that when the matter came before this Board we were to be guided by their past action? What have we been spending this time about? Why should we be here six days examining this if, of necessity, we should follow the action of the Executive? We may think the Executive were wise under existing circumstances, but I trust we are under very different conditions to-day. I know that Mr. Shorey has said the conditions are unchanged, but I think Mr. Shorey has overlooked some very essential matters here. Surely those brethren cannot have passed through this ordeal, our sisters cannot have been with us and witnessed this ordeal and partly passed through it themselves, and our friends in Japan, knowing that we have given this six days' attention, cannot be uninfluenced by it. I say the very fact that in the spirit of Christ, in a prayerful spirit, we have tried to look at this thing on all sides, and come to the wisest possible conclusion, perhaps this very fact puts us in a different position. It gives us a chance to make a new start; and I agree with Mr. Langford and Mr. Lambly that if Mr. Cassidy went back there it would be to effect a new start. And what are the things that are laid against Mr. Cassidy? Why, we feel ashamed to think that such trivial things should have assumed such hideous proportions. Are we going to magnify these trivial things by saying that the way is not open for Mr. Cassidy to go back to Japan? What is there that has been brought against Mr. Cassidy? Mr. Gurney refers to want of tact. It would be assumed that the Missionary Board would be constituted on the whole of men of average tact, and yet what man is there among us who, if his administration were sifted as carefully as the administration of Mr. Cassidy has been during the past seven years, would be able to come out as well in the matter of tact as he has done? I cannot conceive that any superintendent of a circuit who has been on two charges, say six years, if his administration were brought under a microscopic examination, as has the administration of Mr. Cassidy, would pass more successfully under review. I venture to differ with even so astute a business man as Mr. Gurney. I venture the opinion that instead of Mr. Cassidy being lacking in tact, that on the whole he is a tactful minister and missionary, and that if he has made a mistake he has at least had the grace to retrace his footsteps, and if he has done the thing that seemed to be unwise, he has had grace enough to apologize and follow the New Testament and the spirit of his Master, and I think that that shows remarkably good tact. I do not want to prevent other brethren taking a large part in this discussion, but I feel that this is a crucial question. I know what the feeling is in my own Conference; I know that it was only by my own request that a motion was withdrawn which would have been presented to this committee, and I know that I am not in a position to go back to that Conference or to any individual member of it and state any circumstance or number of circumstances that would in my own feeling and in the feeling of my brethren justify the permanent recall of Mr. Cassidy from missionary work. I cannot but look upon the amendment to the amendment as a something designed to catch the unwary. It is seen that there is a danger of the good sense of this Board sending Mr. Cassidy back to Japan, and that amendment is a very cunning expedient that is brought in as a substitute. I question very much the advisability of relegating this matter to the Executive. I think the Executive has done its duty. I think we are under obligation to the Executive for the way in which they have looked at this question and the way in which they have acted during the past year, but I do not think that we should roll the responsibility of final action back upon them once more. Let us meet it. Let us face it. It is our responsibility; and I think that we are prepared—I trust we are—to send Mr. Cassidy back.

Mr. HUESTIS—I have listened with a good deal of atten-

tion to the addresses that have been delivered on the subject, and some of the brothers have expressed themselves upon the point at issue better than I can myself. I wish, however, before a vote is taken to state some reasons why I vote as I feel I must do at the present moment. When we opened this discussion I think I stated that I was not prepared to cast another vote upon this question until we had obtained all possible light, and until I had some knowledge of the whole affair. I may say that I am yet seeking light. It has been stated by the last speaker that in his judgment Mr. Cassidy could do much better work as our representative in Japan to-day than he could in the home field as our agent on furlough. Now, if Mr. Cassidy returns to Japan, he has never yet, as far as I know, expressed himself as in perfect harmony with the action of the Executive, nor out of harmony with the six men that are in Japan in their attitude. I have heard him say this much, that he does not endorse or justify the last letter they sent; but, if I mistake not, he said on the floor to-day, when we were discussing the publication of letters in that newspaper in Toronto, that it emanated largely from the six men in Japan, and that he endorsed their action in publishing it, although he was not a distinct party to it. You will understand that I do not think, therefore, that he could properly represent the action that we have already taken should he return to Japan. Again, I have yet to hear from Mr. Cassidy that he could work under Dr. Macdonald, who is our agent. I may be wrong, but I have yet to hear from him that if he returns as our agent to Japan he could place himself under the chairmanship of the Rev. Dr. Macdonald, whose action we have endorsed, and in whom we have expressed entire confidence. Then the question of his relation to the Woman's Missionary Society is a matter that troubles me at the present time. As I understand it, if Mr. Cassidy is returned by this Board I think the feeling of the Church is quite as strong that Mrs. Large must be returned also. Enquiries have been made in the newspapers as to the reasons why Mrs. Large is in this country, and I suppose these questions will have to be answered by the Woman's Missionary Society at their meeting next week, just as we have had our own trouble before us this week. Now, if I thought the conditions were changed in any respect, if Brother Cassidy had ever acknowledged before us that possibly he had erred, had made mistakes, had not shown always a Christian spirit, that he was sorry for it, and if returned to that field things would be different; if he had gone as far in his statement as Mrs. Large, acknowledging that he had not always shown the proper Christian spirit and had regretted it, my feeling would be different. But have we had a single admission to that extent from our representative? I wish in my heart that I could vote for the immediate return of Mr. Cassidy to Japan. If I felt that a man who has given some time to the study of the language, and is well adapted for the work, could be employed to the advantage of the Church there, I would say that is the place where he should be; but as to the dear brethren who have said that the Spirit of God will come down upon the workers out there, that they will learn by experience and that these troubles will not be perpetuated, I have not quite that faith. I would like to see some evidence of a change here. Now, it seems to me that if Mr. Cassidy and Mrs. Large, in this room and in the presence of this body of people representing the Church, will shake hands over this matter and show us that they should be returned—(Interrupted.)

A MURDER—They have shaken hands.

Mr. HUESTIS—And should they promise us that all these little trifling things that have disturbed them before would not be for one moment considered;—if I had that assurance I would vote this moment for the return of Mr. Cassidy to Japan; but until that is done I do not see that conditions are changed. If we should pass a resolution such as is before us now, it would certainly be equivalent to saying that the Executive were under a mistake; that they have committed a wrong, and we reverse their action. I feel the gravity of the situation, and I am responsible for my vote. It is my desire to see Mr. Cassidy back in the work in Japan; but I cannot see how I can vote for his return until I have the assurance that those miserable little things that have troubled them heretofore will not



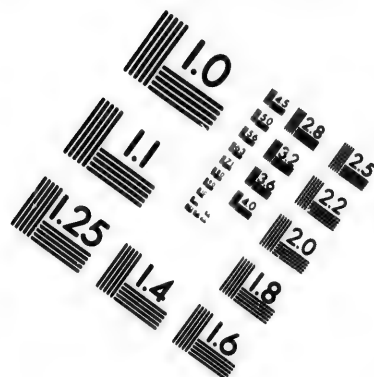
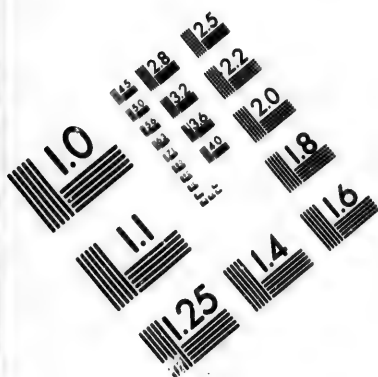
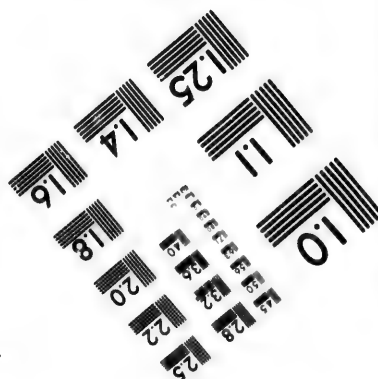
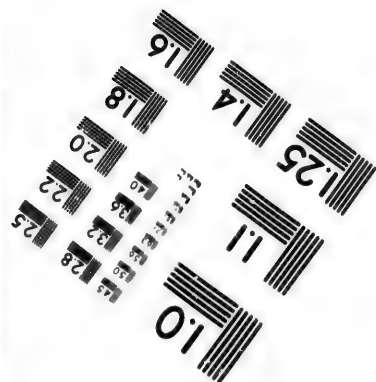
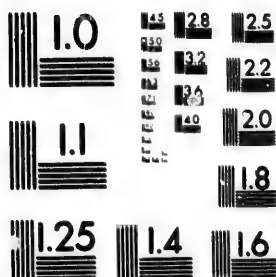


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be for one moment mentioned; that they will be forgotten, and will not occasion any trouble in the future. If I had that assurance, I would be prepared to vote for the resolution, but without that assurance, I have to support the amendment of Dr. Briggs.

Dr. T. G. WILLIAMS—I think there is not a member of this Board, nor one who has been a listener to its deliberations, but feels that we are in one of the crises of our mission work. It has been felt for more than a year past that difficulties have been converging, and we have now come face to face with what I will not designate in such a manner that I will be accused of exhorting you. I want to talk plain, straight, business common-sense to-night, and I want to say it without wounding the feelings of any, and yet without evading a single point that duty would suggest I should utter. Reference has been made to the probability of the repetition of the series of acts which have culminated in this bad display which has been made before this Board for the past few days. I hope I am not too optimistic in saying I do not believe that any who have participated in these difficulties in the past could by any possibility fall into such blunders again. I believe that the utterances of this Board, the deep sorrow which has been caused the Church from ocean to ocean, the disgrace which has been affixed to the banner of Methodism by the acts which have been brought out here, and not only here but before the public, to a greater or less extent, for several years past—I say that these things have made such an impression upon my mind that I cannot think it possible that those who were responsible in any degree for them could accept work in our mission fields and then repeat again conduct of this character. Believing this, I have seconded this resolution of Dr. Briggs. I believe this is the wisest, the kindest, the safest course for us to pursue. It is impossible for us to declare that we have arrived at the very best solution; even after we have made it we should be modest in declaring it is the best possible solution at which we could arrive. Time will tell that. Time only can justify it, and the justification of the course which we will pursue to-night will lie largely in the hands of those whom we denominate our missionaries. Whether they go to Japan or remain in Canada, they will be held largely responsible by the Methodist Church for the vindication of the action of this Board. And more, it is in their power to vindicate their own character, to justify any degree of confidence which we, as a Board, may repose in them, and I have altogether mistaken the character of these brethren if, when a trust is laid upon them of this character, whether it exactly meets with their approbation or not, they do not rise to the emergency and vindicate their own reputation, as well as that of the Church at large.

Now, it is our duty to make it as easy as possible for them to accomplish this purpose as we may do. That is what I look upon as our duty as a Board. First, to open the pathway and then make that pathway as level as it is possible for us to make it. Give them every incentive in the way of kind words and confidence, if you wish that word; at the same time I consider we have given them as sharp a rebuke as it is in our power to give them, in the condemnation which has been expressed, in the shame that has been printed on the faces of the members of this Board. Anyone who is responsible, or believes himself to be in any way responsible, for producing that cloud of shame, must read his own condemnation. If he cannot read it there, I do not know what lesson could be taught that would make him feel it. I feel it deeply. I have been listening here to the words that our brethren have been uttering in honesty and kindness, and I have had my soul stirred within me. I have thought that we must do something now to put an end to these bickerings, and to put the Church in such an attitude before the country that we can claim to be the Church of the Lord Jesus Christ, and not an assembly of people who cannot maintain even the courtesies of Christian life, let alone the principles of our holy Christianity. I would ask, is there any missionary who has been employed by us in the past who would have any doubt as to what his or her position must be if they attempt to work the unrest of our Church? What would be the action of the Church if again this conduct was to be repeated? What would this Board do if it were again to be called together to listen to

a recital of incidents that have trailed our banner in the dust, incidents that are childish at the best? If this was to be repeated again, what would be the verdict of this Board as to any man or woman who would persist in such conduct as that?

I will now come to Mr. Cassidy's relations to the six missionaries. If I believed that F. A. Cassidy endorsed this pamphlet which I hold in my hand [the last letter of the missionaries], I would never consent to his taking any position in our work, even as a member of a deputation in Canada. (Hear, hear.) I take very strong ground on that point. But Mr. Cassidy does not sanction that; he has spoken of it as though it filled his heart with pain as well as ours. I exonerate him from any responsibility in connection with that matter. It has been said, rather thoughtlessly I think, by Brother Kettlwell, that this amendment to the amendment is a cunning expedient.

Mr. KETTLWELL—I take that back.

Dr. T. G. WILLIAMS—I thought Brother Kettlwell would take it back. He also designated it as something designed to catch the unwary.

Mr. KETTLWELL—I take that back.

Dr. SUTHERLAND—Brother Kettlwell made the remark with such a broad smile on his face we could see he did not more than half mean it.

Dr. T. G. WILLIAMS—It is a dangerous thing to play with edged tools in such a controversy. I fully accept every word he says, only I did wish to call attention to it. I will affirm that I do not think my Brother Briggs or myself capable, in a solemn crisis of this kind, of playing with words or endeavoring to entrap anyone.

Dr. BRIGGS—I was wanting to ask a personal explanation. I did feel hurt, but the withdrawal of the remark by Brother Kettlwell has taken that away. I want to say to the members of this Board that the thought that has animated me, and the feeling of heart that constrained me to write that amendment, came from my own mind, from my own heart, and there is no combination of minds about it. There was no such thing as a caucus about it. I had no idea when I entered this room this evening that I would frame any amendment. I have the interest of this missionary work as much at heart as any brother here. I generally content myself with being silent in a conference or in a committee, as is well known by many of my friends here; but I have this missionary work very much at heart. I will be as glad as any member here if in a week, or a month, or a year, the way should be open for Mr. Cassidy to return. He will have my hearty help, if I am privileged to give it.

Mr. KETTLWELL—I do hope Dr. Briggs will not take this seriously. I did not intend it seriously. I would be very sorry indeed to seriously impute anything of that kind against any member of this Board.

Dr. T. G. WILLIAMS—I have a word to say regarding Mr. Cassidy's work. Coming under the cloud which has rested upon him, Brother Cassidy has not received, perhaps, as much kind thought in reference to his work from us as brethren as he is entitled to have. When I remember his record, I know that F. A. Cassidy has done good and faithful and successful work for the Master in that great country of Japan. I know what Dr. Macdonald said to me regarding Brother Cassidy; I know the kind language he used towards him, and I know the high appreciation which he has of Brother Cassidy, not only personally, but also as a worker in the field. He said to me: "There are minor difficulties between us, but Brother Cassidy is a true Christian man." I believe, when we come to sift it all down, that we have had produced upon our minds, unintentionally, by the fact of our surroundings, an exaggerated idea of the errors into which Brother Cassidy has fallen. I could call to mind instances, if this were a confessional, in which I, too, have erred in writing letters, and I do not know what I would do in Japan. But I do know that if any young man would play the game on me as Chairman that the gentleman out there did on Brother Cassidy, I would write him a letter, to say the least of it.

REV. DR. SUTHERLAND—Still, I think it ought to be said in justice to the absent brother, that if we may place any reliance upon his written communications and statements to others, he would not accept the representation of his

conduct which is of it.

Dr. T. G. WILLIAMS—It might be a very serious matter in this instance. A tremendous issue is at stake, not only the result, not only the faithfulness upon the result to our Church, but the effect upon the Church, the hesitancy, and we said that Brother Cassidy's mission do not understand our confidence; our Executive Board, broad land, into degraded mission, a mark of esteem, employ him and to go and hold Church. If the unjust and error been made upon I want to know Cassidy; and if true to whatever takes this commission to give him as a loyal man, I am sure, do not which have gone could do. I cannot tell how this kind,—then of our Board, him the kind of long will that soon as the Executive will give them, I think the result best thing. It grand work here back to Japan brethren need doing work for Church at home confidence of these condition proper solution.

Dr. POTTS—we should be done to-night—and there is resolution that that same feeling so anxious the would be will entirely expressed not be unanimous Executive. I taken in relation drawal of Mrs. also for the result.

THE CHAIRMAN—Mrs. Large of Mrs. Large of I had thought our missionary that field. A nearly as possible of the effect of for Dr. Briggs a bare major here to-night.

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DR. T. G. WILLIAMS—I said I would write him a letter. It might be a very kind one. We hesitate before we act in this instance. It is wise for us to hesitate. There are tremendous issues awaiting our action here to-day. I fear the result, not of treachery, not of treason, not of unfaithfulness upon the part of Brother Cassidy, but I fear the result to our Church. Considering the influence and the effect upon the Church at large, what are we to do? I say we hesitate, and we hesitate wisely and properly. It has been said that Brother Cassidy cannot be employed as a discredited missionary in Canada, and do good work for us. I do not understand that we take a discredited missionary into our confidence; that we employ him under the direction of our Executive Board, and that we send him all over our broad land, into all our Conferences; we do not take a degraded missionary and treat him in that way. But it is a mark of esteem which we pay to any man when we employ him and send him wherever he may be appointed to go and hold missionary meetings throughout our Church. If there be a solitary man who can remove any unjust and erroneous and injurious impressions which have been made upon our Church in connection with this thing, I want to know who could do it better than Brother Cassidy; and if Brother Cassidy—I am sure he will be true to whatever work is assigned him in our Church—takes this commission which it is proposed, by this resolution to give him, and works in harmony with the Church as a loyal man, as he undoubtedly will, he can and he will, I am sure, do more to remove the unfortunate impressions which have gone abroad than any member of this Board could do. Then, if time removed difficulties,—and we cannot tell how great the power of time is in a matter of this kind,—there is the authority lodged in the Executive of our Board, men in whom we all have confidence, to give him the kind of work which opens for him to do. How long will that be? We cannot tell. But it will be as soon as the Executive, acting on the best light the future will give them, can assign to him the work he may desire. I think the resolution moved by Brother Briggs is the very best thing. It will give Brother Cassidy a chance to do a grand work here, and then if in the future he should go back to Japan he will do good work there. The Japanese brethren need not feel hurt, because they will know he is doing work for the Methodist Church at home, and the Church at home will be satisfied if he is kept in the full confidence of the Mission Board doing its work. With these conditions before us, this looks to me to be the proper solution of the difficulty.

DR. POTTS—It think it is of the utmost importance that we should be entirely unanimous, as a Board, in whatever is done to-night in relation to this case. If we are divided—and there is a considerable minority in relation to any resolution that is carried here—we may fairly assume that that same feeling will pervade our entire Church. I am so anxious that we should be entirely unanimous that I would be willing to go for a resolution that would not entirely express my judgment rather than that we should not be unanimous. I happened to be a member of the Executive. I had to do with various steps that have been taken in relation to this matter. I voted for the withdrawal of Mrs. Large from the mission field, and I voted also for the retention of Mr. Cassidy in this country.

THE CHAIRMAN—You voted for the recommendation that Mrs. Large be withdrawn?

DR. POTTS—That is what I meant. Now, I am free to confess, as a member of the Executive, that what has been developed in this room, especially last night, has made me feel pretty much ashamed of the whole business. But it has had this effect on my mind, that I do not regard either Mrs. Large or Mr. Cassidy as indiscreet to the extent that I had thought before. I do not think that it would injure our missionary interests in Japan if both were to return to that field. And yet I am so anxious that we should, as nearly as possible, come to a unanimous conclusion, because of the effect of it upon the Church, that I would rather go for Dr. Briggs' amendment than carry the main motion by a bare majority. Mr. Torrance has referred to a matter here to-night. Of course, if we took any action towards

sending Mr. Cassidy back to Japan, it leaves the ladies' Society at perfect freedom to send Mrs. Large by the first train that goes to that country, or the first steamer. But I think the amendment to the amendment will secure the greatest unanimity, and perhaps that is the best thing to do.

MR. ROBINSON—I think we are now under very serious circumstances. Our missionary collectors are about going out; the eyes of the country are on us. As I remarked to-day, Mr. Cassidy is looked upon as a disgraced missionary, and will be so looked upon if he is sent around the country attending missionary meetings. The country thinks there is too much machinery now; that there is more machinery than there is oil to run it. We want to get the funds to keep it running. We are keeping at home a missionary from Japan that we have not proved anything against. If I am wrong I hope to be corrected. I know that the country will be disappointed, and that it will do the Missionary Society a very serious injury if we do not show the cause why Mr. Cassidy has been recalled, and then give him work going around the country here in Ontario. I do not know what effect it will have. Before I left home, I tried to find out the opinion of a few of the principal parties in London. The feeling was that they would not continue to subscribe to the missionary fund if things were not very materially altered, or reasons shown why things had been done that were done. We have not been shown any cause that is worth anything why Mr. Cassidy was recalled. Why was Mrs. Large recalled? We do not know why it was. If it gets out over the country that Mr. Cassidy was kept at home so as to get Mrs. Large home, they will say, why was that the case?

THE CHAIRMAN—Did you not hear the testimony about the disagreement in the Mission?

MR. ROBINSON—The testimony did not amount to anything. I think the ladies who gave evidence last night were a credit to the country. They gave their evidence in a ladylike and kindly way; there was not an unkind thing in it; they did not condemn Mr. Cassidy in any respect—nothing that amounted to anything. There is not a minister in this room but could be condemned as much for his work running over eight years; not a minister or a layman; perhaps the layman might stand a little better chance. I do not see why one man should be condemned more than another. We have had everything that could be picked up that referred to Mr. Cassidy, as to anything he had done over eight years. Every little thing has been brought out here and magnified. Then, when it is sifted down, there is nothing in it. I cannot go home and tell why Mr. Cassidy is kept at home. I do not know why we have been kept here so long for so very little. We have not done much, and now we are leaving the thing just where we found it. Mr. Cassidy has been recalled, and is left at home here to go and do work where he is sent. There has been an immense amount of money spent on Mr. Cassidy to put him in the position in which he is now. I suppose ten thousand or twelve thousand dollars, or more, has been spent upon him to do work in Japan. Why is this thrown away? If there is a missionary needed in Japan, why don't we keep the men there that are able to do the work, without spending a lot more money on them? It looks as though we sent men out there to give them the learning, and then bring them back on furlough and pay them. The country feels that there are too many furloughs and holidays for missionaries; there are three, four, five or six of them, perhaps, going around at once. Will you explain how I can go home to London and tell the people what has been done, and why it was done? I cannot understand it.

THE CHAIRMAN—If you would take some of us along, we might help you.

MR. ROBINSON—I will pay your fare if you will come along and explain it.

THE CHAIRMAN—I think I could explain it to any reasonable congregation.

MR. ROBINSON—If you would make it as short as you did your visit to us in London when we were in trouble—about three minutes.

THE CHAIRMAN—It is a good thing to know how to get out of trouble.

another year." I believe if that attitude is taken the Church will be quieted. This Board is perhaps not an unfair representative of the Church at large. When this Board met there were convictions, and feelings, and beliefs, that have been very greatly modified as the investigation has proceeded and as the documentary evidence has come before you, and what has taken place in this Board will take place throughout the country, unless persistent efforts are made to prevent the Church from being at peace in regard to this matter. As long as the people are stirred up of course there will be trouble, but if all concerned will just set themselves to quiet this agitation, to say, "We have come to conclusions after exhaustive examination, and these conclusions we believe to be right," the Church at large will acquiesce in the decision. A certain amount of defence should be paid to public opinion, and by that I mean just now Methodist public opinion; but the first consideration in my mind is to do what we believe is right, no matter what public opinion may clamor for. My own belief and conviction is that the course proposed in the amendment is the best at the present time. It may not be ideally the best, but it is the best under existing circumstances; and I do hope and trust that this will be accepted by the Board and by the missionaries. If it is, I feel confident that before a year has gone by we shall find a very different state of feeling all over this country, and that our work will be advancing smoothly in all its departments.

DR. POTTS—I would like to ask Dr. Sutherland a question. Do you think, by the passing of this amendment to the amendment, that it would act as a relief to the Woman's Missionary Society in relation to their side of the affair?

DR. SUTHERLAND—Perhaps that amendment had better be read again.

(Amendment to the amendment read.)

DR. SUTHERLAND—I see the bearing of it now. I can only say that, so far as my judgment is concerned, the moment we return one or both of our missionaries to the Japan field, the Woman's Missionary Society will be at perfect liberty to follow the same course with regard to their missionaries.

DR. BRIGGS—I take a different meaning. I take it that they are free now, or when they meet next week.

THE CHAIRMAN—I think they would be free up to the range of that resolution.

MR. GURNEY—I seconded that resolution in exact harmony with every word of it. I read nothing between the lines, and it leaves it exactly as Dr. Sutherland interpreted it. When we send a missionary back and vary the contract, if you call it such, with the Woman's Missionary Board, they are at liberty.

THE CHAIRMAN—When we vary the contract so far as it is a contract.

DR. SUTHERLAND—I think it is a pity this Board should not settle the point instead of putting it on the Executive. If it is thought best, however, that this course should be taken, we will have to make the best of it.

MR. AIKINS—It was not my intention to have said anything upon this subject, although I have opinions, and very strong opinions. These opinions have all been confirmed since I came to this Board. I have been acquainted with all this difficulty in Japan, so far as it is possible for a person to be acquainted with it from the correspondence that has been brought before this Board. The Executive were conscious of this fact, that there was a difficulty in Japan. That difficulty has grown to such a size that the question was, what could they do in order to remove the difficulty, in order to quiet matters there? They took, to my mind, the only course that appeared to them feasible. If that action is reversed in consequence of the circumstances being different, I am sure I will not feel sorry at all; but, at the same time, there is this difficulty. We have the six missionaries in Japan on strike—I use the term in the ordinary sense—they may remain; they may not remain. Would it be prudent to send Dr. Eby or Mr. Cassidy to that land under present circumstances? We do not know what action those missionaries may take. My desire and my wish is that they may reconsider what they have done and remain at their post, but we have no evidence of that. Is it likely that if Mr. Cassidy or Dr. Eby were sent back

to-day to them, knowing the close relationship that existed between these brethren, that they are likely to produce any good effect upon them? It may be said, if Mr. Cassidy has seen when and how he has erred in the past, he would be more guarded in the future. I do not see where the evidence of that is. The fact has been established to-day that the agitation amongst our people here was caused largely by the instrumentality of those returned missionaries and their letters in the press; our people were greatly exercised over them, and the letters that appeared, even in our own connexional organ, excited our people very much. Those letters were all on one side; they have been carried to such an extent that even the editor of the *Guardian* said he thought, under existing circumstances, as these letters appeared on one side only, it was desirable the discussion should quit until the matter had been examined. Now, the matter has been examined, and I think we all come to this conclusion, that what we have seen and heard here must satisfy us that there was a difficulty in Japan. That difficulty commenced in small trivial things, things that I am surprised at, and I am sure the public will be surprised when they come to the knowledge of the facts, that our missionaries and the lady missionaries should not have exercised that common sense which, I presume, they possess, and settled their difficulties there. But they did not settle them. Now, inasmuch as the circumstances remain the same to-day as they were weeks and months ago, is it desirable, can any person believe that it is desirable, that these missionaries should return? If Mr. Cassidy feels that he has done wrong he can show by the course that he will pursue that he is prepared to make any amends he can; if he is prepared to satisfy our people that so far as this Board is concerned they have not done him an injustice in deeming it prudent that he should not return at the present time. If by Mr. Cassidy's return these difficulties would be settled, I would say, by all means return; but I do not believe they will, especially after the statement made by the Rev. Dr. Cochran, a man in whom we all have confidence. His conviction is, that under existing circumstances it would be a mistake that Mr. Cassidy should return there. Now, would we be justified, under these circumstances, to allow Mr. Cassidy to return? My own conviction is it would be a mistake. I quite agree with what Dr. Potts says. I think that any action taken by this Board, if it is unanimous, or nearly unanimous, will carry the Church with it; but I feel satisfied now that after the action taken in the other matter with reference to these six missionaries, this Board, united to a man, can resolve so and so, and that is going to satisfy our people that after a thorough investigation they have come to this conclusion, and that it must be correct. If we take the same course with reference to this it will carry conviction to our people and the constituency outside; but whether it does or not, I think we are bound to take it. I think we are all honest; our convictions may be wrong, our judgment may be at fault, but we desire to do what is right. My decision will be to vote for the amendment of Dr. Briggs.

MR. CHISHOLM—I do not intend to take up the time of the committee at all, although I have made quite extensive notes. I simply wish to say that I do not wish to give a silent vote on this question. I came here without any knowledge of the facts of the case, and I have listened very attentively to all that has been said and read on this question, and I reached this conclusion: That the Executive were fully justified in the course they took in the recall of our missionary, Brother Cassidy. The ground upon which they based their resolution for recall remains just exactly the same as it did then, and I see no other course before me but to vote for the amendment to the amendment as presented by Dr. Briggs. I feel just as the rest of the brethren do about it, that the circumstances that brought about this state of affairs were very trivial indeed in themselves; yet they are here, and they have so culminated as to make necessary the action of the Executive; and while they do remain I am under the impression that that action of the Executive should be upheld.

MR. DONLY—I wish to say but a very few words. I have had an experience in this Missionary Board of nearly a quarter of a century, a member of the Executive Committee

for about twenty years. I was not aware that our missionaries in Japan had any cause of grievance such as was reported when these missionaries returned. I came up to this Board with a full determination to see that this was investigated. It has been thoroughly investigated I believe. I have made up my mind that it is not in the interest of the Missionary Society, or of our Church and the work in hand, that these missionaries should be returned. I think it would be a great mistake. I have had the most kindly feelings towards the brother for the number of years that I have known him. I love him sincerely, and I would not for a moment think of giving a vote that would be detrimental to his interests; but the interests of the Church are paramount just now, and I do not think we would be discharging our duty, with the light that we have, in returning Mr. Cassidy at the present time, or the other brother. I just wanted to say that from my knowledge of what has been done, and correspondence which I have listened to from year to year, for all the years that I have been connected with the Missionary Executive, I am satisfied that the most kindly relations existed between the authorities in Canada and the missionaries on the field, and the purpose always was to do the very best they could; and nothing has come out of the investigation to make me change my opinions as to that. I am of the same mind to-night that the best has been done. I endorse what the Executive has done during the past year since the General Conference, and I shall vote for the amendment to the amendment.

MR. NIXON—I think I ought to be permitted to say something, as I was the mover of the original resolution. I would like to say in the first place that we laymen—I speak for myself, but I think I might bring in the rest of the laymen—that we laymen take as deep an interest in the missionary cause of the Methodist Church as the ministers do, notwithstanding that one of us happens to be a lawyer. I have been a member of this Church for more than fifty years. Although a layman, I have done some little platform work in connection with the Methodist Missionary Society, and it is a cause, above all other causes of our Church, that I love and that lies very near to my heart. When I came here I was entirely untrammelled in my own mind as to how I would vote on the question. As the hours went by, until late this afternoon, I felt that I must and would support Brother Cassidy going back to Japan; but at the conclusion of Brother Cassidy's remarks I found that he was apparently, according to his own confession, in entire sympathy with some document which had been issued from the press, and which had been sent around to certain of the Conferences of our Church. When I heard that I came to the conclusion that I could not support the sending back of Brother Cassidy to Japan. That changed my views; but those views have been strengthened by some remarks or some answers to questions which were brought out by Mr. Aikins when he was interrogating Dr. Cochran. I had written down myself one of the questions which Mr. Aikins asked, intending myself to ask Dr. Cochran about the return of the brother to Japan. That strengthened me, and since I have sat here and heard the discussion on Dr. Briggs' amendment to the amendment, I have come to the conclusion that Mr. Cassidy can do just as good work in this country, for this year at all events, as he could possibly do in Japan, and I come to this conclusion from his own words. He sat on the floor of this room that every-where he went in connection with making missionary addresses, that the amounts paid were in advance of last year. Well, that is just the man to continue for this year in connection with that work. I came to that conclusion, and so in that respect I cannot say that the Church is going to lose anything by retaining Brother Cassidy in this country. Then the question of tact was brought out. Well, I said to a brother in this room, "I do wish that Brother Cassidy had a little more tact." It is not only Dr. Cochran that thinks he wants tact, but I think there are several others of us here that have come to the same conclusion. Perhaps we all want tact sometimes, when we get up to speak; but I thought two or three times that the brother did not show the wisdom which he might have shown even on his own side, and speaking in his own behalf. And when that is the case in connection with a man speaking for himself, how much more may he show

a want of tact when he is not speaking in that connection. Now, you will remember, I asked to have the original resolution withdrawn, and have Dr. Briggs' amendment to the amendment substituted therefor. I therefore feel myself entirely free, and as I am in entire accord with the resolution offered by Dr. Briggs I purpose to vote for it.

REV. DR. TOVELL—From the beginning of our session to the present we have acted with the utmost courtesy and kindness towards the brethren, and I should be very sorry indeed if we would separate to-night without the Chair giving an opportunity to Mr. Cassidy, if he desires it, to make a statement which shall be pertinent to the request that came from the east, from Mr. Huestis.

THE CHAIRMAN—If it is the desire of the Board, of course Brother Cassidy may speak if he wishes.

MR. CASSIDY—I do not speak, Mr. Chairman, as having any bearing on this question. I hope that will not be thought of for a moment. I thought that this question would be decided first, and certainly what I have to say I do not intend shall have any bearing on it. If it is all the same I would just as soon speak afterwards.

THE CHAIRMAN—If you do not intend to speak with reference to the matter now before the Board in any shape, whatever else you may have to say we will take up under another question.

MR. CASSIDY—What I wished to speak of was simply an item in connection with my address to-day, in going over the part affecting myself and my relation to the agents of the other Society. There was one point which I did not answer, which was called out by Brother Huestis, and, as I said before, I preferred to just leave it without any further explanation. All I request this evening is that I may know whether that particular part is to go to the public press or not. If it is to go to the public press, I thought I ought to put in a further explanation in the way of documents, letters and so forth, on the other side. I would much prefer that it be dropped out of the public reports.

THE CHAIRMAN—We could take that up subsequently. Then, are you ready for the question?

MR. TORRANCE—Mr. Cassidy has had the opportunity of saying something, and has declined; now I think Mrs. Large should have the same opportunity.

MR. CASSIDY—I entirely misunderstood the question. I thought it was the question raised to-day by Brother Huestis.

THE CHAIRMAN—If Brother Cassidy has anything to say, we will give him a chance.

MRS. LARGE—Mr. Huestis asked the question. I want to say this: When I shook hands with Mr. Cassidy this morning, I did not know that anybody was watching. I did not know that anybody observed it. I shook hands with Mr. Cassidy because I felt that I ought to shake hands with him, and when I did it the past with me was forgotten.

MR. CASSIDY—I beg the pardon of the Chair for thinking of another question altogether, a question raised by Brother Huestis, and not the one to which he referred just now. It was not that I declined to say anything on this line. I have not been so much delighted and pleased for a long time as I was when I received a warm hearty shake of the hand from Mrs. Large to-day, and had repeated the hand shaking with all the others. I have had no ill friendship with any of the others, so that I felt very thankful and happy indeed when that took place.

THE CHAIRMAN—The motion is now before you. Will you have the motions all read by the Secretary?

(Secretary reads the original motion, the amendment, and the amendment to the amendment.)

DR. TOVELL—I would like to have an opportunity of voting on Mr. Langford's amendment, if I could reach it. I do not want to vote against that. I claim that it is hardly fair to make it impossible to vote on it. Is it possible, in case Dr. Briggs' amendment to the amendment should be lost, to bring in another amendment to the amendment?

MR. CHISHOLM—I rise to a point of order.

DR. TOVELL—I will admit that myself; I am only anxious to get to the bridge of my own personal convictions, and will stand there.

MR. BETTS—It struck me that there is a considerable agreement between the amendment to the amendment and

the amendment minutes looking

DR. SUTHERLAND—The amendment comes to the amendment other one taken

Tovell and other their vote on the

MR. BETTS—THE CHAIRMAN to the order of order.

MR. KETTLER—Tovell to give n ment and the a that he would n

MR. CHISHOLM in order to raise take a vote?

DR. TORKMAN the amendment unanimously, make it unanim

THE CHAIRMAN the amendment (The vote w seven against.)

MR. LANGFORD move that the v

MR. LAMBLEY of the other mo therefore second

DR. TOVELL—remark made by to thoroughly i he would be ve not be returne for his return, that resolution.

MR. COX—I resolution prev Cassidy's return mistake that he

DR. TOVELL—THE CHAIRMAN unanimously.

MR. ROBINSON THE CHAIRMAN vote of Brother

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the amendment. Would it not be possible, after a few minutes looking over the two, to get them blended?

DR. SUTHERLAND—Would it be practicable, by the unanimous consent of the Board, to let that amendment to the amendment be taken as the original motion, and the other one taken as the amendment? That would give Dr. Tovell and others who wished it an opportunity to record their vote on that one that he wants to reach.

MR. BUTTS—If this Board so orders, it could be done.

THE CHAIRMAN—The Board can do almost anything as to the order of its business, but that is entirely out of order.

MR. KETTLEWELL—Would it be out of order for Mr. Tovell to give notice that if the amendment to the amendment and the amendment should be got out of the way that he would move an amendment in a certain form?

MR. CHISHOLM—I rise to a point of order, whether it is in order to raise all these questions after we commence to take a vote?

DR. RYKMAN—I would like to ask this question: If the amendment to the amendment should carry, but not unanimously, would it be so put again as to enable us to make it unanimous?

THE CHAIRMAN—The motion is upon the amendment to the amendment.

(The vote was then taken, and stood twenty for and seven against.)

MR. LANGFORD—Can I introduce a motion here? I move that the vote just passed be made unanimous.

MR. LAMBLEY—I am exceedingly anxious, as the seconder of the other motion, that it should be made unanimous. I therefore second that motion.

DR. TOVELL—May I be allowed just to add that one remark made by Mr. Cox very greatly influenced my mind to thoroughly favor Dr. Briggs' amendment, namely, that he would be very sorry to think that Mr. Cassidy should not be returned to Japan; his hope and expectation was for his return, and with that in his mind he would sustain that resolution. That is how I understood Mr. Cox.

MR. COX—I said I would be sorry if by Dr. Briggs' resolution prevailing it would ultimately prevent Mr. Cassidy's return to Japan. I said I felt it would be a mistake that he should return now.

DR. TOVELL—Then I will sustain this motion.

THE CHAIRMAN—It is moved that the motion be made unanimous.

MR. ROBINSON—No, I am voting against it.

THE CHAIRMAN—It fails to be made unanimous by the vote of Brother Robinson of London.

On motion the committee rose. The Board adjourned at 11.30 p.m. until 9 a.m.

THURSDAY, OCTOBER 10TH.

Thursday forenoon was occupied by routine business.

On Thursday afternoon at three o'clock the Board resolved into Committee of the Whole, and it was agreed that Dr. Eby be now heard.

DR. EBY—Mr. Chairman, the words that I shall use myself in simply stating my case, that is my position, will be as few as possible. The thing that perhaps will first strike the brethren is surprise that the reading of the document seemed so overwhelming to me. I want to say that the overwhelming part of it was not simply the things that were said about me, the effect upon me as having touched my consciousness, as having given real cause for these things; but the overwhelming thought was the surprise, the revelation of a great many things which came to me that I did not know before, every one of which, however, is valuable to me in enabling me to make myself better known amongst the brethren in this country from whom I have been separated for so many years. The first overwhelming idea that came to me was that a great officer of a great Church should take such a course as is indicated in this document, so unstatesmanlike, so much like a pettifogger, rather than have a quiet, full investigation as we desired. The next is the combination that seemed to be got together in order to do Mr. Cassidy and myself

and the men in Japan an injustice. The aim does not seem to be to obtain light, but to accomplish a purpose. One strange part of the combination to me was that of Dr. Sutherland and Mrs. Large, and the whole presentation of the case from the standpoint of the troubles with the women. I had distinctly understood that my attitude was not held to have been blameworthy in the eyes of Dr. Sutherland and the Board. At different times Dr. Sutherland indicated to me that my attitude to the women was conciliatory.

DR. SUTHERLAND—I beg your pardon. I never made such a statement to you on any occasion.

DR. EBY—I wish to have it on record. I am prepared to stand by what I am saying.

DR. SUTHERLAND—Then let my remark go on record also.

DR. EBY—In addition to that, Dr. Sutherland has stated strongly in my hearing, and in the presence of others, that while my letters seemed to be those of a gentleman, in his opinion Mrs. Large ought not to remain in Japan for one month. And here we have the combination of the two difficulties.

DR. SUTHERLAND—You never had those two statements in that combination. What I said about Mrs. Large to the Secretary of her own Society was, that I felt every consideration for her health, and even her life, demanded that she be relieved from the Japan work.

DR. EBY—I will return to all this—everything that is disputed. The next thing that overwhelmed me was the fact that if this thing should be published and get amongst our people it would have to be controverted, and the result of it would be disastrous to the income of the Society. I will leave all minor matters to-day and simply give you my position. Whatever future step I will be able to take, or compelled to take, is unknown to me. I have taken every step so far in the light of God's will, and my steps in the future will be likewise. I asked at the beginning of this meeting, when I was called upon, to know why this cloud of misunderstandings had been hanging over me all these years; why, since I came, I seemed to be in an environment so different from what I was in before; and now with this statement I am exceedingly glad to say that I understand it, although it has caused me so much pain. But the solution of it, through this document I presume, will differ very much from the ideas and thoughts that prevailed in the minds of many of the brethren here. Just a word or two about the Review. I am going to make two or three strong statements that I am prepared to stand by afterwards and prove, one by one, as we take the document, and what it says; and then, after I give this outline, I shall give two or three specimen spots in the documents to illustrate what I will do with the rest when the time comes.

In the first place, actual misstatements as to facts.

Second. Half facts, which do service for the whole, and are totally misleading.

Third. Misplacement of facts, which destroy the proper perspective, creating an erroneous idea.

Fourth. Parts of documents omitted, which would materially affect the issue.

Fifth. Figures so placed as not to tell the truth.

Sixth. Omission of facts and figures which would essentially change the complexion of groups.

Seventh. Omission of documents that would tell unfavorably against the Secretary's case.

Eighth. Perpetual *suppression veri* and *suggestio falsi*.

Ninth. Attributing all wrong motives and aims.

Tenth. A construed whole which is an historical fiction.

Now, the first illustration that I will give is of my financial folly, which has been so very emphatically brought forward that I have met almost everywhere brethren to sympathize and say, "Oh, there is nothing against your character; it is simply your financial schemes and your wild ideas, and we can understand that. But after all there is a limitation to money," and so on. I have not read this document, but on that point my eye lit on one paragraph that I would like the Chairman to read and tell me just exactly what impression it conveys, or the

Secretary, I should have said. It is the 17th page, "The Tabernacle Burned and Rebuilt."

(The whole of the section referred to was now read by Dr. T. G. Williams.)

Dr. EBY—I would like to know just exactly what impression that conveys, and what fault there is in this? I mean what financial weakness is there about it?

Dr. SUTHERLAND—Has anybody said or suggested there is any financial weakness about it?

Dr. EBY—This whole thing is intended to convey the idea.

Dr. SUTHERLAND—That is your opinion.

THE CHAIRMAN—Is that all that is said about the Tabernacle?

Dr. EBY—I want to get what impression that would convey. This is written to give information.

Dr. SUTHERLAND—Certainly.

Dr. EBY—And to give ideas, and I want to know just what idea this would give to a person who reads it. Before I make any comment I want to know how it strikes.

THE CHAIRMAN—Brother Eby will have to be his own judge of what idea it gives to him. Every man of us will have to decide for himself. It is not likely any man would give you his interpretation of it.

Dr. EBY—Then I will say just what I think it looks like. In the first place, it looks to me like this: in the beginning of 1890, plans and estimates were ready, and the Council decided to proceed with the building at an estimated cost of so much. When the structure was nearing completion the interior and roof were swept away in a destructive fire. But the walls were comparatively uninjured, and the Council decided to rebuild at once, so far as the funds on hand would go. This was the decision, "as delay would entail further loss," etc. (Reads from Review.) The Council acted; a certain proposition was made; the Executive Committee here endorsed that proposition; we had authority to go on and complete the building; and then going on with the building and making expenditures, it came to appear that there was still a need of funds; it looked like that, and they were getting on towards completion when it was found that 2,670 yen were required, besides 800 yen that were on hand.

Dr. SUTHERLAND—Eight hundred yen, or thereabouts, promised.

Dr. EBY—And that in order to get the 2,670 yen under those circumstances there was a somewhat peremptory demand cabled across the water for this amount, in order to complete the Tabernacle, as a separate action from what had been before, and then in addition to that, in order to complete the Tabernacle, there arose the necessity for still more money. This did not seem to be all, for the Council, after getting all that, still wanted more.

Dr. SUTHERLAND—Excuse me. That is not what is said here.

Dr. EBY—"This did not seem to be entirely satisfactory to the Council," etc. (Quotes from Review.)

Dr. SUTHERLAND—What did not?

Dr. EBY—What was done before.

Dr. SUTHERLAND—The Executive agreed to advance the 2,670 yen, to be recouped in whole or in part by amounts that might be received at the Mission Rooms, and this did not seem to be entirely satisfactory to the Council.

Dr. EBY—You mean the recouping?

Dr. SUTHERLAND—Yes.

Dr. EBY—That is just what I want to get at. To see what the thing means, to be able to get at it. The general impression seemed to be to show the history of the affair and the result of it as my scheme, and the terrible financial drain of it. Now, we will just take that meaning; that throws light on it.

THE CHAIRMAN—Is not that the plain English of it?

Dr. EBY—I am trying to get at this, and you will see the result of it; that is, the impression that this should not be recouped in whole or in part, and so on. What I want to indicate is this, that the action above—the action of the Council—was endorsed by the Executive, and that action of the Council is what is placed below in the next paragraph.

Dr. SUTHERLAND—No, sir.

Dr. EBY—The action of the Council is that which is given in the cablegram.

Dr. SUTHERLAND—Pardon me; there was no cablegram sent to us, but a communication which asked an answer by cable.

Dr. EBY—The communication to which a cable reply was asked.

Dr. SUTHERLAND—That is it.

Dr. EBY—Then allow me to state what took place: You will see the date of that is in July. The Tabernacle was burned in June, and by this date in July we had looked over the whole situation; we found the walls in good condition, or the most of them, and we found a certain amount of effects on hand. We also found that I had raised some money, and that for 2,670 yen granted by the Board, we would be able to begin right there and complete the Tabernacle with what we had in hand. Immediately we wrote home asking for the 2,670 yen, stating the whole of the circumstances, and Dr. Macdonald and the rest of us thought that the matter was so plain that there would be very little doubt about the amount being granted. We went on. The cablegram did not come. I received letters from home congratulating me on the fact that so small an amount was actually required in order to complete the work. We went on and completed the work, and expected that this would be recouped very largely from the donations that would come into the Mission Rooms. That was, of course, accepted; it was a part of the condition. Now, what I want to emphasize is this, that the Tabernacle was rebuilt with that 2,670 yen from the Mission Board, and we never asked for another cent in addition to that. The recouping had gone on for six months.

Dr. SUTHERLAND—Nobody affirms you did ask for any more.

Dr. EBY—There is an affirmation in that paragraph, that anybody reading would imagine that after the acts of the Council—all that first paragraph had been acted upon—there came this second demand for 2,670 yen. I have asked my friends to tell me what that meant, and they have told me that is what it conveys to their minds, and I wish to say that impression is conveyed by these misplacements. You have the act of that Council put in two different places, where it looks accumulative; it is not actually said, but it is so placed as to make everybody reading that paragraph feel that after the first act of the Council was exhausted, that then upon that there came another demand for 260 yen, and then upon the top of that there was wanted still something more. Now, I think anybody reading this paper would take that impression.

Dr. SUTHERLAND—I submit, Mr. President, that nobody could take that meaning from it unless he were determined at the start to take that meaning out of it. Here are cases wide apart, one in July and the other in December, and they are not the same at all.

Dr. EBY—I do not say they are. I put these wide apart. I say that this in July is the same as that in the paragraph before. In certain letters from the Executive the action of the Council was endorsed, but the action of the Council is what is down below. You pass your pencil, please, around the paragraph from "at a meeting" down to where you have "1890"; just pass your pencil around that paragraph—those three small paragraphs—and pass them away up to the top, and bring them into the action of that Council, and have nothing following there, and you will find that an entirely different impression is conveyed; that there is absolutely nothing, so far as that is concerned, to which any blame is to be attached, and that the placing of that action of the Council in two different places, one following after the other, conveys the impression—strengthens the impression that has been conveyed to the minds of many—that after one plan has been agreed to, then, on top of that, there comes more in order to accomplish the whole. Now, the fact is that we asked the Executive of the Missionary Society for not one more cent after that 2,670 yen were received. For all the rest after that, everything that I expended after that—although some expenses were incurred more than there was money to meet—I raised the money, and they were paid before long in every case.

Dr. SUTHERLAND—But at this point no such statement affirm that no such statement, and the

Mr. SWANN—make his statements wards! Let him

Dr. EBY—I the building of a great hole, and money in it, expense and doing it in make a comparison and the building of the building of the Executive earlier than that rather we were at 14,000 yen. The Sutherland comes another lot of in direction.

Dr. SUTHERLAND—Dr. Eby! I mean the extent of 14,000

Dr. EBY—It was Japan.

Dr. SUTHERLAND—Dr. EBY—Yes

Japan you did not not brought the had authority to circumstances, and in Japan at all time, and it was of the Executive

Dr. SUTHERLAND—place at our Executive Dr. Eby have got that time to Cam that getting to when I reached Japan right then and then the others got it.

Dr. EBY—In came to Japan, I what we asked Dr. Sutherland they do that "cil, and the bre about it, and it y All the informat know, came thro a sort of private the building of out that it was contract, and up Mr. Hiraiwa. I that Mr. Hirai exact limits, and point out the contractor with the times as I passe ning it was not earthquake shor shaken down an get an architect and work it in particular. Al building the Ta result is that w stood unshaker Now I will leav

* The action of "The General Secret Mission Hall in Tokyo Council be authorized, not to exceed 10 personally to Dr. Mac

Dr. SUTHERLAND—I am sorry to interrupt Dr. Eby, but at this point let us nail this one thing. I affirm that no such statements are made here as Dr. Eby says. I affirm that no such impression is conveyed by this printed statement, and that he is simply inventing impressions.

Mr. SWANN—Would it not be better to let Dr. Eby make his statement, and then let any replies come in afterwards? Let him go right straight on.

Dr. EBY—I would just like to state also with regard to the building of that Tabernacle, that it has been called a great hole, and I have been blamed for putting a lot of money in it, expending a great deal of money in the plant, and doing it in a very unwise way. I want to simply make a comparison between the building of that Tabernacle and the building of the Azabu church. We went on in the building of the Tabernacle, had our plan well considered in the Council, and sent home, until at a meeting of the Executive in Toronto, in the summer of 1890, or earlier than that, the sum of 14,000 yen was granted, or rather we were allowed to go on and build to the extent of 14,000 yen. This was never communicated to us. Dr. Sutherland comes to the ground, and with his help we buy another lot of land, and begin to do the work under his direction.

Dr. SUTHERLAND—Will you tell us what year that was, Dr. Eby? I mean the time that it was agreed to go on to the extent of 14,000 yen?

Dr. EBY—It was a meeting shortly before you left for Japan.

Dr. SUTHERLAND—That would be in the spring of 1889.

Dr. EBY—Yes. Just before you left. When I reached Japan you did not seem to know anything about it; had not brought the information, but simply told us that you had authority to look over the situation and act under the circumstances, and it would never have been known to us in Japan at all if I had not been in Canada at the time, and it was especially made known to me by the action of the Executive in regard to my coming.

Dr. SUTHERLAND—Allow me to say this action took place at our Executive in the spring of 1889. How could Dr. Eby have got information when he came right on at that time to Canada? There was no possibility of information getting to him. If he had been in the country when I reached Japan he would have got the information right then and there; but he was out of the country. But the others got it.

Dr. EBY—In reply to that I wish to say that when I came to Japan, I said the Executive had allowed us to do what we asked for, to go on to the extent of 14,000 yen, and Dr. Sutherland looked up surprised and said, "Did they do that?" I brought it up at the time in our Council, and the brethren said they did not know anything about it, and it was never communicated to us afterwards. All the information that the Council ever had, so far as I know, came through me, and because it was through me in a sort of private way, they never acted upon it.* Now, in the building of the Azabu church, I would simply point out that it was built on business principles, according to contract, and under the direction of Dr. Macdonald and Mr. Hiraiwa. I was twitted at times by Dr. Macdonald that Mr. Hiraiwa was able to keep his accounts within exact limits, and the church went up. Now, I want to point out the church in Azabu was built by a Japanese contractor without the aid of an architect, and I saw at times as I passed by that church that from the very beginning it was not safe, so that when the time came that an earthquake shook the whole city, the Azabu church was shaken down and had to be rebuilt. I took the trouble to get an architect for my plans. I had a man to get material and work it in such a way as to make it safe in every particular. All the extra expense that we were put to in building the Tabernacle I was able to raise myself, and the result is that when the earthquake came, my Tabernacle stood unshaken as the monument of my financial folly. Now I will leave that branch. This may not be interesting

to everybody, but I really would like to have the privilege of giving what I have in a quiet house.

Mr. CHISHOLM—It is the conversation on in the other room that is causing the interruption.

Dr. EBY—The next point that I refer to is my relations with Dr. Macdonald. I agree with almost everything that has been said to the credit of Dr. Macdonald, as everybody here knows. There are just two or three things in which we have not exactly seen eye to eye. I have held that his medical income was the property of the Board, and not his own. It was money earned in time paid for by the Board. Other physicians in Japan who earn money in the same way hand the money into the coffers of the Board, and they are dispensed by the regular Board authorities. Dr. Macdonald positively refused to earn money for the Board. Of course, as the Board agreed and allowed Dr. Macdonald to spend it himself, in his own way, we had nothing to do but acquiesce; at the same time, I have had my doubts as to the wisdom of it, for reasons that it is not necessary for me here to dwell on. In the second place, I think that Dr. Macdonald, as head of the Mission, should have been a spiritual, harmonizing point of contact. I have often said to him, both in our Council meetings and privately, that if we could only get him in prayer meeting, and know each other better in the light of spiritual intercourse, that I believed all our difficulties would completely disappear; and I remember once in speaking of it with Mr. Whittington, who was unable, in a great many points, to see eye to eye with me, that he spoke very strongly and said it was what he desired above all things also. Dr. Macdonald said there was no need of our having prayer meetings. He did not want to have any prayer meetings for himself, and we ought to be ashamed of wanting them for ourselves. In this we differed materially.

THE CHAIRMAN—You allege that Dr. Macdonald said that to you?

Dr. EBY—Yes, and that we never had a prayer meeting under Dr. Macdonald's direction from the beginning to the end, so far as I know, either amongst ourselves or with the women, although I thought that that was one of the first things we ought to have.

Dr. BRIGGS—Dr. Macdonald said something about being ashamed to hold a prayer meeting?

Dr. EBY—That we ought to be ashamed to need a prayer meeting for ourselves; that we did not need to have a prayer meeting. We had our other meetings in the Japan work, and our private prayers, I presume, and there was no need of a prayer meeting.

Dr. SUTHERLAND—A separate prayer meeting for the missionaries.

THE CHAIRMAN—Brother Eby alleges that, and unless it is refuted now, or at some time, it must go for what it is worth.

Mr. CHISHOLM—Do I understand that Dr. Macdonald was opposed to the missionaries holding a prayer meeting?

Dr. EBY—What I say is, he did not do it. We had our little prayer meetings independently, but it had to be without him always.

Mr. CHISHOLM—But did he say that you ought to be ashamed to need a prayer meeting?

Dr. EBY—When Mr. Whittington spoke to him—I do not know, of course, whether Mr. Whittington would remember this, but I remember distinctly—he said, you ought not to need a prayer meeting.

Mr. LAMBLY—Did Dr. Eby hear this from Dr. Macdonald himself?

Dr. EBY—I heard him say it himself. I heard an expression that conveyed an impression to my mind: "You ought not to need a prayer meeting."

Mr. LAMBLY—All our troubles in Japan have been from impressions taken from things said, or looks, or things of that kind. I think you ought to be very careful of the words used by Dr. Macdonald if he is quoted six or seven thousand miles away.

Mr. NIXON—Do I understand the words were, "ought not to need a prayer meeting?"

Dr. EBY—I think those words do not amount to much. I do not want to convey the impression that he actually said you ought to be ashamed of it. As near as I can remember, as to the impression made on my mind and

* The action of the Executive Committee, May 1st, 1890, was as follows: "The General Secretary submitted plans and estimates of the proposed Central Mission Hall in Tokyo, which were approved, and it was ordered that the Mission Council be authorized to proceed with the building, the whole cost, including site, not to exceed 14,000 yen." This action was communicated by the Secretary personally to Dr. Macdonald, and the building was proceeded with accordingly.

remaining through all these years, the words were these: "You ought not to need a prayer meeting."

MR. LAMLEY—You used the word "ashamed."

DR. EBY—Then I will take that word "ashamed" back, but it conveyed to my mind that idea, and the simple fact is we never have had a prayer meeting.

DR. SUTHERLAND—This sentence in the article quoted in my Review from the *Eastern World* may throw a side light upon it: "Is it necessary, then, that to be considered a pillar of the Church he should attend prayer meetings, while some poor sufferer is counting the minutes in waiting for his physician and friend?"

DR. EBY—I think that is under different circumstances. I am speaking of the whole history of our Mission, and of the way in which difficulties might be avoided, and the way in which our Mission work might be best carried on on spiritual lines.

THE CHAIRMAN—Well, we have heard what Dr. Eby says in the matter. We will gain all the information we can from other parties before we get through.

DR. EBY—The next point I hold is that no man can be full of two things at the same time. He was full of medical and financial affairs, and his medical reading and practice was no substitute for knowledge of evangelistic science and evangelistic work, which we felt, and I especially felt, was so much needed in Japan, especially in the leader—not in the individual. Everything that is in the Review goes to show that as an individual missionary, and as a man of generous influence, there is nothing whatever against the medical practice, so far as that goes, directly or indirectly; but what I refer to is the evangelist, with force and fire and leadership, as an officer, to lead the force on to accomplish some great purpose: The task of leading a band of men whose only object was the salvation of the people and the Christianization of Japan.

Then the next point is, I find Dr. Macdonald exceedingly sensitive as to criticism. It seemed as though he never could by any means make a mistake or go back from a position, and what I did here in Canada, at the legislation of 1886, seemed to give him great offence. I divided the office of the leader—the Chairman—into three, so that the Chairman, if he so willed it, could have the assistance of one of the other brethren to do a certain part of his work. That is if he, for instance, were not able to come from Tokyo, he could have another appointed as evangelistic superintendent to work with him and under him. This he seemed to regard as an effort to take something from him. Remarks that I let fall, whether at the Mission Board or under other circumstances, seemed to have been reported to Dr. Macdonald, and reported in such a way as to give him the impression that I was not careful of his character in this country, that is, of the way he did his work. Now, the impression I have always intended to convey, if I speak of Dr. Macdonald, as I emphatically stated in the Mission Board, was that he was a thorough all-round missionary; but he was confined there, and was not able to do that kind of evangelistic work that I felt was needed all through the country in order to accomplish aggressive work. This seems to have come to him in such a way as to have grieved him; and when I got back to Japan it seemed impossible for me to get close to Dr. Macdonald. There was an element of stand off which he seemed never to lose. Now, so far as the legislation was concerned, and the effort that I made to have it so that the doctor or any person else in the position could make use of evangelistic force, and as it happened at that time, I was the only really available evangelistic man. Dr. Macdonald was away, and Dr. Cochran was Chairman of the District, but he was in the theological school, confined in Tokyo, and it was impossible for him to do the amount of preaching that a man in that position should do. He did a certain amount of preaching in the city, but at the same time, as an evangelistic preacher, there was something more needed, men who would give themselves to the evangelistic work and preaching, and give their whole time and strength to that. When Dr. Cochran became the Chairman the first thing he did was to say, "Elect a brother as evangelistic superintendent to do that kind of work." The result was the brethren put me in, and during that year I went back and forth through the work like the weaver's shuttle, and the result was we had an

increase of sixty per cent. in the membership and one hundred per cent. in the finances of the Mission.

The next point is, that when Dr. Macdonald came back as Chairman after that, he did not seem to feel the need of an evangelistic superintendent in the city of Tokyo. In the meantime we had divided the work into three parts; Mr. Cassidy had gone to Shizuoka, and Mr. Saunby to Kofu, and before Dr. Macdonald came back we had it divided so that these brethren had superintending powers over their different sections; and when he came back we of course laid down our office at his feet, because it simply came from Dr. Cochran as he had requested it. Dr. Macdonald requested Mr. Cassidy to continue in his place, and Mr. Saunby in his, and so it went on; but in the city of Tokyo he said that he was there himself, and there was no need of another superintendent; and so I was left exactly in the position of a superannuated missionary, without a position or place, or defined work, with nothing whatever before me but to be invited by the brethren to preach in their churches. That was the position in which I was before I came home before my first furlough, when I was in great trouble to find work to expend all the strength that I had. I came home determined that I would not go back unless some arrangements could be made whereby each man would have distinct work, and have full work in some way, and that was why this resolution was put in, that the Council might place each man in some particular place, and give him full work to do. But there I was in the city of Tokyo, and each of the brethren had his place and his position, and I was left without. When I was in this country on that furlough I talked of going to Europe, and the brethren said, "We want Brother Eby back in Japan." The Council formulated a request of that kind, but instead of Dr. Macdonald writing to me about it, he asked Dr. Cochran to do so, because he was afraid our relations were not cordial; and Dr. Cochran wrote that the brethren wanted me back in Japan to expend my strength in preaching all over the work. When I got back and found that Dr. Macdonald was not going to give that practical outcome to the request in the letter, Dr. Cochran and I were appointed a committee to formulate a plan whereby my former idea of a Central Mission should be carried out, and the Council endorsed a request that \$25,000 might be asked for and gathered by voluntary subscriptions, that we might start a Central Mission in Tokyo. When Dr. Macdonald went home and Dr. Cochran went into the chair, and I had an opportunity of doing the work I was longing for, I was satisfied. I hardly said a word about the Tabernacle or the Central Mission or anything of that description, and if I had had the opportunity of continuing that kind of work right along, I would have let the Tabernacle and the Central Mission drop where it was, although it had got to a certain distance, simply because I saw there was an opportunity of doing work, and if I could do that I could do it well; but one of these two things I felt I ought to do, either have the opportunity of full work as an evangelistic man, or have that central place where I could pour in my strength, such as it was, right in the centre of that city. The contributions that had come in up to that time were not sufficient to warrant us in going on, and I was willing to let the whole thing drop if the first could have been carried out. But when Dr. Macdonald said, "I have no need of an evangelistic superintendent for the work in Tokyo," I was left stranded so far as the work was concerned, excepting as I might be invited to churches here and there, which would not accomplish one-hundredth part of the work that God had given me to do amongst that people. And then it was that I felt that this Central Mission must be made a success. It must go. And then there opened up also before me the possibilities of accomplishing something through the Self-support Band, and so we went on with our plans, and we talked of this, and we talked of that, and I do not think that what we said before we condensed it into a plan that was laid before the Board ought to be brought up in that statement or anywhere else to my detriment. But when the thing was once organized, put into shape, put before the Board, accepted by the Board, and the Board took the responsibility of making a start with it—and I worked on those lines with the distinct understanding that anything

that was special have no financial contributions would seem to me the part of everybody to make the thing. And then here willing and Self-support Band what I wish to now that I was with the Council the Executive or the Board, I whole matter is exactly in accordance Council, which of the Board. ability. I would Dr. John A. W. write to me and that kind of the communication Board would not special responsibility it their moral as the correspondence was all that I of that kind were the Council, endorsement, to have had stamped out. would loyally sit the young men ville and Victor General Secretary young men and cold water thro

DR. SUTHERLAND

DR. EBY—N movement, but wrong in any of funds that were should be given a way, they told me, and I think tunity of saying sion conveyed them were an were willing to missionary out to send their n so much old Victoria College ready to go to where I wanted ence told me the directors of after his passing him out to Ja

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that was special, beyond what the Board gave, they would have no financial responsibility for, but voluntary contributions would cover every expenditure of that kind—it seems to me that that ought to have had the cordial support of everybody, both at home and abroad, in an endeavor to make the thing a complete success upon those lines. And then here comes in the Self-support Band. I am willing and anxious, at the proper time, to show that the Self-support Band's idea was not visionary or unwise, but what I wish to point out is this, because this is a point now that I want to get at: It was started in consultation with the Council. We presented it before the Board or the Executive Committee, and the Executive Committee or the Board, I cannot recall now exactly which, took the whole matter into consideration, and they gave an answer exactly in accordance with my wishes and the desire of the Council, which was that it should have the moral support of the Board. The Board should have no financial responsibility. I would have an opportunity of giving it a trial. Dr. John A. Williams was appointed as correspondent to write to me and to help me in the selection of men and that kind of thing, and I received a very kindly, cordial communication from him to the effect that while the Board would not undertake this work, or have any financial responsibility connected with it, yet they could give it their moral support, and help me as far as they could by the correspondence of the General Secretary. Now, that was all that I wished, and surely, when an undertaking of that kind was started in that way, with the consent of the Council, with the consent of the Board, with the endorsement, to a certain extent, of the Board, it ought to have had at least a perfectly fair trial before it was stamped out. One would think that the Secretary himself would loyally stand by that agreement; but they tell me—the young men, Prof. Andrews and others, both in Sackville and Victoria—that all the letters that came from the General Secretary to them, as they wrote to him about the young men and about going there, were all just so much cold water thrown on the movement.

Dr. SUTHERLAND—Pardon me. I question that.

Dr. EBY—Not directly in any word he said against the movement, but in the implication that there was something wrong in any effort that was not exactly on a line with the funds that were given by the Board. That what they did should be given into the funds of the Board. Said in such a way, they told me—I am just giving what has come to me, and I think it is right that I might have the opportunity of saying it without interruption—that the impression conveyed to their minds was that while my letters to them were an inspiration, and they felt as though they were willing to give men and money for this or any other missionary cause, willing to stand by me in it, and wanted to send their men, the letters of the General Secretary were so much cold water on the whole undertaking. Then Victoria College had a man appointed, had his passage paid, ready to go to an important school that I had opened, and where I wanted a man at a certain date. The correspondence told me the man was coming. I promised the man to the directors of the school. Dr. Sutherland takes this man, after his passage has been paid here in Canada, and sends him out to Japan under the Board.

Dr. SUTHERLAND—Who was this, Dr. Eby?

Dr. EBY—Mr. Moore, I think; and the result was that he did not get there, as I had promised that school. The money that the boys had expended on that man, it seemed as though they could not get back to send a man to this place that I had promised. The result was that I lost that school, and those directors called me a liar because I could not carry out that contract.

Dr. SUTHERLAND—I want to say two things. In the first place, I did not take the man. He came into our work, but not because he was taken by me. In the second place, we promptly refunded the cost of his passage out, because the persons that sent him out did not get his services, and we did.

Dr. EBY—I leave my statements as they are.

Dr. SUTHERLAND—I have no doubt you will.

Dr. EBY—And of course the truth or falsity will have to be tested.

Mr. CHISHOLM—Do we understand from your statement,

Dr. Eby, that a certain amount of money was raised and paid out for the passage of this young man to Japan to take the position in a school that you had secured for him; that Dr. W. Ireland took charge of the young man, sent him out to do work for the Mission Board at your expense?

Dr. EBY—I mean to say that he was sent by the Victoria College.

Mr. CHISHOLM—Do you mean to say, then, that the General Board used that young man at the expense of Victoria College?

Dr. EBY—I say that he was educated and sent out, and that the expenses were not paid for a long time.

Mr. CHISHOLM—We understood from you that they were not paid at all.

Dr. EBY—I said they were not paid for a long time.

Dr. SUTHERLAND—They were paid in the same year in which he was taken into our work. The correspondence of which Dr. Eby speaks, of which there was very little with these two colleges, is precisely the same kind of correspondence I am conducting every week in the year, to try to prevent our young people and our College societies from frittering away their money on every kind of wildcat missionary scheme, and diverting it from the General Society and its work, and I intend to continue on that line with all the strength I have.

Dr. EBY—And yet, after an undertaking has been recognized by the Council to a certain extent, recognized by the Board, one would think that the correspondence ought to be very different, and that there ought to be some cordial co-operation, because I was promised moral co-operation and administrative co-operation. But the administration in this case did not co-operate, but took the man out of my hands, whether Dr. Sutherland or anybody else, I don't know the individual, but the administration took this man, and as correspondence of the Secretary—

Dr. SUTHERLAND—At whose request did we take him? Who asked that Mr. Moore be taken into our regular work? Dr. Cochran can perhaps inform us. How was Mr. C. I. D. Moore taken into our work?

Dr. COCHRAN—By the request of the Council.

Dr. EBY—Perhaps that is a different name—the name of the man.

THE CHAIRMAN—We are dealing with facts. We want to drive some stakes.

Dr. EBY—I am trying to drive the stakes, and I know that a man was taken from here. Perhaps some of the brethren can tell me. Does Mr. Cassidy remember?

Mr. CASSIDY—I cannot recall the name.

Dr. EBY—You will remember I asked to have a look at documents, and so forth, and if we were able to do that, and had time, this would be made plain. We may just leave it as it is, and leave it to be substantiated or otherwise, and the brethren need lay no great stress on it, only I distinctly remember the circumstances, and also the letters that came to me from these colleges, saying that the opinion of these letters were such.

Dr. SUTHERLAND—Have you got the letters here?

Dr. EBY—I have them amongst my letters. I will get them.

Dr. SUTHERLAND—In the published reports of Dr. Eby's Tabernacle he stated in so many words that the Self-support movement collapsed because after returning from Japan I discouraged it, so that there were no more volunteers. It the presence of Dr. Eby, in the meeting of the Executive, I challenged that statement as being utterly incorrect, and Dr. Eby said that statement should never have appeared in his report, and he was sorry it ever got there.

Dr. EBY—Yes, because I believed what you said.

THE CHAIRMAN—But you do not now?

Dr. SUTHERLAND—And here is the documentary evidence in this statement that I had nothing to do with the collapse of the Band, and Dr. Eby knows it collapsed from causes which I had nothing to do with.

Dr. EBY—This is one of the causes I am prepared to prove by witnesses if necessary.

THE CHAIRMAN—The letters you could have had here, certainly.

Dr. EBY—I will refer now to Dr. Macdonald's connection.

den. When Messrs. Crumney and McKenzie were being urged into the regular work, Dr. Macdonald wrote to Dr. Sutherland thus, dated November 4th, 1899. This is an important letter, and I will make this as short as I can. This refers now to Dr. Macdonald and his attitude towards the Self-support Band. (Letter read, dated November 4th, 1899, as follows):

"If you can give us the three men, the Council would be glad to have men appointed who are already on the ground, viz., Mr. Crumney, Mr. McKenzie and Mr. Dunlop. They are tried men, and true; they have experience and have adapted themselves to the work here. If you comply with our request and appoint these men, we should know before April, as the school year begins with April here. Mr. McKenzie and Mr. Crumney are in important schools. The Self-supporting Band will get out men to fill their places if need be, but if McKenzie and Crumney, in order to hold the places, should teach after April, they will not draw salary from the Mission while thus teaching. We earnestly hope that these three men will be appointed to the Mission. McKenzie and Crumney have each made a capital impression; Dunlop is also a fine fellow, and will be ready to preach in Japanese next year."

The point I want to make is, that this indicates Dr. Macdonald's apparently very friendly attitude towards the men and the undertaking. He speaks of the important schools. He speaks of the Band getting out men to take the places of the men being brought in, and of the importance of their remaining in the school until men should come to their places; and that seemed to be his friendly attitude to the Band all the way through so far as I was concerned. I knew he himself would never start a Band of that description, but at the same time I never thought that there was any possibility of Dr. Macdonald's doing anything that would injure the Band, or prevent me from carrying out my undertaking, or that he would be in any way disloyal to the undertaking which was in connection with the Board, so far as to be recognized by it; and yet here on page 9 of the Review I find that there has been running parallel with this kindly attitude towards the Board and towards myself an entirely different history of which I was completely ignorant. I might just remark that everyone will please observe that all through this document Dr. Macdonald writes of a great many things, and it is always with dignity and as a gentleman; but there seems to be an added something, a something peculiar in his statements whenever they happen to refer to me. Please look at page 9, in the first column. "Early in 1894 I wrote," etc. (Reads from Dr. Macdonald's letter.) I never knew what it was that kept men from Japan. They corresponded with me, and after correspondence and my explaining the whole situation—for I had the thing in my hand, knew every danger, had my preparation for this thing; I was not dumping people into Japan without thought; I had my plans made out to meet every possible contingency—Dr. Macdonald took no interest in them. He simply saw their danger and he did not know my plans; he was outside. But I had everything prepared for any possible emergency, and here I have not only the influence of the "cold water," as the men expressed it, outside, but right in Japan, where these men would naturally go for information; they write to him, and every time they are hounded away apparently, on Dr. Macdonald's own statement: "I believe that my appreciation of that," etc. (Reads further, closing with the words "withdraw and return home.") Now a man never came to Japan on account of that understanding, that I had anything to do with, that met one little bit of disaster. Chown is a man of independent means. He came out, and after he had been there for a time, entered the ministry. He found in a little time he was not cut out for the ministry and went home. That is all there is to that. Ayres was sent out there by the Montreal College boys. He got a school; he paid into the Self-support Band for a time, and when the Self-support Band was dissolved he kept on at his school and made a little money. He saw that he was not really a fit person for mission work, and out of his savings he paid his passage home. He had all of his experience there, no disadvantage whatever, and went into the ministry in California. McLean Brown is a man that I wrote to, and he wrote to me, and my correspondence with him was that he ought

not to come to Japan. And yet in face of what I had written to him he did come. After he came we tried to make the very best use we could of him, but found in a little while, as I had anticipated, that he was not the man we needed. Later his health began to fail, and his way was paid back; he never lost a cent. He went back a good deal better than he came, in many ways. "Why is Brokenshire," etc. (Reads further.) I never had a bit of connection with him, nor he with the Band; yet Dr. Macdonald writes as though this man had had a connection with the Band, and that by the collapse he got into trouble. He never got into trouble. He was a valuable man, and after he found he could not do evangelistic work in the school where he was, he was taken into a very excellent position in connection with the Bible Society in Yokohama, and had a very good income. He looked all over the country to see where he could find a place to satisfy him better, and eventually left Japan. But I had nothing to do with him one way or the other. Then he says: "Why is Brokenshire now in," etc. (Reads further, closing with the words, "broken careers.") Not at all. If they had returned home they would have been just like returned missionaries from the Board. Why are all these men who have entered our Board service from the beginning up to the present time, with one or two exceptions, why are they at home? Why should they remain? Why bring in that expression at all? Every one of those men were in a position to go home, or be sent home, exactly as in this Board. I had everything fixed and arranged so that not one single man of them would be in a worse position than men in connection with the Board, and yet this is thrown out against it, and indicates that from the very beginning, without any knowledge of mine, Dr. Macdonald was doing his very best to keep every man from coming to Japan.

Then, the third thing in this letter is: "What was the real cause of the final collapse? It collapsed from the same cause that a bubble collapses; it died because it had no root." (Reads from Dr. Macdonald's letter.) Now, the simple fact of the matter is, that is incorrect; it did no such thing. "I was a good deal amused when I saw he put the failure of the Band on you; I thought I was the general scapegoat." (Reads from Dr. Macdonald's letter.) I knew nothing whatever about this opposition of Dr. Macdonald until it appeared in this statement. And now I find that all these years, at the very inception of that movement, with the exception of a few men that came before the oppositions developed, every man was hounded away, and the result was that when McKenzie and Crumney were brought into the Board work these two valuable schools, paying two hundred yen a month, I lost out of the Band, because I saw I could not get the kind of men I wanted. I was losing the schools I had. I was not able to make arrangements with the government, or with the schools to go on with the work I had, and how could the Band do anything else but collapse under such circumstances? "As Dr. Eby is introducing a new scheme similar in some respects," etc. (Reads from Dr. Macdonald's letter.) Now, this is written in 1894, that I have a scheme in hand something like the Band. I do not know where such an idea came from. It never entered my mind, and yet you have it here solemnly, over Dr. Macdonald's signature, that I have been undertaking a new Self-support Band movement here since I came to Canada.

DR. SUTHERLAND—Excuse me, doctor. He is referring to that plan that you sent out to the members of the Council individually.

DR. EBY—I did not send it out, and there is nothing in that complaint.

DR. SUTHERLAND—Do you mean to tell me you did not send a plan to the members of the Council and ask them to communicate with me or you in regard to it?

DR. EBY—I sent it to them before I came from Japan.

DR. SUTHERLAND—And that plan gives you unlimited authority to employ workers of either nationality?

DR. EBY—I simply gave to them a private communication which I never communicated to this Board. I wanted information from them as a basis upon which to move; to get information from them as to what they would endorse and to think the matter over.

THE CHAIRMAN—

DR. EBY—No, it is simply a suggestion, here in a launching his name to the Mission to I never, from the smallest of the useless men.

DR. SUTHERLAND—

DR. EBY—Very much to absorb these minds was this, together with Japan, that very first-class men if they were so an idea that I had or anything of it. It was that these men, or those that would be returned and I never depose the Board to do "ing" down to the That may be so, but look at it. I had and have tested and tried, tanty of taking good missionaries Board's funds; I prove the kind of home. You have but if you have tested, and you the test, and you bad or indifferent ment of risk is Macdonald's statement of my mind indicate the Band were the side, over which simply because course, when the was brought about the dissolution of fair to judge of such odds of such ship to me?

I shall refer to my family to these: I find a Executive Com consisting of all is the Executive is the date of committee with Now, we take myself included matter. I was all felt that I doubt about the so very common the wife and of the missionary affair. And have been looking letter.) I just are preparing to allow the Treas was very plain the children, by starting or making sense of that regard to Mrs. at the documenting to page

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THE CHAIRMAN—Would not this justify that statement there?

Dr. EBY—Not at all. There is no plan about it. There is simply a request for information from the men. And then, here is another thing: "If Dr. Eby succeeds in launching his new scheme I hope he will not depend on the Mission to absorb the men." (Reads from letter.) I never, from the inception of this movement, ever had the smallest idea of depending upon the Board to absorb useless men.

Dr. SUTHERLAND—He did not say "useless men."
Dr. EBY—Very well, then. Just allow that to pass; to absorb these men that came to Japan. The idea in my mind was this, that the Self-support Band would work together with and side by side with the Board's men in Japan, that very likely some of these would prove to be first-class men that the Board would like to have, and that if they were so required they might come in. That was an idea that I had, but the idea of being relieved of them, or anything of that kind, never once entered my mind. It was that these men should either remain independently or where they might be appointed, and that all useless men, or those that did not prove what they ought to be, would be returned home. The plan was feasible and real, and I never depended, never thought of depending, upon the Board to do anything of that kind. "Generally speaking" down to the words "regular way." (Reads from letter.) That may be so, and this is not the place to dispute it; but look at it theoretically, and from the standpoint that I had and have still, the having of men in Japan to be tested and tried, and out of these you have an opportunity of taking the very best men that are proved to be good missionaries, it is certainly an economizing of the Board's funds; for you send out men, and if they do not prove the kind of men you want you have to bring them home. You have the expense of sending out and back; but if you have there a Self-support Band that thing is tested, and you find certain men that have gone through the test, and you do not have to try whether they are good, bad or indifferent, but you know what they are. The element of risk is very largely reduced. Now, that is Dr. Macdonald's statement over his own signature, which, to my mind indicates that the hidden forces that destroyed the Band were there in existence on this side and on that side, over which I had no control, and the Band collapsed simply because of that opposition. The time came, of course, when the occasion of the dissolution of the Band was brought about by other causes, but the real cause of the dissolution was there. I ask you to say whether it is fair to judge of a movement which has to contend against such odds of secret opposition in the fair form of friendship to me?

I shall refer to another case, and that is the return of my family to this country. The facts of the case are these: I find a note or an extract from the Minutes of the Executive Committee of the Mission Council in Japan, consisting of all the missionaries in or near Tokyo. That is the Executive Committee there. December 10th, 1891, is the date of the meeting. "Dr. Eby consulted the committee with regard to Mrs. Eby's going home," etc. Now, we talked the matter over, and the brethren and myself included felt that we had no jurisdiction in the matter. I was to lay the case before the Board, and we all felt that it was a perfectly clear case, that there was no doubt about the Board at once agreeing to a thing that is so very common in Japan. The children must go to school; the wife and children go home, and remain for a time, and the missionary remains on the field. It is a very common affair. And here is my letter: "For some time I have been looking forward to the inevitable," etc. (Reads letter.) I just want you to look at that sentence: "We are preparing for our departure next month, provided you allow the Treasurer to advance the funds." That I think was very plain. We were looking about home affairs, and the children, but there was no arrangement in the sense of starting or making it so that we could not stay, in any sense of that kind. "Dr. Eby consulted the committee in regard to Mrs. Eby's going home," etc. Now please look at the document and hear the statement there. (Referring to page 22, bottom of second column.) "I regret

having to refer to a subject that is chiefly personal," etc. I submit that there is nothing in my letter to indicate anything of that kind, that I had made the arrangement in such a way that any expression of opinion from this Executive would simply require a decided No. I had made no arrangements that could not be re-arranged. I wrote that letter simply with the idea that the brethren here are friendly, and understand the situation. The question never entered my mind that this was anything but a request; that circumstances have come about that it is wise for my family to go home, and I ask permission that they may do so, and that the funds be provided; I simply say that we are looking towards getting home at a certain time, provided the funds are allowed. No other idea ever entered my mind.

Mr. GURNEY—But you did not say so.
Dr. EBY—But Dr. Macdonald had my letter. He says this thing countless with what I have said.

Dr. SUTHERLAND—Certainly.
Dr. EBY—I do not believe any person reading that letter would imagine there was anything in it than simply that the circumstances are such that it is wise for them to go home.

Mr. GURNEY—That "circumstances have compelled us to hasten the event."

Dr. EBY—I give the circumstances in the letter that make it necessary to hasten the event.

Mr. GURNEY—The language of that justifies the Secretary beyond all question.

Dr. EBY—It does not strike me so, and I think there are a great many others that think it does not justify the language of the Secretary.

Dr. SUTHERLAND—Just a word of explanation here. Let us not make a thing more serious than necessary. This aspect of the case, I suppose, would not have been referred to at all except that a remark of mine substantially like that which occurs in this printed document was made in the meeting of the Executive when Dr. Eby was there, and it seemed to offend him greatly. The statement was to the effect that it had occurred more than once in Japan that they took action first, and would refer things to us afterwards. From the date of these documents, and the action of the committee, you can see the truth of what I say, that both the fact and the time of the return of Dr. Eby's family was settled before we received the first intimation about the thing at all.

Dr. EBY—I would like to present this case right along.

Dr. SUTHERLAND—Well, present it truly, and I will not interrupt you at all.

Dr. EBY—I am giving the historical statement as fast as I can, step after step. I need not go over the steps that brought about another correspondence which came to Japan in 1893. I would like if the brethren would listen. It may be of no consequence to you, brethren, but it is to me.

Dr. BRIGGS—We are hearing every word.

Dr. EBY—In this letter of 1893, on page 4 of the Review, a long letter. I am not going to read what is there, but I am going to read what is not there. I will not take up your time to show how this came about. You will see that the whole letter there is endorsed by the Executive Committee. After the reading of this letter, "Moved by H. S. Matthews," on page 5 at the top of the first column, "seconded by Hon. J. C. Aikins, and resolved." (Reads.) I say I would like to traverse the whole of that letter, to show how unjust it is from beginning to end, and here is an omission from that letter that is not to be found in this statement.

Dr. SUTHERLAND—Let us have it. Let me read the introduction. (Reads introduction.)

Dr. EBY—This is a part of the letter that refers to the subject I am speaking on.

Dr. SUTHERLAND—What is the date of that letter, please?

Dr. EBY—"Toronto, 14th of April, 1893." I would just say, while he is looking it up, that when my request that my family might come home was received, this impression seemed to have prevailed, and on the head of that I was told that as my family was so large I had better come home with them, or very shortly afterwards, and take up work here in this country or in the United States, and stay

until my family had had an education, and then perhaps go back to Japan. Dr. Macdonald felt that this was a practical recall, and so exceedingly important that he called together a meeting of the whole Council from all over our work, and it was requested that I should not be recalled. Then the letter is, "Toronto, 14th April, 1893."

MR. NIXON.—You complain of the omission!

DR. EBY.—It is not the omission, but what is in the omission. There is nothing in this introductory paragraph except the general charge of the missionaries taking things into their own hands. "Then it will be in your remembrance that Dr. Eby's family returned to Canada by authority or with the consent of the Mission Council without waiting for the consent of the committee," and so on. (Reads, closing with the words, "until the thing was done.") In which statement there is not one single little bit of truth.

MR. GURNEY.—Do you mean it is inaccurate?

DR. EBY.—I mean it is untrue.

DR. SUTHERLAND.—Dr. Eby is partially correct. It appears the Mission Council never gave authority or even consent. I was making it as mild as possible for Dr. Eby, for I thought that surely no missionary or his family would come home without at least the consent of the Council; but I was evidently mistaken; the Council did not authorize it.

DR. EBY.—And they never would have come without the consent of this Board. You will see the following sentence: "It has seemed to the committee that there is a disposition on the part of the Council," and so on. (Quotes extract closing with the words, "but to sanction the act once it is done.") That is proved by only one fact given to show that the Mission Council ever did that, and that one fact is a positive untruth. And I say that that sentence there of what the Council did is also untrue from the beginning of the Council up to the date of 1892, where there is an action that might be construed in that way. The Council never did anything of the kind, and every act they ever did, on important financial lines, was to stand by Dr. Macdonald every time.

DR. SUTHERLAND.—I think, Mr. President, I can find even in this statement two or three instances, and I believe these are not all.

DR. EBY.—Allow me to get through.

DR. SUTHERLAND.—I will not allow any absolutely untrue statements to pass without challenge at the time. You make statements of that kind without proof, then you go on and do not take them up afterwards. There are several instances in which important things were decided by the Council. They wrote home to us, it is true, but in this form, that if they did not receive a cablegram by a certain date they would assume that they had the right to go on and do the thing; and when the letter reached me there was no time to get a meeting of the committee so as to send a cablegram.

MR. CASIDY.—Could you give us instances?

DR. SUTHERLAND.—I will give the instances at the proper time.

DR. EBY.—All we can say is that it is not true that the Council, separate from Dr. Macdonald, ever did such a thing.

DR. SUTHERLAND.—I never said a word about "separate from Dr. Macdonald." I wish Dr. Eby would not put words in my mouth I never used.

DR. EBY.—I am making comments upon the facts.

DR. SUTHERLAND.—You are misstating the facts.

DR. EBY.—All the way through there are statements here; I could have got up every minute and have traversed them just as you are traversing them, from beginning to end of the statement.

DR. SUTHERLAND.—Only that my statements are correct.

DR. EBY.—Only that my statements are correct.

THE CHAIRMAN.—I think the better way is to clear this up. We have to reply to this thing at length, if necessary, and we will go to our work on Sunday, and then come back here next week. It will be necessary to do that, or something of that kind, in order that this matter may be properly sifted to the bottom.

DR. EBY.—It is stated here in one place, "It is scarcely necessary for me to say that we have and still have had," and so on. "They have also entire faith in the sincerity

and good intentions of the members of the Council." (Reads from letter of Secretary.)

DR. SUTHERLAND.—Please do not read that in a tone that puts a different meaning into it. Read it as you did the first part.

DR. EBY.—"They have also paid," etc. (Reads paragraph again.) Now I want to know if this is controverted, of the instances where that kind of thing was done, and where anything was done by the Mission Council on financial lines, as indicated hereafter, in which Dr. Macdonald was not just as much implicated as ourselves. And there is a direct misstatement of facts. You can see how that kind of thing would affect us in Japan, and especially the men that it struck. I came home, and in the first committee meeting that I attended in the city of Toronto I said that I had a number of financial affairs that I would like to settle, a few little things, and get them out of the way, as they were minor affairs, and I wanted to get them out of the way before we talked of some other serious matters in connection with the work, when I had more strength to do it; and besides, these financial affairs were of immediate moment to me, as I wanted to know whether I would have enough to live on while I was here, or whether I would have to go to work and earn money to support my family. I made a claim for Mrs. Eby's indirect travelling expenses, and after I had done making my statement in regard to this, Dr. Sutherland, the Secretary, rose and said very warmly that if this kind of thing was to be allowed, and these claims were to be admitted, the best thing would be to take the whole lot out of the country; and this was a case in point, that they were taking things into their own hands, making expenditures of money, and sending on word that the thing was done, and expecting us to endorse it. Here was a case in point. Mrs. Eby and the family were sent home, and the first thing he knew about it they were in this country, and he was expected to pay their travelling expenses.

DR. SUTHERLAND.—Is any member of the committee here prepared to substantiate that statement? I deny it flatly as being an utter perversion of the facts.

HON. MR. AIKINS.—I was present when Dr. Eby addressed the Board, and I never heard such a statement.

DR. EBY.—The Senator was just putting on his boots and going out—I mean his overhauses—and he may not have heard it.

DR. SUTHERLAND.—Here is the Chairman, and Dr. Potts and Dr. Briggs.

DR. EBY.—If you will allow me, I will go on.

DR. SUTHERLAND.—I will not allow you to go on until that is corrected. I insist upon an answer from the other members of the committee, whether I made statements that are fairly represented by Dr. Eby's words.

DR. EBY.—I got up immediately, and used the unparliamentary phrase of this being false. I was called to order by the Chair, and then I said that this statement of Dr. Sutherland's was to my mind an entire misstatement of the facts of the case; that when we had made up our minds the time had come for Mrs. Eby to come home, we wrote to the Executive; we waited until an answer came back; after the answer came back we took our first action.

DR. SUTHERLAND.—Did you wait beyond March, the time you had fixed to come home?

DR. EBY.—I stated there that we had waited until the answer from the Executive had come to us in Japan; the Secretary sat down, and he said, "Well, that is a matter for the records to show;" and a brother moved that Dr. Parker be a committee along with Dr. Sutherland to look up the documents and see whether that record was right or wrong, whether he had made a misstatement of facts or not, for the records would show the dates of the meetings, and letters, and so forth. The committee went on with other business, and I went away. We met in committee meeting some time afterwards.

DR. SUTHERLAND.—Is there any such record?

DR. EBY.—I have a record.

DR. BRIGGS.—Did you take down the words that you read as having been spoken?

DR. EBY.—Yes, I did; immediately after I went from the meeting I put them down.

DR. BRIGGS.—I am very sorry to have to rise up and in-

terrupt your memory of the there may be with that of M.

DR. POTTS.—

DR. EBY.—A large amount of this I found in this committee brought in, and decided to bring Executive, who had been said, thing was false.

DR. SUTHERLAND.—I was not ignored.

DR. POTTS.—

THE CHAIRMAN.—

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terrupt your reading, but I do want to say that my whole memory of this matter—Dr. Potts is here and the Chairman, there may be other members of the committee—coincides with that of Mr. Atkins. I remember no such statement.

Dr. Potts—I have no recollection of it.

Dr. Eby—At the next meeting of the committee we had a large amount of correspondence brought forward (practically I found afterwards that Dr. Parker had been ignored in this committee), a large amount of correspondence was brought in, and the result of it was to show that I had decided to bring my family home before asking liberty of the Executive, which was an entirely different thing. If that had been said, I never would have got up and said the thing was false.

Dr. SUTHERLAND—And I affirm here that Dr. Parker was not ignored.

Dr. Potts—He is not the man to be ignored.

THE CHAIRMAN—It is perfectly amazing.

Dr. EBY—Here is a letter to Dr. Parker. I wrote to Dr. Parker about it. "Dear Dr. Parker,—When I returned to this country and appeared before the Committee of Finance in the month of February, 1894, I laid before them some personal items of finance, which I explained I wished to have put out of the way before dealing with more serious questions which I wished to bring up," and so on. (Reads letter.) It just falls into my mind here that Dr. Potts would not be likely to remember it, because he was not a member of the committee. This is the last year, 1894.

Dr. SUTHERLAND—Dr. Potts certainly was a member of the committee in 1894.

Dr. EBY—Were you?

Dr. Potts—Certainly.

Dr. SUTHERLAND—What is coming over Dr. Eby?

Dr. EBY—Then I will take that back.

Dr. BRIGGS—Surely you must be confusing some other circumstance. I can tell where Dr. Potts sat. Our memory is as clear as if it were but yesterday. I think the Chairman will join in that matter.

Dr. SUTHERLAND—Let it be understood by this Board that the whole matter in dispute was whether we should pay the full expenses or pay according to the standing rule of the Board under the circumstances; the expenses allowed by the rule of the Board were paid.

Dr. EBY—The point I make out is the expression about my family being in this country before the Secretary knew about it.

Dr. SUTHERLAND—That is your expression and not mine.

Dr. EBY—Allow me to try to prove it is untrue. At this point I asked permission to make a correction as to a fact. Permission being given, I stated that these assertions of the Secretary were opposed to the facts of the case; that we had written to the committee in the proper manner, had waited for their action before taking another step; the committee had given permission; after that permission had reached Japan, the Council acted, and not before. The Secretary sat down and said that was a matter that the records alone could settle. A brother moved that Dr. Parker be a committee along with Dr. Sutherland to look into the records and report at the next meeting. An interval of some weeks elapsed before another meeting was called. I knew the facts so well that I expected nothing else but a letter of Dr. Sutherland's acknowledging his mistake and apologizing as any gentleman would do when he found he had made a blunder. Instead of that, however, the Secretary produced an immense amount of correspondence from Dr. Macdonald, myself, and others, giving extracts which he thought would suit his purpose of concealing the point at issue, winding up with the affirmation that all of this proved that I had decided to have my family come to Canada without writing to him about it. "Before the close of the meeting it was pointed out to Dr. Sutherland that he had no cause or fault against the Council or against any missionary, but had started out to prove that the Council had taken matters into their own hands," etc. I am reading from my letter to Dr. Parker. (Reads letter.) And here is Dr. Parker's answer: "Yours of the 16th instant received. In reply I beg to say," etc. (Reads letter.)

Mr. NIXON—Will you show us now, sir, where he was ignored?

Dr. EBY—Where the Secretary said this is a more matter of record, and I will take the records and show the places.

Mr. NIXON—They were there and Dr. Parker did not examine them. That was not ignoring him.

THE CHAIRMAN—He would not say that he was ignored. He gives his decision there positively.

Dr. EBY—There is just one thing more I will say in connection with that, and then I will be very nearly done.

Dr. Potts—Shall we continue in session?

Dr. EBY—I can come back this evening. I can finish in ten minutes. The simple *finale* of this is: I look back at one other instance of a person coming from Japan, my daughter Nellie, some years before. I thought it was wise for her to come. We talked the matter over, and Dr. Macdonald said, "Oh, that is so natural an affair, I will take the responsibility of sending her home;" and Dr. Macdonald took the responsibility of sending a part of the family home without consultation with the committee, or Council, or Executive, or Board. I think, perhaps, Dr. Sutherland has got the two things mixed up, the sending of Nellie, and transferred it from her to the family. The other mistake was in transferring it from Dr. Macdonald to the Council.

Now, as to the matter of harsh treatment, everything that I find in the document with regard to harsh treatment, and the documents and so on spoken of, are simply a writing in the air. My complaints of harsh treatment and of unkindness had no reference to anything that I remember hearing, as I heard those extracts read, of what is stated in this document. The thing that I felt was unkind was the fact that after coming to this country, and occasionally appearing before the committee, the way in which I was received was not as kind as it might be by the Secretary or by the Chair at times. I may have been mistaken in my nervous condition, but I did think it would be a kindly thing to have sat down and talked with me and found out just what the difficulty was that I had been feeling so long. Then there was another thing, and I may as well state it here, and that is also with regard to my family. I sent my family home at the time when the new regulations were made to apply to Japan. The regular order of procedure formerly was that the tickets should be bought, and fifty dollars for each adult, and proportionately for the children, should be given. At this juncture, however, Dr. Macdonald did not do so. He said to me, "There is no doubt about their expenses eventually being paid;" and I felt myself that the thing was so natural that the whole expense would be paid, and the missionary would not be expected to pay so large an amount out of his own salary to have his family come home. I had raised about one hundred dollars for my wife to get a little bit of furniture in a little cottage that I supposed she would be able to rent somewhere, and I said to her, "Now your incidental expenses will probably come to about the amount of this money, and you can expend it for that purpose, and when you get to Canada we will write to the Mission Rooms and present the expenses, or have correspondence about it, and eventually the amount will be paid without doubt;" and so I left it. She got here to the country with the children; she visited at certain places; eventually I found that she was to be in Mansfield, where she was to be settled for a time at a certain date, and the amount of money that was still in her possession, after having paid these incidental expenses, would be exhausted in about a week after she got to the place. Summer was coming on, and I forget what the exact circumstances were, but it was impossible for me to send money to catch her in time. I wrote to Dr. Sutherland stating the case, and said, "Now, no matter what the result should be about these incidental expenses, whether they will be paid as such, or whether it will be taken eventually out of my salary, or whatever it may be, the circumstances are such that my wife needs this money immediately, and I ask you, in God's name, to send it, and help her out of the difficulty, under those circumstances;" because she would be among entire strangers, without a house, without a chair to sit on, and without a dollar in a few days—a week or so after Dr. Sutherland would get this letter. I never received an acknowledge-

ment of this letter, and my wife never received a cent. We heard nothing about it for months and months afterwards, when Dr. Sutherland wrote to Dr. Macdonald and said, "What about these travelling expenses of Mrs. Eby? Did you pay the ordinary fifty dollars? And the correspondence went on from that. If anyone had written to me that his wife was likely to be in difficulty, and his children, no matter how irregular the circumstances were, and asked me to help under those circumstances, I would have gone to a great deal of trouble to have sent money to that family that was likely to be in distress. The result was, that for about a month before I was able to send a money order on Toronto, my wife was suffering, and my children were suffering actual want. They were there amongst entire strangers, and when a neighbor saw that the butcher cart and other things did not appear before the door, quietly went around and said, 'Would a loan of \$5.00 help you?' She got the \$5.00, and they went over a certain number of days on short rations, as in shipwreck, and eventually they got a little money from a brother, a small amount, and that went on until at last my order came and they were relieved. But during that time they suffered very considerably. Now, I consider that that was not a kind thing for the Secretary to do.

DR. SUTHERLAND—Perhaps a word of explanation would be in place here. I can recall that there was some correspondence just at that time; that is, there was one letter from Dr. Eby. The family had come. Dr. Macdonald advanced the money for expenses. After Mrs. Eby reached the country we received a brief memorandum of incidental expenses—they appeared to be amounting to between \$90 and \$100, perhaps \$97 or \$98. Now it is our custom always to ask the missionaries coming home or going out to keep a detailed account of their expenses and send it in, so that if there is anything challenged we will have the details there to make it clear. Up to that point, when we received the memorandum, there was no evidence that those expenses had not been paid. I regarded it as a memorandum of what the expenses were. And when, at a later date, some claim was made for the expenses, I wrote to Dr. Macdonald to know just what he had done, how much he had paid, and in regard to his advancing money. The moment we got authority from Dr. Eby and Dr. Macdonald we paid the proportion of salary over to Mrs. Eby that we were requested to pay; and all that was necessary, when she was coming, was to send an order initiated by Dr. Macdonald, and of course the money would have been paid. But here is the trouble: While hitherto the great complaint against me is taking arbitrary action, and doing things without authority, now the complaint is I did not take arbitrary action and do things on my own authority that I ought not to do. I am in the predicament of the boy who, when the parson asked him the meaning of the phrase "sins of omission" replied, "Please, sir, it is sins you ought to have committed but did not."

MR. CASSIDY—There is a question I would like to ask Dr. Eby before he retires. I know it will relieve the minds of some of the brethren here in regard to a matter that came out yesterday. I was asked by whose authority those publications and documents went into the press. I have just written a little statement here, which I wish to hand over, and I wish to ask Dr. Eby if he would accept it as a correct statement. From the Executive meetings of May last, Dr. Eby and I agreed to regard our cases, in relation to missionary matters, as distinct and separate the one from the other. Dr. Eby felt himself to be placed in a position which compelled him to take an attitude towards certain matters which I was not forced to take. It was after this that Dr. Eby wrote to me informing me that he had instructions to publish, on certain conditions, some of the documents that came from the brethren in Japan, and that unless I would take the responsibility of preventing this course, they would be given to the press. I replied that I would take no responsibility in preventing it, and that he might use his own judgment. This is substantially my reply, as nearly as I remember it. I was delicate about stating just how this was in Dr. Eby's absence, knowing the state he was in, and what he had passed through. I was very reticent about saying this. I have consulted him about it, and if Dr. Eby will acknowledge this as correct,

I will simply make this little statement to put the matter straight.

DR. EBY—That is correct.

MR. CASSIDY—There are two other little points, if you will allow me about two minutes, that I think will relieve the minds of the brethren also. May I be indulged?

THE CHAIRMAN—Yes.

MR. CASSIDY—I stated that once a letter probably was lost. The fact is that letter was sent a year before. When things turned around so that an election took place in Japan, to which we were referring, then I said to myself I wonder if that letter ever got there, or if it had any effect. I hope it did not; that was my feeling. Without telling what I meant I asked the man to whom I sent it, and he said he had no recollection of it; so I suppose it produced no effect. If it had it was forgotten, for I never heard of it again. I said perhaps it was lost. I would not like to assume a letter was lost simply because I would rather it had been; but that is the fact. Then another. There was a line I intended to have underscored and replied to, and did not, and I feel as though you would be pleased to have me say a word. It is in the second column on page 70, "They would go to antagonize Dr. Macdonald," and so on. I simply want to assure the brethren that had I gone to Japan at the close of last General Conference, when things were in a very much worse state in my mind than they are now, I would not have gone to antagonize anybody. My intention was to have gone to be at peace at any cost. I was intending then—and the reason that I was consenting to go was: I was appointed to a place in the college where I would have a minimum of relation to any vexed question;—my intention was to antagonize nobody, but to drop into a peaceful corner, do my theological and literary work, and be at peace. I know this affects no question now, but I think it will relieve the minds of a good many for me to say it.

DR. SUTHERLAND—I am very glad to hear Mr. Cassidy make the statement. I accept it quite readily, as far as I have any right to accept it, just as he has stated it. The two or three lines to which he has just referred were written by me under the conviction that as the antagonism had not ceased here, I had no hope that it would cease out there under existing circumstances. I am very glad to hear Mr. Cassidy say that the purpose of his heart, if he went back, would be to promote peace in every possible way.

MR. CASSIDY—And if you will let me complete the sentence: if anyone here hears of my going to Japan, you may know that I go to antagonize nothing, but to accept the situation.

DR. SUTHERLAND—Very shortly our friend and brother, Dr. Cochran, will be leaving us to return to his distant home. Just now the section with the heading, "Harsh Treatment," has been referred to. As you might almost expect, this would be a part of the complaint to which I would be especially sensitive. I think nothing would pain me more than to have it thought that I could, under any circumstances, be unkind or harsh to a missionary; and I would just ask this before Dr. Cochran goes, as he was long in the Japan Mission, familiar with all its work, and had a good deal of correspondence with myself with regard to furloughs and other matters; I would be glad to have him say frankly here to this Board if he knows of any instance in my intercourse and correspondence with him or with the Council, or with any of the missionaries, in which he felt or thought that I had said or done a harsh thing. I want him to state simply what he knows or feels in this matter; and if I have in any case done that thing that has given pain in that way, I would be glad to do anything in my power to make the thing right, although the day may now be long past.

DR. COCHRAN—I am glad to have the opportunity, Mr. Chairman, of making this statement. As to all the correspondence that passed between us, so far as his letters to myself were concerned, they were businesslike, and generally as brief as the statements would admit, but always cordial and brotherly. So far as the letters to the Council were concerned, I do not remember anything in any of the letters with which a missionary or a brother could find fault. There were strong and distinct state-

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ments made, but never offensively, never in such language as an official should not use in making communications respecting the duties of his office to those who had a right to listen his statements. As far as any statement has gone forth that Dr. Sutherland's communications with us were harsh or unkind, my experience and my knowledge is directly contrary to that. I make this statement frankly, and because I know it to be true.

THE CHAIRMAN—Have you any knowledge about that prayer meeting matter, in which Dr. Macdonald's name is referred to?

Dr. COCHRAN—This is the first time that I have heard anything about it.

THE CHAIRMAN—What was the view of the Council of the evangelistic superintendency, as apart from the business superintendency?

Dr. COCHRAN—That was a provision made in a former Discipline.

Dr. SUTHERLAND—Of 1886.

Dr. COCHRAN—Yes. That provision was made by the constitution of the Council in that Discipline, and because I was absorbed and limited by the duties of the college, so far as my week days were concerned, I did desire that Dr. Eby should have that office, which was provided for, and that he might exercise the functions there for the benefit of our Church, and he did.

THE CHAIRMAN—Do you think that would have been an actual benefit?

Dr. COCHRAN—That was a benefit, so far as my experience and knowledge goes. On Sundays I was a preacher of the Gospel gladly, and all my Sundays were spent in that way when I had health or strength for the work.

THE CHAIRMAN—There is an important communication here in hand. I will read it to the brethren and they can think about it. It ought to come before the Committee of the Whole, though we have not time to-night. It is from Mrs. E. S. Strachan, Corresponding Secretary of the Woman's Missionary Society. It is not specially addressed to me, but I suppose designed for the Board.

Dr. POTTS—Should not the Board consider that?

THE CHAIRMAN—I think it is connected with the Japan affair, and will be reported to the Board. (The letter was read as follows):

“MONTREAL, October 10th, 1896.

“To prevent waste of time in discussion, and uncertainty of position, it is desired and deemed necessary that some definite expression be given by this Board as to the liberty of the Woman's Missionary Society in view of the action taken in regard to the Rev. F. A. Cassidy.

“S. K. GOODERHAM,

“Pres. of the W.M.S.

“E. S. STRACHAN,

“Cor. Sec.”

Mr. NIXON—Are we to understand that Dr. Eby is done?

THE CHAIRMAN—That is as I understand it.

Dr. POTTS—Would you be willing to give your judgment as the Chair upon the letter just read?

THE CHAIRMAN—The Board are not at all under obligations to accept anything I may say. The Chair would be prepared to say that he considers it decidedly inexpedient that Mrs. Large be returned immediately to Japan. I am disposed to look at it this way, that if that were done there is a sense in which it might rend the arrangement to the bottom, that is, even the arrangement here. Then the matter has had its complication there, because some of the brethren there have had their difficulties in this case, and for reasons like this I am disposed to think that nothing should be done by the Board until after correspondence with our authorities in Japan. I think we should hear from Dr. Macdonald on the whole situation. As far as I understand, the present mind of the Board is that Dr. Macdonald should continue in his place and go on with his

work. There has been no expression to the contrary, and with that in view, I think that nothing should be done in any of these cases until Dr. Macdonald has given us his view of the whole situation. It would be my recommendation that the Ladies' Missionary Society—of course we do not dictate to them—it would be my recommendation that they should take very similar measures to those taken by this Board, that is, to this effect, empowering their Executive that as soon as proper ground is reached and as soon as we can agree in harmony in our action here—not that I am saying there is disharmony—but as soon as there is a proper understanding of their Executive and our Executive that matters are peaceful in Japan, that then the bodies be at liberty. But my own thought is that it would be a great mistake for them now by independent action to send out Mrs. Large. That is my own view, and I think we should have full correspondence with Japan, and then an understanding amongst ourselves here, so that the arrangements there also will be fully understood. Now, you have my view. I would recommend to the ladies, if I were expressing to them my private opinion, to give their Executive Committee powers similar to those we have given to ours, to put the matter in shape as speedily as we can.

Dr. SUTHERLAND—I would move, if necessary, that the General Superintendent be requested to communicate the substance of what he has just said to the ladies' Board as an expression of the opinion of this Board.

(Seconded by Mr. Lambly and carried.)

THE CHAIRMAN—I will be glad to serve the Board in the matter, and see that the document is put in the hands of the ladies.

This concluded the matters relating to Japan, and the Committee of the Whole adjourned at six o'clock p.m., the Board to meet at eight o'clock.

The Board resumed at 8 p.m., and during the session the following resolutions, reported from the Committee of the Whole, were unanimously adopted:

Moved by E. Gurney, seconded by G. A. Cox, That whereas it is impossible to pursue the questions involved in the request of Dr. Eby for the withdrawal of his resignation, owing to the condition of his health being such that he cannot and should not be required to continue his statement, which he has on two occasions within the past few days been compelled for the reason stated to relinquish; and whereas there is no question raised by anyone affecting his character, either as a man or as a minister; and whereas it is due to Dr. Eby, in view of all the facts and circumstances, that he have employment in the Church; therefore resolved, That Dr. Eby be employed by this Board, from the 1st day of July, 1896, until July 1st, 1896, in the interests of our missionary work, at the same remuneration as given to a missionary on furlough; the Executive Committee of the Board to have power to designate, and if necessary to discontinue, the work, as in its judgment shall be to the advantage of our Missionary Society.

Moved by the Rev. Dr. Briggs, seconded by the Rev. Dr. T. G. Williams, That the Executive Committee be authorized to employ in the mission field the Rev. F. A. Cassidy, in the interest of our missionary work, for such time as it thinks proper, and at such remuneration as it may determine. Further, that the Executive Committee be empowered to employ Mr. Cassidy in the Japan or other foreign field when the way to successful work in that field, in the estimation of the Executive Committee, is open.

Dr. Eby expressed his gratification with the action of the Board and the provision made for his support, which was better than he had reason to expect. He would do his very best to promote the interests of the Society and the peace of the Church.

This closed the business with regard to Japan affairs.

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